HE SENDETH HIS WORD



AND HEALETH THEM

# LEAVES OF HEALING

VOLUME ELEVEN



FROM APRIL 26, 1902
TO OCTOBER 18, 1902

EDITED BY THE
REV. JOHN ALEXANDER DOWIE
General Overseer of the Christian Catholic Church in Zion

CHICAGO
ZION PUBLISHING HOUSE, 1300 MICHIGAN AVE.
1902

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# INDEX.


ABRAHAM and Isaac not a type of the Christ 123
Abraham's seed we are, if we are the Christ's 329
A cloud of witnesses 185
Adams, Elder J. R., reports from Benton Harbor, Michigan 240, 400
report from Iowa 97
Adelaide, South Australia, report from 300
Adultery, the law of God concerning, as applied to divorce 772
will continue adultery 524
Adversity, God our strength in the day of 304
Age, this is a practical 19
Aged men and women, good work of 640
Alcohol, a command concerning 198
the horrid curse of 861
All can do something 201
Ambitions and prospects, the laying down of 464
Animals are a duality 58
are not moral or spiritual beings 57
A patriarchal witness for God, Rev. Geo. O. Barnes, 209
Apostasy, a falling away 796
began a long time ago 796
of Christianity today 419
the extent and power of the 797
the principal cause of, is secretism 797
Apostate minister rebuked 641
organizations must perish 331
Apostates, the love of lies by 792
word of Elijah to 765
Apostles, weakness of, at Jesus' death 418
Apostolic demand regarding Baptism 470
Arbitration, the policy of Zion 532
Armies not able to do God's work 327
Army, not by an 761
powerlessness to settle questions by 327
the work to be done will not be done by an 330
Auckland, New Zealand, report of Deacon J. T. Wilhide 665
Authority demanded in all other affairs of life 726
divine, and infallibility, not necessarily combined 420
the, of Jesus 522
the principle of, established in Zion 725

BABES blessed by Jesus 421
Ban, there shall be no more 426
Bank, Zion City; unshaken condition of 828
Baptism a command to those in the Kingdom 469
a true, established by the Christ Himself 264
follows repentance 469
into three names, by three acts 470
is compulsory 470
is not optional 470
the, of the Christ was not a perfect one 264
the, of fire has come 637
the signification of, is triune 265
threefold signification of 472
true, essentials of 471
Baptismal regeneration, the damning lie of 629
regeneration, the lie of 469
Baptize defined 471

BAPTIZED AT—
Adelaide, South Australia, May 16, 1902, by Elder J. C. Reiff 374
June 15, 1902, by Deacon C. F. Hawkins 440
July 29, 1902, by Deacon C. F. Hawkins 773
Atwood, Ill., June 10, 1902, by Elder C. B. Fockler 310
Auckland, New Zealand, March 30, 1902, by Deacon Johnson 374
Belvidere, Ill., July 14, 1902, by Elder D. A. Reed 406
Binghampton, N. Y., Aug. 31, 1902, by Deacon C. J. Cook 740
Aug. 31, 1902, by Deacon Christie 740
Blue Earth, Minn., May 30, 1902, by Deacon J. B. Rendall 245
Bluffton, Ohio, Sept. 7, 1902, by Elder E. Basinger 708
Cambridge, Mass., June 17, 1902, by Elder Daniel Bryant 342
June 22, 1902, by Elder Daniel Bryant 342
Aug. 3, 1902, by Elder Daniel Bryant 644
Carmarthen, South Wales, Eng., Aug. 21, 1902, by Rev. H. E. Cantel 671
Castle Liebburg, Aug. 29, 1902, by Evangelist Hertrich 870
Chicago, Ill., April 20, 1902, by Evangelist Bowers 30
April 27, 1901, by Elder W. H. Cossum 70
May 4, 1902, by Elder Cossum 103
May 11, 1902, by Elder Cossum 136

BAPTIZED AT—
Chicago, Ill., May 25, 1902, by Elder W. H. Cossum 206
May 18, 1902, by Elder G. E. Farr 166
June 22, 1902, by Evangelist Steuernagel 342
July 6, 1902, by Elder G. E. Farr 406
July 7, 1902, by Elder Farr 511
Aug. 3, 1902, by Elder Farr 550
Aug. 10, 1902, by Elder Farr 577
Aug. 17, 1902, by Elder Farr 610
Aug. 24, 1902, by Elder Farr 644
Aug. 31, 1902, by Elder Farr 671
Sept. 7, 1902, by Elder Farr 708
Sept. 28, 1902, by Elder Farr 806
Oct 12, 1902, by Elder Farr 869
Chickasha, Ind. Ter., Aug. 12, 1902, by Elder D. A. Reed 644
Cincinnati, Ohio, May 18, 1902, by Overseer G. L. Mason 166
June 8, 1902, by Overseer Mason 277
July 6, 1902, by Overseer Mason 406
Cleveland, Ohio, May 11, 1902, by Elder R. N. Bouck 136
June 3, 1902, by Elder Bouck 277
June 8, 1902, by Elder Bouck 277
July 6, 1902, by Elder Bouck 477
July 27, 1902, by Elder Bouck 511
Aug. 3, 1902, by Elder Bouck 550
Aug. 24, 1902, by Elder Bouck 644
Aug. 31, 1902, by Elder Bouck 708
Sept. 21, 1902, by Elder Bouck 773
Copley, Ohio, Aug. 10, 1902, by Elder C. B. Fockler 644
Danville, Ky., May 26, 1902, by Overseer Mason 245
Detroit, Mich., June 10, 1902, by Elder Bouck 310
Francisville, Ind., Aug. 12, 1902, by Elder Osborn 644
Gateshead-on-Tyne, England June 26, 1902, by Evangelist Cantel 406
Grand Rapids, Mich., Aug. 3, 1902, by Deacon A. Van Woerkom 550
Granite Falls, Wash., Aug. 22, 1902, by Elder A. Ernst 671
Hoisington, Kansas Sept. 4, 1902, by Elder D. A. Reed 773
Industry, Kansas, June 1, 1902; by Elder Reed 773
Ipswich, Suffolk, England July 9, 1902, by Evangelist H. E. Cantel 511
Kansas City, Mo., Aug. 24, 1902, by Deacon C. E. Robinson 773
Lake Hogwood, Mich., Sept. 3, 1902, by Elder M. H. Loblaw 708
La Salle, Colo., Sept. 22, 1902, by Deacon J. L. Cook 870
Lawrence, Mass., Aug. 15, 1902, by Elder D. Bryant 644
Lafayette, Ind., July 8, 1902, by Elder S. B. Osborn 439
Litchfield, Mich., July 6, 1902, by Elder M. Hayden 477
Logansport, Ind., Aug. 30, 1902, by Elder S. B. Osborn 740
London, England, March 30, 1902, by Evangelist Cantel 39
April 27, 1902, by Evangelist H. E. Cantel 136, 277
May 7, 1902, by Deaconess Blackmore 277
May 25, 1902, by Evangelist Cantel 277
June 29, 1902, by Evangelist Cantel 439
July 27, 1902, by Evangelist Cantel 577
Aug. 31, 1902, by Evangelist Cantel 740
Sept. 28, 1902, by Evangelist Cantel 869
Sept 3 1902, by Evangelist Cantel 740
Macleay River, New South Wales, Australia, July 26, 1902, by Deacon C. Moss 773
Manchester, England, April 22, 1902, by Evangelist H. E. Cantel 136
Marnetta, Wis., June 15, 1902, by Elder M. H. Loblaw 342
Melbourne, Australia, April 9, 1902, by Overseer Voliva 166
June 18, 1902, by Overseer W. G. Voliva 440
Milwaukee, Wis., Aug. 17, 1902, by Deacon J. G. Lake 610
Aug. 24, 1902, by Deacon Lake 671
Sept. 14, 1902, by Deacon Lake 773
Minneapolis, Minn., Aug 17, 1902, by Elder C. J. Jenson 644
Oct 5, 1902, by Elder Jenson 806
Morecambe, England, May 3, 1902, by Deacon R. McKell 277
May 17, 1902, by Deacon McKell 277
June 10, 1902, by Deacon McKell 440

BAPTIZED AT—
Morley, England, April 26, 1902, by Evangelist H. E. Cantel 136
Mount Morris, Ill., April 12, 1902, by Elder McCreery 103
July 5, 1902, by Deacon O. L. Sprecher 406
Sept. 14, 1902, by Elder F. A. Graves 740
Nambucca, New South Wales, May 4, 1902, by Deacon Charles Moss 374
Newton, New South Wales, Australia, March 31, 1902, by Deacon J. S. McCullough 166
Oshkosh, Wis., July 6, 1902, by Elder M. H. Loblaw 406
Philadelphia, Penn., May 11, 1902, by Elder G. Hammond 166
May 18, 1902, by Elder Hammond 206
May 29, 1902, by Elder Hammond 310
June 3, 1902, by Deacon C. F. Kelchner 310
June 22, 1902, by Elder G. Hammond 406
Aug. 24, 1902, by Elder Hammond 644
Aug. 31, 1902, by Elder Hammond 708
Sept. 21, 1902, by Elder Hammond 806
Portobello, Scotland, May 10, 1902, by Evangelist H. E. Cantel 206
San Antonio, Texas, April 20, 1902, by Evangelist Samuel 70
June 8, 1902, by Evangelist Samuel 310
Sept. 21, 1902, by Evangelist Samuel 773
San Francisco, Cal., May 4, 1902, by Elder W. D. Taylor 166
June 1, 1902, by Elder Taylor 277
July 6, 1902, by Elder Taylor 477
Sept 9, 1902, by Elder Taylor 740
San Jose, Cal., April 23, 1902, by Elder W. D. Taylor 103
Seattle, Wash., June 1, 1902, by Elder A. Ernst 277
June 29, 1902, by Elder Ernst 406
Aug. 17, 1902, by Elder Ernst 644
Aug. 24, 1902, by Elder Ernst 671
Aug. 27, 1902, by Elder Ernst 671
Sept. 5, 1902, by Elder Ernst 740
Sept. 21, 1902, by Elder Ernst 806
Shanghai, China, Dec. 29, 1901, by Elder E. B. Kennedy 342
June 8, 1902, by Elder Kennedy 511
Sheyenne River, N. Dak., July 6, 1902, by Elder R. M. Simmons 477
Sidney, New York, Sept. 28, 1902, by Deacon J. C. Cook 838
South Wellington, New Zealand, May 30, 1902, by Deacon H. Roberts 577
Spokane, Wash., July 6, 1902; by Elder A. Ernst 477
Aug. 3, 1902, by Elder Ernst 577
Stanningly, England, July 12, 1902, by Deacon McKell 512
St. Joseph, Mich., June 22, 1902, by Elder J. R. Adams 342
Aug. 10, 1902, by Elder Adams 644
St. Louis, Mo., June 8, 1902, by Elder L. C. Hall 310
July 4, 1902, by Elder Hall 406
Sept. 1, 1902, by Elder Hall 740
Sydney, Australia, April 26, 1901, by Deacon C. Moss 577
July 20, 1901, by Deacon Moss 577
Sept. 7, 1901, by Deacon Moss 577
Nov. 23, 1901, by Deacon Moss 577
July 27, 1902, by Deacon J. S. McCullagh 773
Aug. 10, 1902, by Deacon McCullagh 773
Sydney, New South Wales, Australia, by Deacon J. S. McCullagh 869
June 26, 1902, by Deacon McCullagh 577
Toledo, Ohio, Aug. 17, 1902, by Deacon L. Neiswander 740
Toronto, Canada, Sept. 21, 1902, by Deacon J. E. Close 838
Oct. 2, 1902, by Deacon Close 870
Vancouver, B. C., April 13, 1902, by Elder R. M. Simmons 70
May 11, 1902, by Elder Simmons 206
June 28, 1902, by Elder Simmons 477
July 1, 1902, by Elder Simmons, 477
Sept. 2, 1902, by Elder Simmons 806
Vineland, N. J., May 25, 1902, by Rev. I. Leonard 245
June 8, 1902, by Elder Leonard 310
Wellington, New Zealand, Aug. 23, 1902, by Deacon H. Roberts 870
West Kempsey, New South Wales, Australia, April 27, 1902, by Deacon C. Moss 5[illegible]
Whatcom, Wash., June 10, 1902, by Elder R. M. Simmons 4[illegible]



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BAPTIZED AT—
Wichita, Kansas, May 18, 1902, by Elder D. A. Reed 206
May 20, 1902, by Elder Reed 342
June 15, 1902, by Elder Reed 342
Sept. 28, 1902, by Elder Reed 838
Worcester, Mass., Aug. 27, 1902, by Elder Daniel Bryant 671
Zion City, Ill., June 8, 1902, by the General Overseer 276
June 12, 1902, by Overseer J. G. Speicher 310
June 14, 1902, by the General Overseer 476
July 16, 1902, by Overseer Piper 439
July 20, 1902, by the General Overseer 511, 550
July 26, 1902, by Overseer W. H. Piper 576
Aug. 3, 1902, by Elder W. O. Dinius 576
Aug. 7, 1902, by Elder E. Brooks 576
Aug. 23, 1902, by Elder T. A. Cairns 644
Aug. 28, 1902, by Elder Cairns 671
Sept. 14, 1902, by Elder Dinius 740
Sept. 25, 1902, by Elder F. A. Graves 806
Oct. 12, 1902, by Overseer J. G. Speicher 869
Oct, 15, 1902, by Elder W. O. Dinius 869
Zürich, Switzerland, March 23, 1902, by Elder Hodler 310
March 30, 1902, by Elder Hodler 310
April 13, 1902, by Elder Hodler 206
May 4, 1902, by Elder Hodler 671
May 18, 1902, by Evangelist Hertrich 511
June 8, 1902, by Evangelist Hertrich 511
June 11, 1902, by Evangelist Hertrich 511
June 22, 1902, by Elder Hodler 511
June 28, 1902, by Elder Hodler 511
July 7, 1902, by Elder Hodler 550
July 20, 1902, by Elder Hodler 644
Aug. 3, 1902, by Elder Hodler 806
Sept. 7, 1902, by Elder Hodler 869
Barnard, Chas. J., address of 25, 452
Barnes, Rev. Geo. O., autohiography of 210
on John Alex. Dowie as Elijah the Restorer 211
on Zion Cities, *cui bono* 211
ordained 88
Barnes, City Attorney V. V., address of 26
address of 458
autobiography of 74
Bear, confession of the 795
Beard, General Overseer's remarks on 261
Beatitude, the ninth, the greatest of them all 603
Be brave but be gentle 641
Beginnings, the, of my ministry in America 465
Berfield, Mrs. E., reports from Port Allegany, Pennsylvania 557
Bible stories, loved by children 295
the, an attractive Book to innocent children 294
writers of, not infallible 867
Birth, Divine, a necessity 636
Blessings in persecution 603
Blood, a poor political cement 723
Blunders are made by many good men, by not going forward 526
Books, the children must have 297
wisdom in the use of, needed 834
value often overestimated 833
Booth, General, harmless statement of 802
Boston, Mass., report of Elder Daniel Bryant 519
Brave, the General Overseer would be, because it is prudent 304
Brasefield, Elder H. D., memorial address of 146
Bravery and impudence are entirely apart 639
Bread of Life given to us by God 498
Breadth of Zion 734
Breaks in Zion's ranks, there are no 863
Brittain, A. A., testimony of 509
Bryant, Eld. Daniel, reports from Boston, Mass. 519
reports from New England District 400, 557
Buckley, Dr. J. M., foolish statement of 802
Burklund, Evangelist E., address of 566
Business must be put into religion 701

CAIRNS, Rev. T. A., address of 563
Calculation, an ahsurd 86
Camberwell, London, Zion's meeting in 530
Campbell, Mrs. M. E., report from East Ardsley, Yorkshire, England 835
Care, a brow of, useless 428
Care of the body, the necessity of the 534
Carnage of whites and blacks imminent 396
CARTOONS—
A warning sent forth by Elijah the Restorer from the Feast of Tabernacles 416
A wicked Trade existing in Chicago 594
Elijah the Restorer points out the solution of the world's problems 722
Extremes meet Papalism and secretism backing the Associated Press liars in attacking Zion 820
Fool 658
Organization of Zion Restoration Host 758
The Apostolic Luther and apostate modern Lutheranism 858
CARTOONS—
The capture of the denominational church by means of the Masonic Trojan Horse 490
The key to the gate of Divine Healing 360
The nations fearful of the safety of their sand dykes 686
The revelation of the Man of Sin and the Lawless One 788
The river of God is full of water 184
Zion and the leaven of the Kingdom of Heaven 626
Zion contrasts true Bible stories with lying fables and tales 290
Zion shows the forces back of the elements 386
Zion's message to those "on the fence" 448
Zion's obedience contrasted with ancient and modern apostasy 258
Zion's protest against the damning liquor traffic 52
Zion's warning to Judge Tuley and the Chicago Democracy 520
Zion's witness against infidelity 82
Celibacy, the horrible crimes resultant upon enforced 771
Chaos, the coming 724
will come before the world's problems can be intellectually solved 724
Charge to candidates for fellowship 428
to parents and guardians 298
Chariots, the, are sweeping low again 596
Charity of the church has become a cold thing 832
Cheering words from Zion's guests 34, 202, 243
Chemicals, the danger of using explosive 534
Chicago, South Side, report from Deacon Geo. W. Matson 666
Chicago's need 728
Chief, ancient British, advice of, led to conversion of our ancestors 392
Child, a, has a right to be well born 296, 727
a little talk about that which precedes the 295
Children are best who are children of prayer 295
influence of, on the church and on the world need constant care 131
should be better than their parents 498
the curse of stinginess of fathers with their wisdom of educating 296
China, the break-up of, very complete 560
Chinese girl, a story of terrible suffering of a 530
Christ, a triune nature with ourselves 264
is active in His own world 57
is a living Christ 56
is the Logos 56
may have been sacrificed more than once 124
Christ's judgment, "I never knew you," meaning of 18
victory over the Devil 637
Christian Catholic Church in Zion, a new kind of Mont Pelee 333
churches which were scandals 419
Scientist, some lies of 18
Scientist, worst kind of infidel 18
the, armor of 229
the true, a soldier 229
Christianity, a figurative, a poor, weak, mean business 570
apostasy of, from fourth century 419
as a world-wide system weaker than when Jesus died 419
is practical 86
Rome the birthplace of western 865
*Chronicle*, some filthy lies in the Chicago 793
Church, a, a nation, a man, apart from the Christ will perisb 635
Church of England has an unregenerate head 631
of England, sinful origin of the 866
only one true 468
referred to twice only in the Gospels 408
the, and aggressive movements have not demanded righteousness 505
the, back on the foundations laid down by the Christ is what we want 331
the, should be one 264
the, without the Christ is lost 635
weakness of, at Jesus' death 418
Churches, the apostate, are sepulchers for the dead 332
the, are synonyms for moral, spiritual and social rottenness, 765
Cincinnati, Ohio, report from Overseer G. L. Mason, 96, 274
City of God, the, remaineth 224
the, the Zion above, the Heavenly Jerusalem three aspects of 222
City of Zion, the 66
Clean, be 599
Cleanliness of God's holy people 424
Clibborn, Elder Percy, address of 226
Coal miner, what Zion would do with the 728
Command, a, with divine authority 472
Commandment, the spiritual application of the seventh 772
Commandments of God to be put into your heart 200
Commentators, evasion of truth by the ignorance of 834
Commercial problem, solution of 693, 727
Communion of the Lord's Supper 424
Competition in building contracts stopped 430
Conditions, political, in Europe, are intolerable 703
Confederacy, the crime of, in upholding slavery 694
Confidence, failure to destroy public 230
Confirmation, the lies told at 828
Constitution of United States, the amendments of 332
Contractors warned 28
Conversion necessary before entering Zion 703
Conversions and healings in Zion 331
Cook, Deacon J. L., reports from Enterprise, Colorado 76
Coöperation in building in Zion City 473
Corn to be no more meat for enemies of God's people 703
Cornelius, the story of 628
Cossum, Elder W. H., address of 17
Courage, high value of Christian 566
Cummings, Evangelist E. L., address of 639
Covenants of lease, penalty of violation of 564
Coward is in the greatest danger 222
Cowards lead procession to hell 526
Cowardice, the crook of 427
Zion's platform never one of 802
Creation, evidences of divine design in the 233
Criminal, a drunken, deserves the greatest punishment 86
Criminals of the press 526
Crucifixion of Jesus, the Christ, Jews guilty of the, was not a divine, judicial act 795
328
124

DAMNATION sure to follow rejection of salvation 662
Dance, the damning horror of a voluptuous 527
Danville, Ky., report of Deacon W. B. Holmes 241
Day, the Great and Terrible, of the Lord, near at hand 221
the, of Jehovah at hand 427
Death and Hell are to be destroyed 125
not feared by him who rests in God 663
of flesh, sometimes necessary to the salvation of the spirit 271
Declaration of Independence a humbug 529
Deeds, not words, the most effective teaching 421
Dekalb, Ill., report of Rev. O. L. Tindall 519
Deliverance in childbirth, 33, 96, 119 164, 203, 239
274, 299, 305, 307, 340, 341, 365, 366, 378, 473
509, 547, 548, 573, 608, 642, 643, 669, 737, 779
842
Denial of God, is refusal to forgive penitent 270
Denominations not part of the Church 468
Devil, necessity of belief in personality of the 336
stupidity of the 599
the, not in partnership with 223
the victim of an incarnate 542
will hurt very quickly if in his path 390
Diligence necessary to success 130
Directions for making Zion Banner and Flags 183
Disease, babe healed of a horrible 542
cannot possibly come from God 125
is evil, and is not from God 497
never asked of God by any one 498
not given in answer to prayer for blessing 498
Disobedience of command, "Be Baptized," terrible consequence of 470
Dispensation, close of, attended by convulsions of nature 221
Divine healing, first case in American ministry 466
protection, a story of 126
works are born, not made 767
Do, then teach; not teach, then do 698
Doctrines of the Word of God need no defense 263
Dowie, Esther, farewell message of 534
Esther, incident of childhood of 533
Esther, the Devil wanted to kill 534
Rev. Jane, address of 459
Drones, an opportunity for 767
Drug habit, the terrible power of 500
Drug-users, witness against 436
Drunkard, reclamation of a 543

EARLY morning sacrifice of praise and prayer 463, 569, 600, 602
East Ardsley, Yorkshire, England, report from Mrs. M. E. Campbell 835
EDITORIAL NOTES—
Army, Zion's restoration 353
Asia, Zion's mission to 412
Attendance at services of the Christian Catholic Church exceeds all Protestant churches 851
Baptismal service, the great 445, 446
Barnes, V. V., résumé of case by general counsel 848, 849
Battle quiet but desperate 813
Bear, trapping a press 751
Booth-Clibborn, A. S., arrival of 384


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EDITORIALS—
Canaanitish traffickers 286
Conversions during the second Feast of Tabernacles 517
Cowards, none in Zion 749
Credit, a conspiracy to destroy Zion's 783
Dangers of national and industrial concentration 619
Day, the dawn of a new, finds expression in Zion City 653
Declaration setting forth threefold character mission 172
Description of the plague upon those who war against Jerusalem 286, 287
Ecclesiastical work, its scope 47
Election of first municipal officers of Zion City 5
Father, address God as 45
Feast of Tabernacles, punishment of those who do not attend, in millennial reign 284
*Gazette*, Waukegan, sketch from 781
God laughs 844
God's are the Kingdom, Power and the Glory 173
Good news from far countries 518
Graphophone, Zion's use of the 79
Healing, a miracle of 411
Hines, Edward, Lumber company, letter of 845
Interviews, bogus 814
Jerusalem, a quiet habitation 316
*Journal*, Chicago evening, sketch from 6
King may come before the twenty-fifth Feast of Tabernacles 352
Land bought for General Overseer's domain 517
Lord's Day, September 21, 1902, a great day 685
Magazines, great, studying Zion and Zion City 383
McFarlane, Archibald, removed from office 218
Meat famine, lie concerning the alleged 849
Message of Zion to reach the whole world in a short time 717
Mont Pelee, the "plague" of 287
Mortgage, lie concerning the alleged, on Shiloh Tabernacle 850
Mortgages, answer to lie about 780, 781
New York public library, request of 383
*News*, lies in the Chicago daily 814
No deaths or accidents at the Feast 446
Organizations a failure, some individuals blessed 413
Organization of Zion Restoration Host 487, 623
Peace, God's great legacy 254
Peace in South Africa 216
Peace, one of Zion's missions 413
Power and significance of Zion Restoration Host 748
Prayer, the privilege and power of 80
Press bear, trapping of 751
Press reports, villainy of 750
Prophet, a, his work and restrictions 252
Rapture, the, of the saints near 380
*Record-Herald*, interview with Mr. C. F. Wiehe 846
Report of General Financial Manager 850
Report of Health Commissioner 852
Restoration Host, great power and significance of 748
Revelations in the hidings of God's power 80
Rome and Masonry attempt to choke Zion City 814
Salvation Army leaders' attacks on Zion to be answered 353
Seventies, new plans for 516
Soldiers of national guard do act of courtesy and attend meeting 381
Spiritual activities in Zion a fact 173
SUN, THE ZION MORNING 384
Sutton will case, concerning the 848
Tabernacles, Zion's Second Feast of 78
The Great Commission, the Consummation of the Age begun 488
Vow of Zion Restoration Host 748
Waukegan *Sun*, lies of, and of two Chicago papers 49
What God hath wrought 323
Working men, splendid opportunity for 753
Zechariah, prophecy of, concerning the Latter Days 380
Zion an aggressive power 717
Zion hails a coming King 620
Zion in the Orient 445
Zion most dangerous foe to Rome and Masonry 815
Zion not a church, but a nation 618
Zion Restoration Host 684
Zion Restoration Host makes Devil angry 784
Zion serves God also on the week-days 215
Zion Seventies and their work 487
Zion the hope of the whole earth 619
Zion will lead the van in the Last Great Fight and will triumph 288
Zion's salutation given, "Peace to thee" 254

EDITORIALS—
Zion's splendid financial record 814
Zion's work in China and Japan 217
Education, a system of national, the aim of the Theocratic Party 29
in Australia 16
the right of a child to a good 296
Educational problem, the, follows the religious problem, Zion's solution of the 693
Educationally, United States is behind many nations 727
Eddy, Mrs., some absurd definitions by 17
Elijah, agreement of prophecies concerning the mission of 18
an interpreter of thought of God in latter-day matters 765
dangerous to touch 425
expected by the Jews 426
is a dangerous man to fight 330
is come, and the Restoration has begun 606
is come, in John Alex. Dowie 605
Jesus foretold the third appearance of 180
Jesus said John the Baptist was 525
the mission of, in all ages 523
the Restorer, a conqueror 763
the Restorer identical with Prophet foretold by Moses 524
the Restorer is doing the work that the Jews expect of Elijah 179
the Restorer, is not the Christ 330
the Restorer, John Alex. Dowie as 181
the Restorer, mission to turn men from their sins 211
the Restorer, no laughing matter 180
the Restorer, the Messenger of the Covenant, and the Prophet foretold by Moses, centered in one man, John Alex. Dowie 438
the Restorer's Mission 181
would rather serve than rule 606
Elijah's Restoration Messages 11, 53, 81, 120, 175, 687, 719, 789, 821, 859
work, who is willing to undertake? 438
End, the, is not far away 606
Enemies of Zion mocked 604
the, of Zion are not the working classes 530
Enterprise, Colo., report from Deacon J. L. Cook 473
Essential, what things are 725
Estate, great value of Zion's, above mortgages 829
Eternal, that only endures which is 635
Eternity, no equivalent in the Greek language for 595
Ethiopia, a plea for 395
Evil associations, the consequence of 771
Evil-doers cleaned by force 426
Evil, personality of the source of all 336
the Word of God does not teach non-resistance of 800
Excusing one's self, the miserable sin of 535
Expectation, a blessed and joyous 535
Expenditures of Zion 451

FABLES, hurtful nature of 295
Facts and not figures, count 571
Faith, bad men in the gallery of 732
Faith, General Overseer loves the good fight of 304
go out with the shield of 639
must find embodiment in action 725
no man's, is worth much 860
which costs nothing is worth nothing 432
Falling Away, the, is the destruction of pure religion 797
the nature of the 797
Father love, a sacrificing love 131
love, sweetness of 131
man cries out for a personal God and 336
Fear of God's people inspired by God 508
the, of God 570
Fearless people, who want to do right, are a power 428
Feast of Tabernacles, program of the second 317, 354
of Tabernacles to be a test of God's people 426
of Tabernacles, tremendous importance of 426
the keynote of second 419
Fiction is composed of lies 17
Fight, a, never sought by General Overseer 465
the joy in a good, for God 825
Finances, failure of press attack on Zion's 828
Financial system, Zion's perfect 801
Fire, a refiner's 436
our God is a consuming 330
the, of God will purify as none other can 636
Folly, a firm hand in dealing with youthful 733
Forgive, a delightful thing to do 208
Fountain opened by deep digging 420
the, opened for sin and for all uncleanness 508
Freemasonry, heathen nature of 797
Friars, what shall be done with the 424
Fruitfulness the test of real discipleship 645
Funeral of Miss E. A. Dowie 111

GAZETTE, Waukegan, sketch from 829
General Letter from the General Overseer 106, 138, 554, 810
General Overseer, the diverse opinions regarding 20
General Overseer's family, a touching incident in 131
share in Zion's wealth 451
Girls, foolishness of many today 599
Give, forget what you 832
in cheerful, loving spirit 833
Giving in secret preserves self-respect of recipient 833
the blessings which follow 130
Gladstone, William E., a tribute to 506
Glory must be given unto God 397
God did not slay His Son 123
is faithful to His promises 499
is never cruel to His children 498
loves a willing sacrifice 126
never tempts any one 303
our dependence on 236
the owner of land in Zion City 222
who forgives can take back forgiveness 269
will provide 130
will provide for the babies 295
Godliness, a form of, with power, a blessing 435
a form of, without power, a curse 435
is profitable 452
God's rule 327

GOD'S WITNESSES TO DIVINE HEALING—
Beatty, T. A. 1
Bell, Deaconess R. M. 745
Buettner, Mrs. E. 585
Butz, Mr. and Mrs. C. W. and child 169
Dunk, Mrs. Anna Catherine 777
Easton, John 841
Harrison, Mrs. A. E and family 841
Helbach, Jacob 313
Hornshub, Miss Mary 681
Jaques, Mrs. E. and child 377
Lambert, Mrs. A. 41
Marson, Frank O. 441
Morris, Deacon B. F. 713
Paulson, Mrs. A. K. 513
Smith, Miss O. F. 345
Tilbury, Miss C. 281
Westerman, M. E. 649
Wold, Miss H. 249
Good for nothing, some people become 695
Gospel preached only in part 419
the unwritten 531
Grand Rapids, Mich., report from Deacon Van Woerkom 99
Gratitude, a card of 137
the beautiful grace of 129
Great general assembly 466
Green, Mrs. N. E., testimony of, blessed in tithing 643
"Grieves, all that, is but for a moment" 634
Grumblers are a nuisance anywhere 237
Guilt of those who cover others' sins 772

HALL, L. C., reports from St. Louis, Missouri 705
Hammond, Elder G., reports from Philadelphia, Pennsylvania 366, 587, 835
Harper, Mayor Richard, address of 24, 462
Hatred of wickedness measures one's love of righteousness 505

HEALED OF—
abdominal rupture 61
abscess 2, 96, 274, 682
abscess on lungs 475
abscess on throat 475
appendicitis 10, 32, 202, 240, 442
arthritic inflammation of the joints 608
asthma 96, 575
bad leg 300
bladder trouble 442
blindness 362, 364
blood poisoning 96, 299, 340, 665
bodily deformity 250
boils 2
bowel trouble 668, 706, 737
Bright's disease 341, 401, 496, 843
broken arm 119, 475, 608, 667
broken collarbone 510
broken foot 337
broken leg 370, 706
broken rib 665
broken spine 484
broken wrist 505
bronchitis 367, 642
burn 209, 737
bursted veins 842
caked breast 547
cancer 2, 61, 362, 402, 546, 547, 737, 747, 835
cancerous tumor 308
carbuncle 442
catarrh 104, 370, 515, 643, 668, 842
catarrh and fits 189
catarrh of head 575, 683

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HEALED OF—

catarrh of stomach 10, 547
chickenpox 547
chill 736
chills and fever 669
cholera infantum 340, 669
chronic dyspepsia 519
chronic headaches 746
cold 35, 134, 165, 275, 341, 362, 368, 401, 514, 573, 574, 746
cold on lungs 96
congestion of brain 60
constipation 2, 95, 238, 299, 305, 363, 369, 443, 515, 547, 548, 642
consumption 96, 170, 282, 341, 362, 372, 510, 514, 519, 665, 842
convulsion 642
cough 309, 367, 519
cough and catarrh 368
cough and night-sweats 442
cramp in stomach 10
cramps 669
cramps and vomiting 119
croup 364, 510
curvature of the spine 341, 474, 492, 682
deafness 240
decayed bone 96
diphtheria 61, 183, 362, 475, 515, 546
diseased eyes 33, 98, 346, 706
dislocated shoulder 747
dogbite 667
drink and tobacco habits 96, 170
drink habit 96, 575
dropsy 362
dysentery 574
dyspepsia 496, 608, 714
dyspepsia and tumor 474
earache 573, 668
eczema 134, 379
effects of fall 667
effects of lye 368
effects of poison 574, 842
effects of rusty nail wound 668
epilepsy 341, 541
epileptic fits 240
erysipelas 341, 379, 643, 842
female trouble 42
female weakness 546, 547
fever 134, 275, 442, 509, 515, 548, 608
fever and sore throat 43, 95
fever and vomiting 240
fits 736
flux 667
fractured skull 842
goiter 242, 496, 557
gravel 475
grip 2, 164, 239, 401, 547, 747
grip and cold 99
headache 2, 10, 99, 305, 309, 364, 575
heart disease 96, 238, 299, 362, 370
heart trouble 96, 243, 341, 442, 514, 515, 547, 642, 779, 668
hemorrhage 96
hernia 164
high fever 643, 667
humor 573
hyperopic astigmatism 61
indigestion 274, 665
inflammation of bowels 96
inflammation of kidneys and bladder 509
inflammation of lungs 835
inflammation of stomach 682
inflammatory rheumatism 96, 202, 299, 370, 442, 510
injured arm 575
injured eye 305
injured foot 240, 340
injured hand 546
injured head 309
injured hip 212, 309
injured knee 835
injured limb 651
injuries from fall 239, 309, 546, 747
injury in back 368
injury in side 406
internal cancer 163
internal diseases 99, 514, 650, 746
internal growth 494
internal stoppage 665
internal trouble 363, 370, 475, 547, 586, 668, 778
kidney trouble 842
lack of rhythm 364
lame arm 275
lame back 98, 230, 575
lameness 98
liquor habit 515
lumbago 546
lump in stomach 835
lump on head 665
lump on thumb 315
lung and stomach trouble 443

HEALED OF—

lung fever 33, 43, 61, 161, 170, 275, 401, 547, 669
malarial fever 96, 99
malformation 341
mashed foot 608
measles 34, 134, 202, 240, 364, 475, 547, 842
measles in eyes 34
meningitis 367
morning sickness 548
morphine habit 519, 642
mumps 379
muscular rheumatism 243
nervous headaches 586
nervous prostration 42, 203, 547
nervous weakness 238
nervousness 99, 642, 665, 668, 746
neuralgia 2, 99, 547, 643
neuralgia of the heart 340, 401
neurasthenia 400
offensive breath 10
old man's vertigo 34
pain in ear 95
pain in heart 309, 575
pain in knee 494
pain in side 203, 309
pain in stomach and bowels 99
pain under the heart 746
pains in chest 314
palsy 442
paralysis 98, 99, 262, 665, 668
paralysis of back and limbs 95
paralyzed side 519
partial blindness 96
piles 96, 365, 370, 509, 510, 819, 842
pleurisy 43, 95, 337, 341, 401
pneumonia 32, 33, 43, 60, 61, 134, 337, 362, 368, 369, 547
poisoning 275
polypus in nose 34
poor eyesight 547
prostration 243
quick consumption 367
rash 665
rheumatism 96, 99, 239, 274, 299, 362, 365, 367, 379, 401, 546
running sore 43, 736
rupture 33, 242, 299, 509, 575, 736, 737, 842
scald 548
scarlet fever 33, 134, 494, 835
sciatic rheumatism 274
scrofula 275, 365, 379
set mouth 202
severe burn 541
severe injury 510
severed artery 35
shortened leg 97
sick-headache 35, 238, 299, 573, 747
sick stomach 547
sinking spells 75
skin disease 368, 625, 669
smallpox 203, 273, 308, 341, 362, 363, 443, 548, 669
sore arm 308
sore eyes 98, 309, 575
sore limb 557
sore mouth 10
sore on back 275
sore on neck 315
sore throat 33, 340, 519, 548
sore throat and fever 778
sores on ears 98
sores on face 546
spasm 340
spasmodic croup 643
spinal disease 515
spinal trouble 243, 519, 665
splinter of steel in eye 367
sprained knee 309, 573, 574, 643
stomach trouble 75, 98, 275, 547
strangulated hernia 509
St. Vitus' dance 379
swelling of foot 368
swollen breasts 542
swollen feet 642
swollen foot 546
swollen limbs 642
threatened insanity 202
threatened pneumonia 308
throat trouble 274, 843
tobacco and beer habits 514
tobacco and whisky habits 362
tobacco habit 96, 273, 274, 315, 510, 842
tonsilitis 95, 203, 519, 842
toothache 309, 650, 737
tubercular abscess 474
tuberculosis of bowels 96
tuberculosis of lungs 474
tuberculosis of the bones, throat and lungs 682
tuberculosis of the knee 510
tuberculosis of the lungs, throat and bones 492
tuberculosis of throat and bones 474

HEALED OF—

tumor 42, 240, 275, 667, 705, 819
typhoid fever 60, 240, 243, 369, 714, 746
typhoid pneumonia 779
ulcerated throat 315
ulcerated tooth 366
unjointed spine 574
valvular heart trouble 96
varicose veins 61
warts 99, 642, 667
weak back 442
weak eyes 495, 496, 519, 714, 746
weakness in hips 475
weeping sinew 203
when dying 314
whisky and tobacco habits 706
whisky habit 519
whooping cough 33, 547, 706, 736
wild hairs 367
wound from bullet 130
wound from fall 368
wound from rusty nail 98
wound in ankle 99
wounded foot 275
wounded hand 346
yellow jaundice 250

Healing, we have a right to ask for 498
Healings in the Orient 560
Heart, a clean, a wonderful thing to get 269
to heart, house to house work is interesting 641
Heathenism of all religions which reject Jesus, the Christ 692
Heaven is for the pure 662
Heavens, the, those found there 93
there are many 92
Hebrews and Pauline epistles, comparison of 732
more likely written by Apollos 732
the epistle of the, not written by Paul 732
Hell, going through, to reach heaven 602
Hodler, Elder C., reports from Zürich, Switzerland 587
Hog, story of triumph over unclean 389
Holiness, none without righteousness 505
Holmes, Deacon W. B., reports from Danville, Kentucky 241
Holy life, and a healthy body, Zion teaches a 633
Spirit may be with you, but not in you 397
Spirit teaches us to pray to the Father 91
Spirit, the, is the river of God 87
Spirit, the, the four emblems of 86
Honest citizens protected by Zion 701
Hong, Deacon G. S., address of 565
Host, Zion Restoration, organization of 793
Zion Restoration, organized by inspiration 766
Hoy, Rev. Charles A., reports from Kansas City, Missouri 241
Humility a necessary characteristic of a teacher 421
a voluntary, is a mock 431
properly first of the Beatitudes 432
Hypocrisy in the apostasy 798


IGNORANCE regarding God is a terrible thing 179


ILLUSTRATIONS—

A cloud of witnesses 174
Administration building of Zion City 204
Barnes, Rev. George O. 209
Barnes, Judge V. V. 73
Beatty, T. A. 1
Bell, Deaconess R. M. 745
Buettner, Mrs. E. 585
Butz, Mr. and Mrs. C. W., and child 169
Cairns, Elder T. Alex., Ph. B. 402
Cairns, Evangelist Mary Anne, B. L. 402
Cashier and bookkeeper's office, offices of the General Recorder, Zion building, Chicago 14
Consecration of Shiloh Spring 410
Dowie, Miss Esther A. 105, 140
Dunk, Mrs. A. C. 777
Easton, John 481
Easton John, and family 482
Easton, John and family, as they appeared before his healing 483
Elijah Hospice, Elijah avenue and Twenty-sixth street 152
First Anniversary of the Opening of the Gates of Zion City 485, 506
General Overseer and Officers of the Christian Catholic Church in Zion, Zion's White-robed Choir, and six thousand people in Shiloh Tabernacle, Lord's Day afternoon, July 20, 1902, Zion's Second Feast of Tabernacles 460
General Overseer, Officers and Choir on platform of Chicago Auditorium, at great witnessing assembly, May 25, 1902 179
Girls of Chicago and Zion City Junior Schools at closing exercises, Shiloh park, June 21, 1902 330
Harrison, Mrs. A. E., and family 841
Helbach, Jacob 313


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ILLUSTRATIONS—
Hornshuh, Miss Mary 681
Interior of Shiloh Tabernacle 361
Jaques, Mrs. E. and child 377
Lambert, Mrs. A. 41
Lee, Mrs. L., and Seger, Mrs. M. 371
Map of location of Zion City 67
Map showing corporate limits of Zion City 36
Marson, Frank O. 441
Morris, Deacon B. F. 713
Overseer Jane Dowie and Miss E. A. Dowie 106
Paulson, Mrs. A. K. 513
Private office of Deacon E. S. Anderson 15
Procession of Zion Choir and Seventies at Second Anniversary of Consecration of Temple Site 414
Procession of Zion White-robed Choir and Zion Robed Officers on the lawn at Overseer Jane Dowie's summer home, Ben Mac Dhui, Montague, Michigan, Lord's Day Afternoon, August, 31, 1902 696
Procession of Zion Seventies, Choir and Officers at the Fourth Anniversary of Zion's Seventies, and organization of Zion Restoration Host 760
Procession of Zion White-robed Choir and Zion Officers, at Fourth Anniversary of Zion Seventies, and organization of Zion Restoration Host, Lord's Day Afternoon, September 21, 1902 763
Shiloh Tabernacle, Zion City, Illinois 89
Smith, Miss O. F. 345
Some Zion City residences 65
Superintendent, teachers and boys of Chicago and Zion City Junior Schools, at closing exercises, Shiloh park, June 21, 1902 338
Taylor, John 673
Temple Cottage and Annex, Elijah avenue 553
The Chicago Auditorium 617
Tilbury, Miss C. 281
Tokida, Mr. D. 404
Westerman, M. E. 649
Wold, Miss H. 249
Zion Lace Industries' building 809
Zion Restorationists in Oconomowoc 836
Zion Sugar and Confection Association building, as proposed 577
Images, what do graven, profit? 861
Imprisonment, the bitterness of 526
Incarnations of God, the blasphemous claim of the three 791
Incident of recent freight-handlers' strike 530
Income and expenditure of Zion, the great 829
Infallibility, absurdity of the dogma of 721
and Divine Authority not necessarily combined 420
of writers of Bible, not so 867
papal, the dogma of 791
Infidels made by lies of apostasies 391
In memoriam 105
Inquest, the coroner's 110
Inspiration, verbal, of the Scriptures discussed 867
Inspired writers sometimes make mistakes 863
Integrity and soundness of Zion unsullied 830
Interpretation of Word of God must be broad 604
Iowa, report of Elder J. R. Adams 97

JAPAN, Captain Brinkley's work on 560
Japanese character, admirable traits of 560
Jehovah, he that hath clean hands shall ascend into hill of 391
who shall ascend into the hill of 391
Jerusalem cannot be rebuilt by Zionist Jews 328
intoxication of desire for possession of 417
must be bought by Zion 606
must be rebuilt 328
nations which have taken, were sore wounded 417
shall once more belong to God's people 438
temple builder is not known 435
terrible destruction of 689
the City of God 223
to be the battlefield of the nations 425
unbelieving Jews have no right to rebuild 328
Zion will buy 224
Jesuits, the, had General Overseer upon their black-list 826
Jesus, a teacher who could not be deceived 422
comforts the mourners 449
is not that prophet foretold by Moses 180
saved others, Himself He could not save 123
speaks now 600
Jew, the, must be brought back to the Christ 180
Jews, the, are waiting for Elijah 605
the, must believe that Elijah has come 605
Jewish Zionist movement not a fulfilment of prophecy 329
John the Baptist came in fulfilment of wonderful prophecy 505
the Baptist should have followed Jesus 526
the Baptist's doubt 527
*Journal*, the Chicago, literary prostitution of 21
Judd, Deacon H. Worthington, address of 453
Judgment suspended by God 57
Zion's, shall be just 531
July, the Fourth of, result of foolishness of 391

KANSAS, report from, Elder D. A. Reed 10
Kansas City, Mo., report from Elder Chas. A. Hoy 241
Kerst, Miss A., testimony of 96
King, Eternal, Our Father, who is in the Heaven, is 397
Kings are poor men to honor 435
Kingdom of God can never be extended by violent means 505
of God, fear of God and righteousness, conditions of acceptance 605
of God retarded by theological lies 125
of God, you must be in the, before entering the Church 17
people in the, who are not Christians 604
shown by God 432
the gospel of, not the gospel of a church 468
the, of Heaven, must begin within 631
to have, within, is the power 397
Knowledge, the great majority of people who die, die because of a lack of 864
Kreps, Mrs. E. T., testimony of 643

LABOR Union, Zion has, of love 530
Labor Unions, Zion men will not obey the ungodly 530
Language is a poor thing 595
Law, declaration of martial, needed in Southern states 232
liberty and government are contained in the ten commandments 28
maintained by Zion 698
the, of the Spirit of Life, freedom through 268
the principle of, is not varied 726
the, that applies in good applies in evil 336
Laws, God's, the only real authority in the Universe 860
Lawless, forces that do not acknowledge the Law of God are 791
"Lawless One," the, is a Freemason 791
One, the, is not the Man of Sin 791
Lawlessness, there is no gospel in 726
Lawyers, the Christ's plain words concerning 523
Leader, a, must not be a delegate of the people 326
Learner, the, must be humble and desirous to know 432
Leaven does not always symbolize sin 631
the, of the Kingdom in government 632
the, of the Kingdom in the triune being of man 632
the, of the Kingdom must work in the three great departments of life 632
Leavened bread offered to God according to His command 631
LEAVES OF HEALING the means of converting a judge 632
Ledyard, Iowa, report of Deacon J. B. Rendall 97, 366
Legacy, a precious 198
Legislature, experience with Illinois 603
Leo X. and his sale of indulgences for sin 865
Liabilities more than covered by value of lace manufactured 831
Zion's tremendous excess of, over assets 863
Liberty, working men deprive their fellows of 529
Liberty's back to the United States 824
Lies, the world's appetite for 17
Life, authority over the Tree of 599
if found, must first be lost 507
Lincoln, Abraham, needs no statue to perpetuate gratitude 861
a story of, and its application 24
the great, voluntary sacrifice of 126
Literature, need of Zion, among Chinese 502
of Zion will be of great value in China 508
Living or dying, I am thine 569
Living Water, the teaching of the Christ concerning 87
Lord's prayer, reason of whole because Our Father is King 397
Lost, the: seek argue not with the contentious 695
Lot, bad character of 123
Love for humanity needed 690
God's extends to the lowest 59
how manifested in Zion 801
of God for deepest sinner 59
severity, a manifestation of 731
story and song, a Zion Seventy 803
the secret of Deaconess Paddock's work 544
the unlovable 801
your enemies 804
Lusts, people drawn away by their own 303
Luther could not be purchased 866
Luther, Martin, conversion of 865
deceived and wronged by false friends 866
ninety five propositions, the interest in 866
Martin Luther, the true history of, hard to obtain 865
translation of the Bible 866
was an Augustinian Monk 865
Luther's translation of Bible, faults of 867
translation of the Bible not infallible 867
Lutheran church in Milwaukee has shelf for pipes 630
Lutheranism, compromise of, with Masonry 798
Lynching, woman's falsehood resulted in negro's 231
favored by ninety per cent. of whites in Southern states 232
Southern press threaten General Overseer with 232

MAJORITY, folly of the rule of the 725
rule, the fallacy of 825
Man, a, a church, a nation, apart from Christ will perish 635
a, always provided by God to do work 764
a trinity 58
of Sin, the, is not the Lawless One 791
a, always needed to lead God's work 865
Manna, the hidden 236, 569
the lesson of the 236
Manufacturing and Building Association to be formed in Zion City 704
Marriages, happy, of restored men and women 542
Martyrdom may be first in China 567
Mason, Deaconess L. F., reports from Toledo, Ohio 274
Deaconess Pansy, address of 566
Elder Emma Keeler-, address of 537, 563
Overseer G. L., address of 561
Overseer G. L., reports from Cincinnati, Ohio 96, 274
Masons, ministers, who are, are great liars 826
Masonic Order, criminal nature of 692
Masonry and Rome, the connection between 798
compromise of Lutheranism with 798
indications pointing to Rome's control of 798
Maternity, care of women in 544
Matson, Deacon Geo. W., reports from South Side, Chicago 666
Matthew 13:33, an erroneous interpretation of 631
May, a month of anniversaries 178
Mediator, through the blood of, is the way to Zion 330
Medicine has no place in Zion's work 501
Meetings in Ben MacDhui, Montague, Michigan, Lord's Day afternoon, August 31, 1902 660
MEETINGS IN CHICAGO AUDITORIUM (Lord's Day Afternoons)—
April 20, 1902 11
April 27, 1902 53
May 4, 1902 81
May 11, 1902 120
May 18, 1902 141
May 25, 1902 175
September 7, 1902 687
September 14, 1902 719
September 28, 1902 789
October 5, 1902 821
October 12, 1902 859
MEETINGS IN SHILOH TABERNACLE, ZION CITY—
Lord's Day mornings:
April 27, 1902 89
May 4, 1902 91
May 11, 1902 128
May 25, 1902 197
June 1, 1902 235
June 15, 1902 301
June 22, 1902 335
June 29, 1902 367
July 6, 1902 395
July 13, 1902 420
July 20, 1902 533, 595
August 24, 1902 638
September 7, 1902 695
September 14, 1902 730
September 21, 1902 770
September 28, 1902 800
October 5, 1902 832
Lord's Day afternoons:
June 1, 1902 219
June 8, 1902 259
June 15, 1902 292
June 22, 1902 326
June 29, 1902 361
July 6, 1902 387
July 13, 1902 423
July 20, 1902 467
July 27, 1902 491
August 3, 1902 521
August 24, 1902 627
September 21, 1902 700
Monday morning, July 14, 1902 431
Tuesday morning, July 15, 1902 459
Wednesday morning, July 16, 1902 493
Thursday morning, July 17, 1902 503
Friday morning, July 18, 1902 529
Saturday morning, July 19, 1902 583
Monday morning, July 21, 1902 601


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MEETINGS IN SHILOH TABERNACLE, ZION CITY—
Lord's Day Afternoons:
Tuesday morning, July 22, 1902 602
Friday afternoon, May 30, 1902 228
Thursday afternoon, June 19, 1902 497
Monday afternoon, July 14, 1902 433
Tuesday afternoon, July 22, 1902 451, 535
Wednesday evening, April 23, 1902 23
Saturday evening, July 12, 1902 415
Lord's Day evening, July 13, 1902 430
Friday evening, July 18, 1902 559
Wednesday evening, August 27, 1902 701
Wednesday evening, September 10, 1902 732
Men needed to rule the Church 726
of science, mostly infidels 86
Merciful dealing, glorious results of 532
Mercy begets mercy 530
can destroy as well as save 531
God's, endureth forever 531
God's infinite 531
of God 436
the heart of, of our God 505
MESSAGES OF PURITY, PEACE AND POWER—
No. 34—Awake! 11
No. 35—The Power of the Word of God 53
No. 36—The River of God is Full of Water 81
No 37 —The Power of Sacrifice 120
No. 38—The Power of the Covenant of Final Restoration and the Work of the Messenger of the Covenant, etc. 175
Messenger, the, of the Covenant identical with Prophet foretold by Moses 179
the, of the Covenant to tell of the God of Judgment 435
Millennial Reign, the beginning of 426
Minister, a stinging rebuke to an apostate 641
Masonic, Methodist, wickedness of 826
lack of business ability in 691
Ministration of angels a truth 734
Mission, a man's, is not over unless he makes it so 526
of Elijah the Restorer 606
Missionary efforts, sad failure of previous 559
work aided by sweetmeats 504
Missionaries, hypocrites among the apostate 564
Mockers, the, of today 125
Money, prophecy concerning 451
Mont Pelee gases fulfil prophecy in destroying thousands 330
Mortgages, truth about the, on Zion City land 829
Moses blundered 464
was meek, but he was not weak 464
Motto of William Lloyd Garrison 230
Mother Goose, hurtful nature of 295
Mount Zion, upon, there shall be deliverance 337
Mournful walking no profit 437
Municipal machinery of shame 538
Murder can never be justifiable 464
in war or in private life is murder 770
of self by a member of Zion 638
Murderer, a story of his horrible dream 699
Murmuring, the result of 235
Music, let children enjoy 297
National existence dependent upon obedience to Zion 329
progress hindered by unreconstructed rebels 29
Nations, so-called Christian, heathenism of 692
Nature has no spiritual discernment 636
is hard, cruel and ignorant 636
Need, the great, is for men, not money 833
Negroes murdered, often innocent men 396
New England District, report of Rev. Daniel Bryant 400, 557
News of Zion City 36, 64, 100, 234
Newspaper reporters should be good men 499
Newspapers, San Francisco, bad character of 825
Nicotine poisoning, a pitiable case, the result of sin of self-defilement with 58
Noah, the disobedient in the days of 488
North, guilt of, in matter of slavery 531
liberty and Union the reward of the 230
Notes from Zion's Harvest Field 10, 96, 300, 400 240, 274, 366, 473, 519, 557, 587, 665, 705, 835
Notes of Thanksgiving to Zion's God 32, 60, 94 119, 163, 238, 308, 340, 369, 474, 509, 546, 572 608, 642, 666, 706, 736
Nothing can be accomplished without the Christ 634
Nursing, a few words concerning 501

OATH, every Masonic, is disloyal to the Constitution 527
the crime of keeping a bad 527
Obedience, an example of 452
brings knowledge 571
learned through suffering 803
not rightfully demanded unless parents obey 296
to God absolutely necessary 500
to Zion, national existence dependent upon 329
Omnipresence of the Christ 57
One-man authority absolutely necessary 507
Opinion, the worthlessness of human 860
Opposition, Zion thrives upon 831
Order of march at Second Feast of Tabernacles 450
Ordinances, many, are lies of the Devil 331
"Organizers, a succession of great, would mean the millennium or chaos," 691
Organizers of today possess no divine model 691
Overcomers, the Crown of Life for 303

PACKARD, SAMUEL WARE, address of 457
Paddock, Deaconess Jennie, address of 541
Paintings, let children have 297
Parable of the leaven put into practice 632
of the leaven, recapitulation of the 632
of the leaven, threefold application of 631
Paradise is not heaven 531
Parents and guardians, charge to 298
great responsibility of 198
to be educated first 727
Parmenion and Alexander 302
Past, leave it behind 570
Peace at any price, policy of the church 603
"Peace be to this House," is for every house 802
Peace, it is vain to ask for, unless the spirit of peace is in your heart 635
the General Overseer is a man of 304
the, the Christ brings is for the whole world 803
Peckham, Deaconess Kate Hubbard, address of 540
Permission and comission, fundamental difference between 124
Permissive form, suffer us not to be led into temptation 301
Persecution, blessings in, realized in Zion 601
Persecutions of the world never worried over by Zion 601
Pews, the wickedness of churches that rent 861
Phalanx, the Macedonian 304
Pharmacists, a swift witness against 436
Philadelphia, Penn., report of Elder Hammond 366, 587, 835
Philippine Islands, question discussed 16, 770
Philosophy, the emptiness of Chinese 693
Physician, why sent for at time of Miss Dowie's death 142
Pig, any person who eats, is a fool 388
Piper, Overseer W. H., memorial address of 144
Pledge of obedience made by thousands 767
POETRY—
Again this earth, by sin oppressed 121
A little learning is a dangerous thing 603
A safe stronghold our God is still 224
All glory, laud and honor 491
All hail the power of Jesus' Name 720
Along our ranks no sabers shine 233
As with gladness men of old 521
Awake, my soul, stretch every nerve 12
Awake, my soul, to joyful lays 529
Be a woman! on to duty! 146
Before our Father's throne 428
Behold, what love, what boundless love 220
Blessed words that with one dwell 88
Blow ye the trumpet, blow 497
Brightly gleams our banner 423
Christ is risen 83
Cling to the Bible, tho' all else be taken 399
Come, for the feast is spread 352
Come, ye that love the Lord 24, 228
Crown Him with many crowns 53
Day by day the manna fell 236
Every battle I shall win 825
Far above these lower skies 93
Far beyond these lower skies 224
Far o'er yon horizon 790
For all the saints who from their labors rest 141
For God so loved! O, wondrous theme 91
For you I am praying 90
Forward be our watchword 120
Gentle Jesus, meek and mild 91
Glorious things of Thee are spoken 821
Go forward, Christian soldier, 228, 361
God be with you till we meet again 447
God loved the world of sinners lost 128
Good night, beloved, sleep and take thy rest 107
Guide me, O Thou Great Jehovah 335
Hail to the brightness of Zion's glad morning 423
Hast thou within a care so deep 428
He leadeth me, oh! blessed thought 695
He stood on a tower in the wet 297
Heavenly Father, I'm Thy child 91
Holy, holy, holy, is the Lord 54
I am a soldier of the cross 761
I know not what awaits me 297
I live for God who loves me 767
I will sing of my Redeemer 361
In love God gave, in love Christ came 45
In the heavenly pastures fair 660
In vain we call old notions fudge 524
It is easy, in life's tranquil day 525
It marches to the drum-beat roll 233
POETRY—
It matters not in hut or tower 200
It may not be on the mountain's height 769
Jehovah lifted up His rod 125
Jesus shall reign where'er the sun 388
Lead, kindly Light, amid the encircling gloom 112
Let but my fainting heart be blest 46
Look, ye saints, the sight is glorious 260
Love divine, all loves excelling 326
My God and Father, while I stray 201
Nearer the cross! my heart can say 197
Not myself, but the words that in life I have spoken 861
O day of rest and gladness 634
O Jesus, make Thyself to me 57
O Word of God incarnate 176
Oh, for a thousand tongues to sing 89
Oh, happy day that fixed my choice 400
Oh, wondrous Name, by prophets heard 860
On our way rejoicing 392
On that bright and golden morning, when the Son of Man shall come 395
Onward, Christian soldiers 463
Open now thy gates of beauty 660
Our Lord is now rejected 790
Prayer is the simplest form of speech 241
Rejoice, all ye believers 224
Renew my will from day to day 46
Righteousness, the, of the scribes and Pharisees was hypocrisy 698
Roses, violets, are but toys 824
Saviour, again to Thy dear Name we raise 233
Saviour, more than life to me 301
See the streams of living waters 215
Shall all thy foes subdue 760
So we make a world whose influence may win 201
Souls of men, why will ye scatter 602
Still, still with Thee, when purple morning breaketh 143
Strong Son of God, immortal Love 147
Take my life and let it be 497
Ten thousand times ten thousand 859
Thank God, the theologian said 181
That outrageous appetite for lies 792
The church's one foundation 467
The Devil and I, we can't agree 223
The Lord's my shepherd, I'll not want 391
The shadows of the evening hours 182
The Son of God goes forth to war 127
There is a stream, whose gentle flow 81
There is no place where earth's sorrows 337
There shall be showers of blessing 800
There were ninety and nine that safely lay 803
Though pining sickness waste away 497
Though weary deserts we may tread 634
Though your sins be as scarlet 392
Till He come! Oh, let the words 635
Twice in her season of decay 437
We come in the might of the Lord of Light 11
What a friend we have in Jesus 832
What shall we eat 237
Wherever God erects a house of prayer 262
Wherever wrong shall right deny 179
Whosoever heareth, shout, shout the sound 627
Why should the wonders God hath wrought 46
With force of arms we nothing can 592
With the morn those angel faces smile 107
Would we be joyful in the Lord 491
Zion stands with hills surrounded 434
Political parties of Chicago, an offer to the 862
power, its righteous use by Zion 30
power of Zion in Chicago 825
problems, Zion's solution for the 728
the situation has become intolerable 693
Politics, shameless venality in 14
Poor, the, came to Zion 465
the, recognize their true friend 598
Port Allegany, Pennsylvania, report from Mrs. E. Berfield 557
Poverty, a curse 498
the curse of 862
Power and authority differentiated 469
cannot be generated without heat 19
developed by the use of power 596
everything will be restored by the Word of His 397
none, outside of Kingdom of God 397
of Devil in elements, tremendous 390
of God, the saving and cleansing 302
of Zion is its spiritual power 418
the, of teachings of Jesus lies in His purity 421
the only way to generate, is to consume 19
through surrender to God 21
Practical Christianity 262
Praise and testimony 347, 346, 366, 367, 368, 372 379, 399, 401, 442, 492, 515, 557
Pray, the value of knowing how to 90
Prayer, the Christ's teaching on where to address 91
must be addressed to Our Father 90
the essentials of prevailing 400
the mockery of, in the church of England 400


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Original from NEW YORK PUBLIC LIBRARY

Prayer, the times of ignorance in your, God overlooked 90
there is a time for public 833
Unitarian, taught to children 91
Prayers, one of the most beautiful in the Bible 293
Precedent, no historic, for formation of Host 764
Prelude—Greetings from Zion to Chicago and Announcements 689
How We Trapped a Bear at Zion City 792
Organization, the, of Zion's Restoration Host 721
Zion Triumphantly Passing Through Storms 863
Press, an indictment of the so-called religious 262
depth of depravity of the American 826
diabolical motive of the Chicago 795
hell fire in the Chicago 824
*Journal*, the Chicago, rebukes the Chicago 30
legislature, fight with, reviewed 827
lie, a ridiculous 689
lie concerning financial ruin nailed down 792
lie concerning flags in Zion City, nailed down 122
lies for foreign consumption 824
lies of the, nailed down 133
must be killed or it will kill Chicago 795
shameless hypocrisy of the 824
story of the capture of a Brown Bear 792
the, has never hurt Zion or her leader 824
the, injuring Chicago's business interests 831
the, momentarily silenced, breaks forth again 863
*Tribune*, lying attack by the late editor of the 827
Primaries in America, the farce of 694
Prince, an adulterous, rebuked 506
Principles, some fundamental 692
Problems of the world will end in chaos before they can be intellectually solved 724
the, of the world stated 692
the very center of the world's 691
Prohibition, attitude of Theocratic Party on 29
Prophecy for latter days, Zechariah 13:1, 2 418
inconsistency of the world concerning 796
Prophets not liked by professing Christians 796
every, has his own attendant, heavenly-prophetic spirit 596
foretold by Moses, the mission of the, not that of Jesus 763
the commission of, does not come from people 523
the, foretold by Moses, a man 180
the, foretold by Moses, disobedience to, punished by death 180
the, foretold by Moses, is not Jesus 180
the, foretold by Moses, not Jesus 762
Prophets, false, and unclean spirits 418
have been an intolerable nuisance to the Church 603
how God raises up His 762
Psalms, 23d and 24th, are a wonderful contrast 389
Punishment of those who fight against the Christ 426

QUESTION, a, that cannot be answered 662

RABBI, Jewish, fury of, against the Christ 329
Rags, a type of a sinner's heart 269
Rain, God's answer to prayer for 87
Ropes, many so-called, not ropes at all 221
Reading of the Word, private, necessary 261
Rebellion against God must be crushed 506
Rebuke, a, to a "slobberer" 733
Record, General Overseer's, a clean one 827
Reed, Elder D. A., reports from Western Kansas 10, 242, 274
Regeneration not a matter of purchase 865
Religion is the whole thing 524
must be left to the individual conscience 29
must be put into business 701
no merchandising of 424
of our Lord Jesus, the Christ, is a command 470
the basis of true 693
the problem of personal 692
Religions, false, are outstripping the true 20
of the world are devilish, for most part 693
Religious difficulty, Zion's principles for solution of 725
problem, Zion's solution of the 725
Rendall, Deacon J. B., reports from Ledyard, Iowa 97, 366
Repentance, confession, restoration 304
Report, a good, from them without, necessary 222
of financial manager 830
Reporters, story of how interviews are prepared 390
Republican party has behaved badly 16
Resolution, iron, sometimes necessary to do God's Will 200
Resolutions, the futility of 523
Respect of persons not in Zion City 772
of persons shown for sake of advantage 765
of persons, the sin of having 862
Responsibility of Elijah's position 760
Restoration, final, of the damned 702
Host, formation of Zion 748
includes restoration of one tongue 560
Restoration of all things, no light in Bible on details of 764
of spirit, soul and body to temples for God 568
Revelation 22: 11 explained 597
Revelation, none, on the subject of departure of Jesus, the Christ, character of the 596
Right, easy to do, and hard to do wrong in Zion City 429
Righteousness, let us ask for the filling with 507
love of, measured by hatred of wickedness 505
Roberts, Deacon H., reports from Wellington, New Zealand 666
Roman Catholic attitude toward Divine Healing 499
story of teaching, to pray 499
the, and the infidel often join hands 827
Rome and Masonry, the connection between 798
and the Jesuits show malignity early 825
never forgives, nor forgets 826
the birthplace of western Christianity 865
Rule of kings as political bosses, curse of 798
of the people, the, is wrong 725

SABBATH-BREAKER, when one works for one's own benefit 699
Sabbath of Jews displaced by a new 637
the keeping of the first day, an apostolic practice 236
the, kept by service 688
Sacrifice, the Christ's, one of infinite love 125
the Cbrist's, was wholly voluntary 124
the power of 504
when we are willing to make, God loves us 126
Saints in heaven pray for saints on earth 199
Saito, Mr. D., address of 566
Salt suffers from an admixture of a foreign element 638
Salvation, belief in God not enough for 862
is gotten how 663
is how great 662
is universal 662
not through faith in the Bible 734
universal 662
San Francisco, Cal., report from Rev. W. D. Taylor 473
Savagery, primitive, something better than 636
Savor, the, can be restored by God 640
Schools, Zion City, will have splendid 297
Scientists, ludicrous assumption of 86
Scripture, not all given for digestion 424
not written for opinion 425
Second anniversary of the consecration of the site of Zion Temple 433
Second coming of the Christ means practical labor until His appearance 431
not a popular subject 796
work to be done before the 330
Secretism is the principal cause of apostasy 797
Self-murderer, letter of 702
Self must be resisted 432
Self-sacrifice, the sweet joy of 127
Senate, a stinging rebuke to the 231
SERMONS AND ADDRESSES—
A fountain opened 418
Annual meeting at Ben MacDhui 662
Be ye also ready 533
Blessed are the meek 463
Blessed are the merciful, for they shall obtain mercy 529
Blessed are the poor in spirit 431
Blessed are the pure in heart for they shall see God 569
Blessed are they that hunger and thirst after righteousness 503
Blessed are they that mourn 449
Coöperation and competition 701
First anniversary of Opening the Gates of Zion City 450
For Thine is the Kingdom, and the Power and the Glory 306
Forgive us our sins as we forgive those who sin against us 267
Funeral address of Miss E. A. Dowie 111
Give us this day our daily bread 236
Hallowed be Thy Name 131
Household sermon 634
How to speak 803
Inauguration address and charge to Zion Restoration Host 764
Jehovah shall suddenly come to His Temple 437
Jehovah, strong and mighty 380
Jesus' message to Elijah the Preparer 525
Lead us not into temptation 301
Lecture on Divine Healing 497
Love the sinner; hate sin 730
Memorial service of Miss E. A. Dowie 141
Not by an army 328
One Lord, one Faith, one Baptism 203
Our Father 90
SERMONS AND ADDRESSES—
Our Father who art in the heavens 91
Peace 601
Post-communion "family talk" of the General Overseer 430
Praise and testimony 361
Prayer and praise service 595
Salt! light! good works 638
Sin in the heart 771
Teachings, the, of Jesus 420
The city of God 221
The leaven of the Kingdom 630
The ministration of angels 734
The Ninth Beatitude 603
The teaching of Jesus 695
Thy Will be done on earth as it is in heaven 197
Triune Immersion; God's seal on a living Church 470
Voices from the soldiers' graves 229
Welcome to Zion City, Mayor Harper 417
What shall this child be? 294
Where God rules, man prospers 27
Women's work in the Christian Catholic Church in Zion throughout the world 535
Zechariah's vision concerning a coming Feast of Tabernacles 422
Zion in the Orient 559
Seventies, Zion, fourth anniversary of 723
Severity a manifestation of love 731
Shame and disgrace of England's king 798
Shanghai, importance of, as a gate to China 559
Shepherd song 391
Sickness drives people away from God 500
Signs, the, of the times 691
Sin, a, unto death 607
covering the iniquity of another is 772
hatred of, the mark of the true Christian 771
is the transgression of law 268
never give place to 731
swept away a beautiful life 606
the, against the Holy Spirit 270
the terrible effect of 58
the way through which disease and death came into this world 497
Sin's consequences sometimes inevitable 270
of the flesh must be given up 501
Sins unto death, there are 270
Slave, God has no place for, in His House 28
Sloan, Deacon Daniel, address of 454
Smoking, Zion City's ordinance against 221
Soldier, do not become a volunteer 601
Solicitor General of Zion, Judge V. V. Barnes, 73
Solution of world's problems found in God 694
"Son," in Acts 3:26, a mistranslation 763
Son of God, no man can get the blessing of God who rejects the 329
Sorrow is inevitable 449
Sound alone will not comfort 450
South, lawless spirit of, shown in letters of chief justices 231
South Africa, a volunteer messenger in 673
South, wages of the, a harvest of death 230
Sowing in the waters 598
Speech, the value of plain, unvarnished 804
Speicher, Overseer J. G., memorial address of 143
Spirit and soul have to be divided 57
Spirit, every prophet has his own attendant, heavenly, prophetic 596
the, of God gives deliverance, when intellectual faith totters 532
the robes of the 508
Spirits come from God 392
in prison, the preaching of the Christ to 129
unclean, and false prophets 418
Spiritual batteries on two legs 20
capacity, the need for greater 536
Statesman, a prominent, a touching song of 30
Stinkpots, Zion City no place for 864
St. Louis, Missouri, report from Rev. L. C. Hall 705
Storms are the work of the Devil 92
Story of a poor, dying woman 406
of the fatal injury and triumphant departure 107
of the General Overseer's hatred of the Devil in his childhood days 503
Streams of life from Shiloah 219, 259, 291, 325, 361, 387, 491, 520, 620, 701, 732
Strength is not gotten by mere noise 20
Strike, a significant comment on the coal miners' 728
Suffering is the keynote to power 421
we overcome through 303
Suicide, no room in Zion City for the body of a 649
Suits against Zion, petty nature of 829
Swearing, the instruction concerning 803
Sweeping assertions, caution in regard to 631
Swine's flesh, the New Testament teaching concerning 628
Sympathy, the Christ taught humanity, and teaches still 422


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TABERNACLES, Feast of, in Jerusalem, a wonderful scene at 87
Tax-stealing in Chicago 800
Taylor, Rev. W. D., reports from San Francisco, California 473
Teacher, a, must be an observer 422
a, must be in touch with human occupations 422
Teachers are few 422
must be humble 421
must keep company with teachers and those who are taught 421
Teaching always comes first in the Christ's ministry 522
does not stop with life 422
is the greatest business in the universe 421
of the Christ, beauty of, its adaptation 421
Telegram from General Overseer, June 29, 1902 362
Temperance pledge signed early never broken 504
Temple measurements are clearly given 567
must be prepared before second coming 437
to which Jehovah comes, yet to be built 435
Temptation cannot be escaped while we are in the flesh 302
how we should pray regarding 303
to be endured, must be triumphed over 303
we go into ourselves 302
Temptations, stronger than can be borne, will not come 304
Tempter, listening to the voice of the 336
TESTIMONIES—
Adam P. G., testimony of 43
Adams, Evangelist S. E., testimony of 240, 401
Adney, H. H., testimony of 736
Allen, Mrs. I., testimony of 240, 401
Amend, Mrs. E., testimony of 667
Amon, Mrs. A. C., testimony of 61
Anderson, Mrs A., testimony of 608
Mrs Andrew, testimony of 778
Mrs Susan, testimony of 547
Angus, Mrs. A., testimony of 315
Arends, Fannie, testimony of, stock healed 238
Armstrong, Mrs., testimony of 835
Arnold, J. C., testimony of 98
Ausherman, David, testimony of 35
Bagdley Mrs. M., testimony of 401
Bagler, Mrs. N. E., testimony of 575
Baliff, S., testimony of 272
Balliet, Mrs. Maude, testimony of 667
Barnes, Rev. G. O., testimony of 34
Barrowcliff, Mrs. Wm., testimony of 274
Wm. B., testimony of 96
Baughman, Mr. and Mrs J. W. testimony of 60
Beatty, T. A., testimony of 2
Beebe, Mrs. L. M., testimony of 557
Beeking, Mrs. K., testimony of 275
Beem, Mrs. M. E., testimony of 164
W. C., testimony of 164
Bell, Deaconess R. M., testimony of 746
Berryman, R. G., testimony of 706
Beuttel, Mrs. J. F., testimony of 164, 299
Bildiriadis, Mr. A., testimony of 33
Birsch, J. F., testimony of 165
Mrs. M. J., testimony of 164
Blackmore, Deaconess, testimony of 347
Boardman, Mr., testimony of 367
Bobb, Willie, testimony of 510
Bolan, Mrs, testimony of 202
Booker, L. M, testimony of 299
Boone, Mrs. E., testimony of 202
Boote, Mrs, testimony of 202
Bottomley, George, testimony of 363
Bowers, Mrs F., testimony of 95
Boyd, Ben. F., testimony of 97
Deaconess, testimony of 367
Mr. and Mrs., testimony of 643
Boylen, Edward, testimony of 367
Bradley, Mrs., testimony of 203
Branch, D. B., testimony of 61
Brewster, Mrs. I., testimony of 510
Brock, W. M., testimony of 202
Brockmann, Charles, testimony of 340
Mrs. A, testimony of 548
Brown, Mrs. C. E, testimony of 33
Mrs. E. M., testimony of 33
E. W., testimony of 367
Brownewell, Mrs. G. W., testimony of 304
Browning, Mrs. B. F., testimony of 778
Bruce, Miss E, testimony of 239
Brunkhorst, Mrs. C, testimony of 475
Buckner, Mrs. H. H., testimony of 202
Buettner, Mrs. E., testimony of 586
Bumpus, Mrs. A, testimony of 33
Burger, William H., testimony of 95
Burnley, A. B., testimony of 368
Burrell, Mrs. M. J, testimony of 96
Burrows, Mrs. E, testimony of 370, 665
Busick, S. J., testimony of 134, 275
Butz, C. W., testimony of 170
Mrs Chas. W., testimony of 170
Byler, T. A, testimony of 164
TESTIMONIES—
Calkins, C. E., testimony of 401
L. A., testimony of 510
Callender, Mrs. B. C., testimony of 642
Callow, Mrs. Wm., testimony of 60
Cann, A., testimony of 243
Carlson, Mrs. F, testimony of 515
Carmer, Mr. and Mrs. J. M, testimonies of 33, 548
Carroll, Geo. W., testimony of 367
Clark, Miss E. V., testimony of 737
Clemons, Deaconess M. T, testimony of 367
Clibborn, Booth, Arthur S, testimony of 289, 463
Elder Percy, testimony of 367
Booth, Mrs C., testimony of 602
Cline, A., testimony of 243
Coffey, Mrs H., testimony of 96
Coleman, B. F, testimony of 737
Cook, Horace, testimony of 575
Mrs., testimony of 519
Cooper, Jerald, testimony of 715
Copeland, M. A., testimony of 238
Cordell, Mrs M., testimony of 340
Corzine, Mr. and Mrs M. V., testimony of 346
Cosgrove, Mrs M. E., testimony of 367
Cowls, Mrs. A. S, testimony of 239
Crain, Mrs. N., testimony of 2
Crandell, D. V., testimony of 61
Creager, Mrs. S H., testimony of 341
Crook, Miss Martha, testimony of 665
Mr., testimony of 665
Cross, E. E., testimony of 574
Crull, Jennie, testimony of 119
Crysler, David, testimony of 305
Culver, Mrs. S. M, testimony of 275
Cunningham, J. B, testimony of 367
Miss E., testimony of 2
Danforth, Mrs A, testimony of 240
Daniel, Mrs. A H., testimony of 96
Dannacher, Mrs. S., testimony of 274
Darms, Evangelist A, testimony of 34
Deberg, Mrs. A. C., testimony of 665
Dehner, John, testimony of 274
Mrs. M, testimony of 96
De Jonge, Edward, testimony of 600
Depew, Mrs S. H., testimony of 34
Dickerman, Mr. J, testimony of 401
Diehl, Mrs, H, testimony of 650
Dietrich, Elder John, testimony of 314
Dirmeyer, Emma, testimony of 643
Douglas, R. J, testimony of 3
Dowling, J. Charles, testimony of 341
Dreyer, Theo, testimony of 96
Dricken, W. D. and Mrs A, testimonies of 337
Druey, Deaconess H A, testimony of 203
Drupsteen, C., testimony of 240
Duffield, Mrs., testimony of 519
Duffy, Mrs Maria, testimony of 642
Dunk, Mrs. A C., testimony of 778
Peter, testimony of 778
Dunlap, Mr. and Mrs J C, testimony of 74
DuPreez, Miss Bessie, testimony of 370
Easton, John, testimony of 482
Eaton, Mrs. H. M., testimony of 510
Eckert, Mrs., J. A, testimony of 283
Edgar, Mrs. M, testimony of 283
Edge, A., testimony of 273
Ellis, Deacon E. B., testimony of 367
Emmel, Mrs. C., testimony of 61
Erchinger, Mrs L., testimony of 274
Estee, Mrs D. H., testimony of 75
Et'Acyueria, C. G., testimony of 587
Falk, Miss L, testimony of 202
Farr, Elder G E., testimony of 202, 203
Fisher, Mrs G. C, testimony of 171
Mrs. M., testimony of 368
Mrs V., testimony of 74
Flatt, Mr., testimony of 665
Fletcher, Mrs. D. S, testimony of 367
Florence, Emma, testimony of 746
Flory, Miss E., testimony of 546
Fockler, Elder, testimony of 289
Forrest, S. P., testimony of 203
Fowler, Miss Virginia, testimony of 845
Frary, Mrs S. E., testimony of 370
Fredrickson, Mrs L., testimony of 475
French, W. Y., testimony of 575
Friend, Wm, testimony of 574
Frolich, Mrs D, testimony of 212
Fuller, F C, testimony of 10
M. S., testimony of 370
Fulton, Charles W., testimony of 96
Garry, Mr., testimony of 368
Gaumer, Deacon, testimony of 845
Geddes, Mrs. S. D, testimony of 239
Gibson, Miss M. A, testimony of 642
Gillespie, Duncan, testimony of 341
Gilvray, Mr., testimony of 368
Gorman, Mrs. E, testimony of 33, 203
Gould, J. H, testimony of 746
Graham, Mrs. N. E, testimony of 608
TESTIMONIES—
Granstrom, Mrs. A., testimony of—confirmation of Mrs. E Jaques' testimony 378
Graves, F. A., testimony of 341
Mrs. V. P., testimony of 341
Green, Mrs. N. E, testimony of 95
Grieve, Mrs. F., testimony of 642
Griffith, Mr E., testimony of 95
Gross, Mrs. E, testimony of 548
Grote, Mrs. L, testimony of 96
Haight, Jno. B., testimony of 819
Hall, A. E., testimony of 97
Mrs., testimony of 519
Halloway, Mrs. R, testimony of 75 98
Hammock, Gus., testimony of 96
Hammond, Rev. Gideon, testimony of 738
Hampert, Carrie, testimony of 308
Hampson, Mrs. S, testimony of 574
Hann, L., testimony of 273
Mrs. A. B., testimony of 43
Hanna, Nellie, testimony of 371
Hannifare, Miss, testimony of 519
Hansen, G. E, testimony of 575
Mrs. Martha, testimony of 737
Hanson, Eunice, testimony of 300
Mrs. C., testimony of 548
Mrs. C A., testimony of 399, 736
Harbaugh, Miss M., testimony of 574
Hardy, Mrs, testimony of 519
Harney, Mrs M., testimony of 547
Harris, D. T., testimony of 60
Mrs. M, testimony of 99
Harrison, Miss, testimony of 625
Mrs. A E., testimony of 842
Harvey, Jas, testimony of 274
Haselden, A. L., testimony of 510
Hassett, Mrs. C. M., testimony of 547
Hawkins, Joanna, testimony of 546
Mrs. O. G., testimony of 443
Heath, J. M., testimony of 575
Heidewald, Mrs. F. W, testimony of 341
Heidler, Mrs., testimony of 835
Heign, Mrs. W. H., testimony of 442
Helbach, Jacob, testimony of 314
Mrs. A., testimony of 314
Held, Alvin, testimony of 35
Hendricks, Miss Blanche, testimony of 706
Hersey, Deaconess, testimony of 843
Hertrich, S., testimony of 273
Heslop, Mrs. E, testimony of 63
Hicks, Miss L. E, testimony of 96
Higgenbotham, Mr., testimony of 519
Hildreth, Deacon L. A, testimony of 97, 274
Hilton, Miss B, testimony of 510
Hoffman, Mrs, testimony of 243
Holder, Wm, testimony of 574
Hollingsworth, Mrs., testimony of 845
Hornshuh, Miss Mary, testimony of 474, 492, 682
Horter, W. B., testimony of 738
Horton, Mrs. A R., testimony of 239
Hosford, Mrs. S J, testimony of 98
Hough, Mrs F., testimony of 510
Howard Mrs. L, testimony of 91
Hummel, Mr J. F, testimony of 98
Humphrey, Deacon P. L., testimony of 401
Deaconess M., testimony of 240, 401
Geo, testimony of 401
Phillip, testimony of 240
Hunter, Margarie, testimony of 706
Husterman, Miss C., testimony of 35
Huston, S. F., testimony of 600
Inman, Zura, testimony of 309
Irvine, C D, testimony of 307
Isoon, He Lou, Mr., testimony of 835
Isoon, He Lou, Mrs., testimony of 835
Jacob, Mrs Jno, testimony of 340
Jansen, Leo, testimony of 90
Jaques, Mrs. E., testimony of 378
Jarret, Mrs. P., testimony of 546
Jenkins, Mrs H., testimony of 370
Johnson Deacon J. D., testimony of 308
Deacon William, testimony of 605
Deaconess Annie, testimony of 605
Mrs. F. R, testimony of 341
Mrs I. T., testimony of 574
Joiner, Mrs L., testimony of 309, 372
Jones, Mrs. L. E, testimony of 575
Kauffman, Mr George, testimony of 835
Kellogg, Mrs. E., testimony of 600
Kennedy, A. M., testimony of 308
Kepler, Mr. S., testimony of 90
Kessler, Deacon H., testimony of 35
Kibler, Mrs. N. S, testimony of 95
Killoch, A. M., testimony of 273
Mrs. J, testimony of 299
King, Deaconess, testimony of 402
Mr. and Mrs. C. B., testimony of 540
Kinman, Mr F., testimony of 98
Koob, Mrs. E. E, testimony of 401
Krause, Deaconess C., testimony of 494


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TESTIMONIES —
Kreiter, Mr. and Mrs. Chas., testimony of 164
Kruger, Wm., testimony of 97
Kuhn, Frank, testimony of 97
Kurrasch, Mrs. H., testimony of 309
Lake, Deacon, testimony of 130
Miss C. J., testimony of 305, 304
Lambert, Mrs A., testimony of 42
Lane, Bella, testimony of 736
Langan, E., testimony of 164
Langdon, Miss A. E., testimony of 283
Larson, Mrs. M., testimony of 309
Williamine, testimony of 67
Lawrence, Mr., testimony of 519
Mrs., testimony of 519
Leavitt, Mr J. L., testimony of 283
Lee, Mrs. A. M., testimony of 668
Lehman, Archie, testimony of 665
Clarence, testimony of 665
Miss Ada, testimony of 665
Miss Flora, testimony of 665
Leitch, Jennie, testimony of 165
Leutscher, Mr. and Mrs., testimonies of 668
Lewis, Mary, testimony of 95
Liddell M. S., testimony of 715
Lindeman, John, testimony of 99
Miss H., testimony of 99
Wm., testimony of 99
Lindsey, Miss A., testimony of 496
Lindskog, Mr. and Mrs. L. N., testimonies of 379
Lloyd, E. S., testimony of 668
Long, Mrs. L., testimony of 573
Lord, Mrs. F. J., testimony of 442
Mrs. M., testimony of 63
Lovejoy, Mrs. Etta, testimony of 668
Lyon, Mrs. A. P., testimony of 548
Lytchliter, Jennie, testimony of 643
Magennis, F. A., testimony of 540
Magnusson, John, testimony of 510
Mapes, Mrs. M., testimony of 473
Marshall, Mrs. A., testimony of 515
Marson, F. O., testimony of 442
Mr., testimony of 519
Martin, F. W., testimony of 239
Miss testimony of 203
Martineau, George, testimony of 34
Mason, Miss B., testimony of 274
Elder E. K., testimony of 274
Mrs E. E., testimony of 779
Matzenburg, Mrs J., testimony of 660
Mayhak, Henry, testimony of 747
Miss M., testimony of 547
McBean, Mrs. S. H., testimony of 379
McCloy, Miss J. T., testimony of 95
McCreight, S., testimony of 105
McCulloch, Mrs. H. M., testimony of 62
McDonald, Miss C., testimony of 495
Mr. D., testimony of 3
McGill, John, testimony of 819
McKinley, Mrs. E. E., testimony of 546
McKennan, Mr., testimony of 519
McLennan, Mrs. K., testimony of 510
McNatt, J. A., testimony of 370
Mendenhall, Mrs. S. A., testimony of 737
Merryfield, Mrs. Cora, testimony of 340
Merryman, Charles H., testimony of 475
Mertz, Miss J. E., testimony of 95
Meyer, John D., testimony of 90
Mrs. M. J., testimony of 779
Meyers, Mrs. T., testimony of 275
Michael, Mrs. M. A., testimony of 242
Mill, Mr., testimony of 495
Mrs I. E., testimony of 494
Miller, F. V., testimony of 309
John, testimony of 90
Mrs M., testimony of 379
Milligan, Mrs. Tena, testimony of 700
Minikus, Mrs. C., testimony of 737
Mrs C. T., testimony of 548
Moe, A. T., testimony of 574
Mollison, Mrs. M., testimony of 401
Moody, Mrs C. H., testimony of 442
Morlock, Mrs. H., testimony of 642
Morrill, Mrs. S., testimony of 240, 401
Morris, Deacon B. F., testimony of 714
Mudgett, E. A., testimony of 34
Mr. C. L., testimony of 61, 496
Mullings, L., testimony of 572
Murphy, Miss F., testimony of 368
Muthukrishna, Miss L., testimony of 570
Myles, James, testimony of 665
Neiswander, Deacon, testimony of 275
Nelson, Mrs. A., testimony of 370, 575, 608, 737
Mrs. C., testimony of 305
Mrs. M., testimony of 580
Nichols, J., testimony of 340
Peter, testimony of 34
Nowack, Miss L. B., testimony of 90
Nowlan, Mrs. P. R. D., testimony of 573
Odell, Mr. and Mrs., testimonies of 60

TESTIMONIES —
Ortman, Deaconess M. S., testimony of 367, 587
Osling, Mrs. C. F., testimony of 575
Otto, Mrs. Will, testimony of 557
Owen, Mrs. E. A., testimony of 170
Owens, Mrs S., testimony of 99
Page, Mrs. W. E., testimony of 106
Palmer, H., testimony of 90
Pardoe, Mr C., testimony of 99
Mrs. M. M., testimony of 99
Wm., testimony of 98
Parker, Emma, testimony of 367
Mr., testimony of 665
Patterson, Mrs. S., testimony of 308
Paulson, Mrs A. K., testimony of 514
Peck, Dr., testimony of 519
Peckham, Deacon W. S., testimony of 368
Deaconess K. H 367
Penrod, C. H., testimony of 378
Peter, Deacon Will, testimony of horse healed 400
F., testimony of 400
Mrs. Wm., testimony of 240, 401
Wm., testimony of 240
Peters, August, testimony of 240
Charles F., testimony of 302
Deaconess A., testimony of 240
John H., testimony of 308
Peterson, Mrs., testimony of 665
Wade H., testimony of 608
Pettet, George, testimony of 515
William, testimony of 747
Pierce, Mr., testimony of 519
Mrs. O. B., testimony of 508
Piere, Mrs F., testimony of 300
Pinnious, E., testimony of 370
Piper, Mrs Charles, testimony of 669
Overseer W. H., testimony of 304
Pixley, Mrs. S. testimony of 243
Plant, Mrs J. C., testimony of 667
Polley, Mrs. L., testimony of 239
Powell, Miss I., testimony of 705
Pretto, Miss R. E., testimony of 161
Putnam R. H., testimony of 667
Ray, Mrs. L., testimony of 275
Reed, Mrs. M. M., testimony of 575
Reese, M. L., testimony of 367
Reeves Deaconess, testimony of 35
Reinhart, Christ, testimony of 308
Rendall, Deacon J. B., testimony of 98, 575
Mrs J. B., testimony of 97
Randall, R. E., testimony of 669
Reside, A., testimony of 293
Rice, Conductor B. M., testimony of 304
Richards, Mrs. C. N., testimony of 669
Rickert, Mrs M., testimony of 171
Ridgway, W. E., testimony of 275
Mrs. N., testimony of 275
Ries, Mrs. John, testimony of 309
Robb, George, testimony of 96
Robbins, Deaconess H. E., testimony of 202
Roberts, Mrs L., testimony of 95
Robertson, Mrs. A., testimony of 119
William, testimony of 51
Robinson, Henry, testimony of 308
Mrs. A., testimony of 99
Mrs. Charles E., testimony of 547
Mrs. C. W., testimony of 575
Mrs M., testimony of 274
Mrs M. E., testimony of 573
Robson, J. A., testimony of 119
Rodibaugh, Clara, testimony of 642
Rogers, Mrs. F. T., testimony of 642
Sach, Clara, testimony of 312
Safford, Mr., testimony of 519
Sargent, Miss S. A., testimony of 99
Sawyer, Mrs. E., testimony of 61
Schaeffer, Deacon P., testimony of 274
Scharringhausen, Mrs M., testimony of 2
Schmallfuss, William E., testimony of 240
Schmitz, Mrs M., testimony of 573
Schultz, Mrs J. A., testimony of 607
Mrs. R. A., testimony of 401
Scoles, Mrs H. M., testimony of 442
Scott, Mrs., testimony of 835
Mrs. C. J., testimony of 643
Sears, R., testimony of 275
Mrs. E. V., testimony of 700
Sebring, A. A., testimony of 10
Seefeld, Mrs. L. M., testimony of 104
Sellick, Mr., testimony of 202
Sheldon, Miss B. J., testimony of 510 608
Shock, Mrs., testimony of 835
Silsbey, Mrs. N. M., testimony of 200
Simmons, R. M., testimony of 32
Simpson, O. G., testimony of 340
Siner, Mrs., testimony of 835
Sisson, M., testimony of 607
Smarzo, Mrs. E., testimony of 300
Smith, Connie, testimony of 105
D. S., testimony of 31

TESTIMONIES —
Smith, Miss, testimony of 665
Miss O. F., testimony of 346
Mrs. C., testimony of 370
Mrs. George M., testimony of 303
Mrs. H. H., testimony of 134
Mrs. Lullie, testimony of 730
Mrs. M. M., testimony of 61
N. S., testimony of 730
Snelling, E. H., testimony of 337
Snyder, F. A., testimony of 308
Sonnenschein, Miss C., testimony of 43
Soper, F. A., testimony of 540
Sorenson, Mrs. E., testimony of 669, 238
Soul, Mr., testimony of 519
Southen, E. E., and Mrs. C. M. testimonies of 573
Southwick, J. A., testimony of 32
Speicher, Overseer J. G., testimony of 303
Spellman, G. H., testimony of 642
Sprague, Mrs. E., testimony of 608
Stainer, Mrs L. M., testimony of 239
Starratt, Deaconess N., testimony of 90
Stuert, A., testimony of 275
Steinmeyer, Mrs., testimony of 835
Steuernagel, A. E., testimony of 35, 203
Stevens, Miss R., testimony of 243
Mrs. C., testimony of 209
Stevenson, Deacon Arthur, address of 455
Stockholm, Deacon J. W., testimony of 305
Storey, Deaconess M., testimony of 274
Stroud, Mrs. George, testimony of 209
Stutenroth, Allen, testimony of 643
Sullivan, William O., testimony of 308, 370, 700
Sutherland, Mrs., E., testimony of 341
Svanlund, A. H., testimony of 309
Swartz, C., testimony of 274
Mrs. M., testimony of 242
Thompson, B. C., testimony of 540
Tilbury, Miss C., testimony of 282
Tippen, Mrs. A., testimony of 308
Tokida, D., testimony of 403
Turner, Ina, testimony of 43
Mrs J. C., testimony of 238
Tuttle, Zepher, testimony of 547
Ulyate, H. C., testimony of 51
Vance, John, testimony of 203
Vanfossen, Miss M., testimony of 95
Von Stein, John, testimony of 275
Walcott, John H., testimony of 213
Wall, A., testimony of 274
Mrs. Wm., testimony of 90
Ward, Doctor, testimony of 294
Mrs. L., testimony of 546
Waters, Mrs. C. E., testimony of 240, 401
Weaver, Mrs M., testimony of 239
Webber, Mrs., testimony of 519
Weed, Mrs. E. A., testimony of 737
Wells, G. W., testimony of 496
Wesner, Mrs. W., testimony of 98
West, Miss M., testimony of 74
Westerman, M. E., testimony of 650
Whitcomb, E. A., testimony of 370
Whiteman, Mrs. R. E., testimony of 651
Whitney, Julius, testimony of 367
Wilcox, Daisy L., testimony of 202
Mrs. E., testimony of 308
Wilhide, Deacon J. Thos., testimony of 660
Deaconess J. T., testimony of 665
Wilhite, Mrs. K. E., testimony of 442
Wilkinson, Mrs. L. A., testimony of 61
Williams, Deacon Theodore, testimony of 202
R. E., testimony of 747
Mrs. R. J., testimony of 209
Wm. H., testimony of 473
Williamson, Mrs., testimony of 203
Wilson, J. H., testimony of 574
Mr., testimony of 519
Mrs. M. A., testimony of 75
Mrs S., testimony of 341
Wineteer, Miss A., testimony of 103
Mr L. W., testimony of 163
Mrs A. B., testimony of 103
Witter, E. E., testimony of 307
Wolcott, John H., testimony of 574
Wold, J. N., testimony of 514
Miss H., testimony of 250
Worthington, Mr., testimony of 519
Wurr, Mrs. H., testimony of 250
Wyman, Captain J. H., testimony of 700
Zeeb, Deacon Charles, testimony of 730
Zook, Mrs E. M., testimony of 95
Thank-offerings, the duty of giving 129
Theater, the shame and disgrace of the 723
Theocracy against trusts 30
nearest approach to 25
Theocratic party against government by vote 30
aims at a national system of education 29
and enforced necessity 25
attitude on prohibition 31


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Theocratic party declares war unnecessary 29
loyal to the constitution of the United States 28
non-partisan 30
not wickedly partisan 15
platform of 27
presentation of banner of 24
stands for a pure judiciary 29
will demand government inspection of nunneries and monasteries 29
Theological discussions, hair-splitting, very harmful 866
Theoretical wise men, practical fools 19
Theory versus practice 18
Thieves, punishment of, in Australia 17
Thought, the, of iniquity is sin 730
Throne, God's, clouds and darkness are not around 304
Times, the, of the nations 689
Tindall, Rev. O. L., reports from Dekalb, Illinois 519
Tithe of families will be taken 568
Tithes and offerings, use of 560
Toledo, Ohio, report from Deaconess L. F. Mason 274
Tongues, gift of interpretation of, not far distant 567
Trade of Zion City, Chicago cannot afford to lose the 864
Trades-unionism, the folly of 727
Training and development of children necessary 296
Translation, a blunder in 180
of Scripture not always inspired of God 435
Transubstantiation, the damning lie of 591
Tree of Life, only one 762
Triune Baptism, one of the seals of the living God 265
Triune embodiment of God, the Christ is 264
Triune Immersion, backed up by every encyclopedia 471
the Christ's command prescribing 265
great thought lying in 471
only authorized mode for nine centuries 471
testimony of historical and Church Fathers concerning 471
testimony of scholars concerning 265
the practice of the Church for twelve centuries 265
why it is the true Baptism 265
Triune Nature, the Christ's words on His 264
Triunity running through divine things 472
Triumph, a splendid spiritual 663
Trust in God brings the restoration of the triune man 501
Truth, there is a sublime egotism about 639
Tuley, Judge, to run for mayor 524
Ugliness, the hideous teaching of 20
Unchangeableness of God 570
Unforgiving spirit's sin, an example of 269
Union, contractor killed because he would not join the 530
Unity, the word of Zion today 307
Unteachable, foolishness and uselessness of the 522
UNVEILING THE APOSTASIES—No. 39. The problems of the world and their solution: the Millennium or Chaos—which? 687
No. 40. The problems of the world and Zion's solution; the coming Chaos and the coming Christ 719
No. 41. The falling away; it's nature, extent and consequences 789
No. 42. A reply to Zion's false accusers in the Press 821
No. 43. The apostolic Martin Luther and the apostate modern Lutheran church 859

VAN WOERKOM, Deacon, reports from Grand Rapids, Mich. 99
Virgin Mary, a tribute paid to the 93
Voting, end when the Christ comes 826
Vow of Zion Restoration Host 768

WAR, a Christian must be opposed to 601
War, action of Christians in time of 770
how a Christian may avoid murder in 771
War is always murder 862
War, Jehovah is a man of 389
members of the Christian Catholic Church protected in 601
spirit entirely wrong 724
the, is over, but miseries remain 231
there is in these lower heavens 390
there must be Holy 390
Watch as well as pray 271
Water, the great fructifying power of 86
Water, vision in Ezekiel 47, 87
Waters in the desert, a beautiful legend of 88
Waukegan, a monumental liar from 795
Way, the narrow 18
the straight 499
Well born, a child has a right to be 727
a wonderful thing to be 420
Wellington, New Zealand, report of Deacon H. Roberts 666
Western Kansas, reports from Elder D. A. Reed 242, 274
What hath God wrought? 451
Wilhide, Deacon J. T., reports from Auckland, New Zealand 300, 665
Will of God expressed in His Word 200
has called General Overseer to suffer 200
joyfully done in Heaven 199
Wine, the crime of making a poison of 628
Wisdom needed in the use of books 834
is justified by her children 525
Wise, all old men are not 302
Witnesses, five thousand, to solved commercial problem 729
the two, foretold 762
Wolves in sheep's clothing 500
Women, splendid work of 536
to publish the glad tidings 536
Women's saloon work 537
suffrage, not advocated all over the world 14
Word of God, a great deal, not plain 425
cannot be hidden from 58
effect on joints and marrow 58
Word, the, of the Christ divides soul and spirit 57
Words of sympathetic love in sorrow's dark hour 116, 149
the, of Jesus are full of divine energy 56
the, of Jesus, never out of date 56
Work and pray for some one else 698
each one has his or her own, to do 604
for God, a necessity to the Christian 640
of God more extensive away from Chicago 766
we must, in Zion 767
Works count much more than words 639
done before men, with proper motive 832
of God, the, are surpassingly beautiful 20
Workers must sometimes die to let God's work go on 398
World, the desire of, for the false 178
the, is wider awake in its way than the Church 16
World-wide reach of Zion shown by story of woman 629
Worship of God is true in Shiloh Tabernacle 597

YE SHALL be perfect 803
Yellow dogs, the, and their leader 863
Youth renewed like the eagle's, by God 501

ZECHARIAH, one of three prophets of Restoration 418
Zion Blessed in keeping first day of week 229
Zion does not depend on Zion City 864
does not seek for office 14
Zion City, a place for all who desire to do right 223
at the center of commercial world 223
cannot be hid 638
founded on Divine sentiment 452
free from poisonous drugs 501
keeping it clean 733
no place for stinkpots 864
the parent of many Zion cities 223
Zion Cities—Cui Bono, by Rev. Geo. O. Barnes 211
Home of Hope—first woman to enter 541
Home of Hope for Erring Women 537
in Japan 402
in the Orient 162
is either altogether right, or altogether wrong 332
is the Kingdom of God 604
Junior Seventies 334, 339, 670
lace finds a ready market 863
Law Department 518
Literature Mission 3, 51, 75, 161, 171, 213, 251, 289, 315, 347, 379, 443, 508, 625, 651, 700, 715, 747, 779, 819, 843
maintained law 698
must be dealt with by the world 691
not hypnotized but wide awake 726
people are prosperous 864
is place where last trumpet must be sounded 419
pray for 641
Restoration Host 836
Restoration Host, who may join the 768
Seventies 62, 272, 371, 738
Seventy Work in a Cincinnati hospital 538
store in Japan 565
takes the aggressive, not the defensive 263
Women's Dorcas Work 785, 816, 856

ZION'S BIBLE CLASS—
A better knowledge of God 343
A heart that looks backward 578
Be more like the Christ 672
Borderland separation 870
Causes of poverty 512
Christ, the, and the body 311
Conditions essential to Baptism 478
Earth's best place 551
Fellowship with God the Father 38
God's readiness to answer prayer 375
Great thoughts about eating 645
Heart-searching questions 343
Heaven's pursuits 774
Hints on teaching and being taught 246
How to live long 645
Hunger for God's Word 870
Marching at God's commands 578
Missing Heaven 774
Nothing is too hard for God 278
Obtain victory over sin 407
Outline teachings for God's holy people 246
Saved when tempted 741
Self-confidence in human frailty 741
Signs of increasing apostasy 740
Spiritual giants predicted to come 838
The body is for the Lord 311
The body preserved of God 135
The curses of poverty 512
The forces of the soul 38
The fruitful man 103
The heritage of God's Word 805
The Holy Spirit's renewing of the body 103
The one man in God's building epochs 838
The powers of the body 135
The sanctified man 70
The satisfied man 167
The Spirit is God's Habitation 672
The spiritual man's mission 167
The test of a godly life 205
The truth in the heart sets one free 70
The value of Scripture knowledge 805
This vain world 709
Try the spirits 709
Waiting for salvation 375
What the Devil is about 407
Who should be baptized 478
Who will see Jesus when He comes 609
Why churches are apostate 440
Why Jesus delays His coming 609
Why the world hates a Christian 205
Zion is the best place on earth 551
Zion's resources are in God 278
Zion's hearty acceptance of her leader's prophetic mission 181
Second Feast of Tabernacles 415, 449, 503, 529, 559, 595
way of righting wrongs 701
work a reality 567
work a silent, but effective one 507
work wide-spread 85
Zionist Jew, folly of presupposing conversion of 329
Jewish movement doomed to failure 606
Zürich, Switzerland, report from Elder Hodler 587


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He sendeth His word — PATIENCE — 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 XI. NUMBER 1. CHICAGO, APRIL 26, 1902. PRICE FIVE CENTS.

275530 1903

# GOD'S WITNESSES TO DIVINE HEALING.

## HEALED OF CANCER AND OF LIFE-LONG SUFFERING FROM TERRIBLE HEADACHES, THROUGH FAITH IN JESUS.

THERE SHALL BE NO MORE . . . AN OLD MAN THAT HATH NOT FILLED HIS DAYS.

This is a promise of God to Zion. It is His will that men should live out their days to serve and glorify Him.

He has promised that those who trust and obey Him "shall still bring forth fruit in old age."

He has no pleasure in an old age of weakness, disease, and suffering.

He is glorified by an old age of hearty, vigorous strength of body, of clear, sound mind, of a joyous spirit, saved and cleansed through the blood of His Son Jesus Christ.

God says, "The Hoary Head is a Crown of Glory if it be found in the Way of Righteousness."

God is fulfilling His promise to Zion.

One of the most blessed facts concerning Zion today is that there are in her fellowship, not only the young, but also a great many of the aged.

Many of these God has most wonderfully and blessedly healed.

They are finding true His promise that they "shall still bring forth fruit in old age." The silvery white of their snowy locks is indeed a Crown of Beauty and Glory, for it is found in the Way of Righteousness. Among those whose "eveningtime" has thus been made "light" by the Power of God is the Witness whose face is pictured on this page. He has passed the three score years and ten. But he is rejoicing in health and strength, after many years of the most terrible suffering.



T. A. BEATTY.

From his early youth he was afflicted with most excruciatingly painful sick headaches.

None but those who have suffered from these constantly recurring attacks of pain and weakness can ever know the depths of agony which are sounded by victims to that disease.

Medical science, so-called, was all in vain for this sufferer.

Through youth and manhood, and into old age, he suffered more than can be told from this malady.

Then he was dismayed to find that he was suffering, in addition, from that most terrible curse, Cancer.

This horrible disease, never curable by doctors' drugs or surgeons' knives, is especially malignant and fatal when it attacks the old.

There was no hope for him.

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humanly speaking, but indescribable torture, until death should set him free. But the Messenger of God's Covenant came, declaring the unchanging truth and authority of God's Covenant, "I am the Lord that healeth thee."

He came to declare to God's people everywhere the Eternal Truth that Christ, by His Atoning Sacrifice, purchased for mankind, not only Salvation for the spirit, but Cleansing for the soul, and Healing for the body, according to the prophecy, "Surely He hath borne our sicknesses and carried our sorrows."

He came to remind the Church that Jesus Christ, the Son of God, who "went about healing all manner of disease and all manner of sickness among the people," was "the same yesterday and today, yea and for ever."

He came to preach the truth of that promise, "Lo, I am with you All the Days, even unto the Consummation of the Age."

These glad tidings reached this aged Witness in his far away Kansas home.

Joyously he received and accepted them, for they were in accordance with the Word of God, which he had read and loved for over half a century.

In true obedience and simple trust, he turned aside from all human aid and rested fully in God for healing.

He requested Overseer W. Hamner Piper to pray for him.

In answer to that prayer of Faith that malignant cancer, which was eating out his life and which had been growing larger and more menacing for years, was dried up, and entirely disappeared within four weeks.

Zion's faithful Elder in Kansas then prayed for him while he was suffering with headache.

God heard and answered the Prayer of Faith again, and this aged saint was delivered from these attacks, after a lifetime of suffering.

He now lives to praise and thank God that he is better in health and stronger in body than he has ever been before.

He writes his testimony to what God has done for him—simple, clear, straightforward, truthful.

His statement cannot be doubted.

God's power and willingness to heal all those who come to Him in Repentance, Faith, and Obedience is one of the clearest truths in His Word.

The teaching of the Scriptures and the indisputable facts agree.

God is the Healer.

Fulfil His conditions and trust Him fully, O weary sufferer, and "thou shalt be made whole." A. W. N.

### WRITTEN TESTIMONY OF MR. T. A. BEATTY.

WALDO, KANSAS, April 3, 1902.

REV. WILLIAM HAMNER PIPER.

*Dear Overseer:*—I will try to write a testimony to God's Healing Power.

I was afflicted all my life with sick headache. Oh, how I suffered with my head!

No tongue can tell.

I would have a spell about once a week, and would vomit until there was nothing more to throw up.

When I got my growth, I did not have the attacks so often, but they seemed to be more severe.

My work would have to be laid by until I would get better.

Although living a Christian as well as I knew how, I never thought of looking to God for healing.

I sought the Lord for pardon and salvation in my seventeenth year.

I read God's Word, the Bible.

I enjoyed the service of God.

I was born in Venango County, Pennsylvania, and lived there thirty-five years.

I removed to Crawford County, Pennsylvania, in my thirty-fifth year, and to Kansas in my forty-ninth year, which was 1880.

I am almost seventy-two years of age.

I have better health than ever I had, for which I thank God.

About four years ago I had a little lump on my breast.

It proved to be a cancer.

I did not say much about it to anybody, until I felt sure that it was a cancer.

Those who had seen cancers said it looked like one.

In August, 1900, it began to run a little, and was painful.

I showed it to Dr. Falice.

He said it was a malignant growth of cancer.

At this time it was larger than half of a hen's egg.

I did not use any medicine for it, but trusted the Lord to heal.

About four days after the doctor said it was cancer, I sent a request to you for prayer in my behalf.

You prayed for me the 27th of August, 1900.

The Lord heard your prayer, and killed the cancer.

It ran out; and in four weeks it was all gone.

I do praise God for it.

I thank you for praying for me.

About a week or two after the cancer was killed, Elder Reed came to our house when I was suffering with the headache.

He prayed for me, and laid his hand on my head.

God heard and answered his prayer and healed me, praise His Holy Name!

I have not had a bad headache since.

I do thank God for the General Overseer, and all the Overseers and Elders of the Christian Catholic Church in Zion.

I remain your brother,

T. A. BEATTY.

### EXTRACT FROM EARLIER TESTIMONY OF T. A. BEATTY.

WALDO, KANSAS, January 10, 1902.

DEAR OVERSEER PIPER:—I wish to thank you for your kindness in praying for me when I had a cancer on my breast, nearly as large as a hen's egg.

I do thank God He heard and answered your prayer, and killed the cancer and saved my life.

I am so glad that we can go to God with our troubles, and He hears.

I thank Elder Reed for coming in to see me when I was sick with headache.

He prayed for me and laid his hands on my head.

It quit aching and I have not had sick headache since, for which I praise God.

I had suffered with sick headache all my life, up to that time.

I thank God I have been free from it one year and nine months. T. A. BEATTY.

### HEALED OF A NUMBER OF AILMENTS.

509 NORTH ILLINOIS STREET,
INDIANAPOLIS, INDIANA, March 26, 1902.

DEAR GENERAL OVERSEER:—The Holy Spirit seems to tell me that I should write you a word of thanks for praying for me the last time I requested prayer, and also for the good and pure teaching I have had from you through LEAVES OF HEALING and other Zion Literature.

I was greatly benefited at the time you prayed for me, Sunday, March 9th.

I was able to take food with comfort and it did not make me sick.

How I rejoiced; for I had been almost starving.

I have had great blessings since I first put my case in the Great Physician's hands.

I have been wonderfully healed of neuralgia and was last week wonderfully delivered of the grip—had it but two or three days

Have also been healed of constipation.

I praise God for bringing me into a pure Church, where the whole Gospel of Jesus Christ is taught.

Your Sister in Christ,

(MISS) ELIZABETH CUNNINGHAM.

### Prayer of Faith Answered by Healing of Sick.

WEST PULLMAN, ILLINOIS, March 30, 1902.

DEAR GENERAL OVERSEER:—It has been in my mind a long time to write to you to let you know how I praise God for what He has done for me since I have been in the Christian Catholic Church in Zion.

It will be two years this coming May since I was very sick, and called for Elder Dinius to pray for me.

I was wonderfully healed

I thank you all in Zion who prayed in my behalf.

May God bless you and yours is my daily prayer.

Your Sister in Christ,

(MRS.) MINA SCHARRINGHAUSEN.

### Delivered From Boils and an Abscess in Answer to Prayer.

SUMMIT, SOUTH DAKOTA, April 3, 1902.

REV. WILLIAM HAMNER PIPER.

*Dear Brother in Christ:*—I rejoice today that I can say God has again proved Himself the Healer.

I was terribly afflicted with boils and what seemed to be an abscess in my side.

I wrote to you for prayers and our little Zion Gathering prayed here.

After a hard-fought battle with the enemy, the victory was finally won, and I am completely restored.

I also praise God that my limb, for which I asked you to pray, is so much better.

May God bless the General Overseer and all the officers and members of the Christian Catholic Church in Zion and make them daily a stronger power against the enemy.

Thanking you for your prayers and kind letters, I am as ever,

Your Sister in Christ,

(MRS.) NELLIE CRAIN.

IN NOTHING be anxious; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God.—*Philippians 4:6.*

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FOR I the Lord change not; therefore ye, O sons of Jacob, are not consumed. From the days of your fathers ye have turned aside from Mine ordinances and have not kept them.—*Malachi 3:6, 7.*

GOD'S ancient people are here called the "Sons of Jacob."

They are the inheritors of promises which have not yet been fulfilled.

When God desired a people who should be superior to all of the other nations of the earth, He chose the children of Abraham through the line of Isaac and Jacob.

God separated them from the ungodly nations around them that they might not learn their evil ways.

He gave them Ordinances which were to preserve them from sin and sickness, and make them a prosperous, happy people under the Rule of God.

When they kept His Ordinances they were blessed.

But when they associated with the ungodly people around them they turned from God and His Ordinances and went into Baal worship.

Baal, the sungod, stands for the flesh with its lusts and appetites ruling.

This is directly opposed to the Rule of Christ.

When the Sons of Jacob became weary of the Rule of God, they asked for a king like the other nations.

After a time they divided into two kingdoms.

Two of the tribes formed one kingdom called Judah, and are known as the Jews.

The ten remaining tribes formed a kingdom which was called Israel.

Eventually they were led into captivity by their enemies and scattered over the earth.

But God has not permitted their enemies to consume them.

Because He changes not, He will fulfil His promises to them.

Judah and Israel shall be united in one nation with one head. (Hosea 1:11.)

They are to be united in Christ Jesus in the latter days.

It is a part of the work of the Restoration of All Things, which God has placed in the hands of His Servant Elijah.

The wonderful Seal of the Christian Catholic Church in Zion stands for this. (Ezekiel 37:1-23.)

The Jews have been known to the world by the "show of their countenance." (Isaiah 3:9.)

"The Jewish nation has been always in the fires of persecution, but is never consumed."

They have furnished to the nations the leading men in affairs of state, science, law, music and finance.

The ten tribes which constituted the Kingdom of Israel have disappeared from the knowledge of men.

But in the fulfilment of prophecy they will have to be recognized by themselves and the world.

They must be found in those nations which are superior to all of the other nations of the earth, for this is God's purpose concerning them.

The eyes of the students of prophecy and history are today recognizing the Kingdom of Israel in the Anglo-Saxon nations of the earth.

### A Voice From Australia.

Mr. D. McDonald, Birman Wood, Broome Hill, West Australia, writes our General Overseer:

REV. JOHN ALEXANDER DOWIE.

*Dear Brother in Christ:*—Your letter reached me in due time.

It gave me very great pleasure to hear from you, and to know that you are still a friend of mine.

I can never forget the friendship that began between us at the little church at Alma more than thirty years ago.

Since then you have made thousands of friends; yes, and enemies. But, thank God, these are on the weaker side.

My dear wife and I are very thankful to you for LEAVES OF HEALING.

I cannot express the joy it gives us to see the great and glorious work you and your people are doing.

In conversation with my wife I expressed a desire to be in Zion City.

She, in reply, described it as her idea of the next place to heaven.

Our prayer is that God will bless your work to all the world.

May you live to see all things restored.

While I was talking with a young preacher the other day, he said, "What do you think of Elijah now?"

I said, "I never thought more of him than I do now."

I do sincerely hope that the time is not far distant when the world will see that your work is of God, and so *must* succeed.

I should very much like to send money to Zion Printing and Publishing House for more Zion Literature.

No other seems to suit us now. However, I must wait.

The late frost quite spoiled our wheat and put us into difficulty.

Last year we had a good return, and thinking to get likewise this year, we made a great many improvements.

I am afraid we do not trust God enough, or rather seek His guidance in every day life

It is good to know that we have your prayers which God hears and answers so much.

We are both in better healht since leaving medicine alone.

If I were in a position you would see me over there ere long

Hoping that God will spare you many years in His work of restoration, I remain,

Yours faithfully in the Lord,

D. MCDONALD

### A Family Blessed Through the Teaching of the Covenant.

Mr. Robert J. Douglas, of Wesson, Mississippi, writes to our General Overseer:

MY DEAR BROTHER IN CHRIST:—We received the knowledge of your wonderful teaching in October, 1900, through the kindness of a dear unknown friend, Mrs. Ella Denison, Mount Sterling, Ohio.

My wife was an invalid for many years. As soon as we received your teaching we most willingly accepted it, subscribed for LEAVES OF HEALING, and purchased a number of your books.

We have studied them carefully and she is now well and happy.

I had spent more than twenty-five hundred dollars trying to have her cured, but instead she grew very much worse.

We thank the good Lord for you as our teacher and leader.

Our earnest prayer for you and your family is that you may be spared till Jesus comes.

I have been a member of the Baptist Church more than thirty-eight years—was a deacon about thirty years.

I was teaching a large Sabbath school class and have had to give it up because I taught and recommended Zion literature.

We have withdrawn our fellowship from the Church.

Will you not, dear reader, help us send the Restoration Messages of Zion over the world?

### Zion Literature Sent Out From a Free Distribution Fund Provided by Zion Guests and the Friends of Zion. Report for Week Ending April 19, 1902.

| | | |
|---|---|---|
| 1411 | Rolls to | Hotels of United States |
| 205 | Rolls to | Hotels of Canada |
| 1061 | Rolls to | Various States of the Union |
| 172 | Rolls to | Germany |
| 130 | Rolls to | China and Africa |
| 362 | Rolls to | Various Countries |

Number of rolls for the week ..... 3,141
Number of rolls reported to April 19, 1902 .. 2,755,000

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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.

A WEEKLY PAPER FOR THE EXTENSION OF THE KINGDOM OF GOD.

EDITED BY THE REV. JOHN ALEX. DOWIE.

Entered at the Postoffice, Chicago, Illinois, as Second Class Matter.

| Subscription Rates. | | Special Rates. | |
|---|---|---|---|
| One Year | $2.00 | 100 Copies of One Issue | $3.00 |
| Six Months | 1.25 | 25 Copies of One Issue | 1.00 |
| Three Months | .75 | To Ministers, Y. M. C. A.'s and Public Reading Rooms, per annum | 1.50 |
| Single Copies | .05 | | |

For foreign subscriptions add $1.50 per year, or 3 cents per copy, for postage.

Subscribers desiring a change of address, should give present address, as well as that to which they desire LEAVES OF HEALING sent in the future.

Make all Bank Drafts, Express Money Orders or Postoffice Money Orders payable to the order of JOHN ALEX. DOWIE, 1300 Michigan Avenue, Chicago, Illinois, U. S. A.

*Long Distance Telephone South 602. Cable Address "Dowie, Chicago."*

All communications upon business must be addressed to

MANAGER ZION PUBLISHING HOUSE,
1300 Michigan Avenue, Chicago, U. S. A.

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

ZION PUBLISHING HOUSE, 81 EUSTON ROAD, LONDON, N. W., ENGLAND;
OF ZION PUBLISHING HOUSE, 43 PARK ROAD, ST. HILDA, VICTORIA, AUSTRALIA.
PARIS HOUSE, RUE DE MONT. THABOR 1.

CHICAGO, ILLINOIS, SATURDAY, APRIL 26, 1902.

## TABLE OF CONTENTS.

LEAVES OF HEALING, SATURDAY, APRIL 26, 1902.

GOD'S WITNESSES TO DIVINE HEALING—
Illustration—T. A. Beatty, . . . . . 1
Written Testimony of T. A. Beatty, . . . . . 2
Extract from Earlier Testimony of T. A. Beatty, . . . . . 2
ZION'S LITERATURE MISSION, . . . . . 3
EDITORIAL NOTES—
Reopening of Shiloh Tabernacle with Divine Healing Meeting, . . . . . 4
Prayer for Rain Answered, . . . . . 4
Series of Lord's Day Morning Meetings to Begin April 27th, 5
Spirit of Prayer and Praise at Zion City, . . . . . 5
Election and Ratification of Zion City's First Officers, . . . 5
Dinner to City Officers and Departmental Chiefs, . . . . . 5
Zion's Hosts Flocking to Zion City, . . . . . 5
Attempt of the Chicago *Journal* to Prostitute Itself to Zion, . 6
Zion's Rejection of the Proposal, . . . . . 6
End of Quarantine at Zion College and Divine Healing Home, . . . . . 7
Thanks to Health Department for Courteous Treatment, . . 7
Good News From Far Countries, . . . . . 7
Large Volume of LEAVES OF HEALING Just Completed, . . . 7
Concerning THE ZION BANNER, . . . . . 8
New Buildings Planned at Zion City, . . . . . 8
Good Work of Zion Seventies, . . . . . 8
Zion Still Has Two Large Buildings in Chicago, . . . . . 9
Special Excursion Rates to Zion City, . . . . . 9
NOTES FROM ZION'S HARVEST FIELD, . . . . . 10
ELIJAH'S RESTORATION MESSAGES—
Announcements, . . . . . 11-16
Message—"Awake," . . . . . 16-22
WHERE GOD RULES, MAN PROSPERS, . . . . . 23-31
NOTES OF THANKSGIVING TO ZION'S GOD, . . . . . 32-33
CHEERING WORDS FROM ZION'S GUESTS, . . . . . 34-35
NEWS OF ZION CITY, . . . . . 36-37
ZION'S BIBLE CLASS, . . . . . 38
OBEYING GOD IN BAPTISM, . . . . . 39
ANNOUNCEMENT OF ZION MEETINGS IN CHICAGO AUDITORIUM, 40

# *EDITORIAL NOTES.*

"JEHOVAH SHALL REIGN FOREVER,
"THY GOD, O ZION, UNTO ALL GENERATIONS."

THE WEEK now closing has been a very busy one in Zion City.

IN THE FACE of a howling tempest, Shiloh Tabernacle was reopened on Tuesday, April 22d, by a Divine Healing Meeting, at which there were more than one thousand persons present.

THE INTENSE heat which accompanied the Southwesterly hurricane made it almost impossible for hundreds of our friends to leave Chicago, who had intended to come, and indeed it was most difficult to walk from the various parts of Zion City to the place of meeting.

UNDER THESE circumstances, therefore, the attendance was not as large as it would otherwise have been, but we have never at any time realized with greater force, and yet with the utmost calmness, the Presence and Power of God.

IT SEEMED, as the service advanced, as if the gale must tear away the roof of Shiloh Tabernacle, and yet in the vast expanse of overhead work not one timber quivered.

But at its height there came the answer to our cry, which had gone up to God unceasingly every waking hour from the time we offered it first, on Lord's Day afternoon, April 20th, in the Chicago Auditorium—our Prayer for Rain to break up the terrible Spring Drought which was filling millions of hearts with fear all over the United States.

RAIN, BLESSED, glorious rain, fell in showers, yea, seemed to come from the heavens as a flood.

Within a few minutes the gale had utterly ceased, and the rain continued to fall heavily for nearly two hours.

As it cleared away, a glorious Rainbow, God's Promise in the Sky, arched over us, and when we left the Tabernacle, after having prayed for Healing from God with several hundreds, it seemed as if the grass had sprung up in the few hours, and the whole land was covered with green verdure.

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WE REJOICE that Showers of Blessing, spiritually, are coming, and have come in a measure already, upon Shiloh Tabernacle.

A GOOD meeting on Thursday, April 24th, brought health and blessing to many.

The work has well begun at the Temple Hill in Shiloh Park where the new Tabernacle is situated.

NEXT LORD'S DAY morning at 6:30 o'clock we begin the first of what we hope will be an Unending Series, as long as Zion City stands, of Sabbath morning meetings for Praise and Prayer and Preparation and Consecration of the people.

IT IS OUR intention to deliver at these morning meetings, through the remainder of this year, a Series of Twenty-minute Addresses on "Prayer."

The first will be on Lord's Day morning; Subject, "Our Father."

We anticipate the outpouring of the Holy Spirit upon these Gatherings, and believe that the Master will be with us in Real Presence and Power.

SO FAR AS we know, there is a Family Altar in every home in Zion City, and if we should find there is not in any case, it will be our privilege and our duty to see that God's Altar is raised, and that the Fire of Praise and Prayer is kept burning, so that all who go forth from these homes shall go with holy purpose, whatever their work may be, into every day's work as work for God in Zion City.

WE EMPLOY in Zion's Commercial and Business Institutions in Zion City hundreds of men and women who begin the day with God in Prayer for Zion and for each other.

It is very delightful to see how the men will sing their Songs of Praise and Prayer at the midday meal.

The Spirit of Praise pervades Zion City in the midst of all its ceaseless activity.

THE ELECTION of the First Municipal Officers of the City of Zion was held on Wednesday, April 23d, when Richard H. Harper was elected as Mayor, with a splendid staff of subordinate City Officers, whose names appear in full in the Report of the Proceedings of the Ratification Meeting held on the same evening in Shiloh Tabernacle, which appears on pages 23 to 31.

THE IMMENSE size of Shiloh Tabernacle causes even a large audience in it to appear comparatively small, but there were nearly Two Thousand Five Hundred persons present at the remarkable Gathering, which was so thoroughly religious, and yet so gloriously political and enthusiastic, that the remembrance of the combination of politics and religion is to all of us who were present as that of a beautiful song or a draught of sweet, pure water from some high mountain spring.

We were all privileged and refreshed who were present at the bursting forth of the Streams of Political Purity and Power from Shiloh Tabernacle on that occasion.

WE HAD THE pleasure on the following evening of entertaining at dinner at "The Temple Cottage" all of the newly-elected Officers and many of the chiefs of our Departments of Zion's work in Zion City—fifty in all.

It was a delightful occasion, and in the after-dinner speeches all found great delight in recalling and recounting the wondrous way in which God had led us to discover the Site, and had induced the large number of owners of the farms to part with their lands, and to enable us to consolidate the whole ten square miles into the present beautiful Zion City.

EVERY DAY new citizens are pouring into Zion City, and some of the incidents connected with these are most touching.

One family arrived here this week which had traveled from a Southern State, no less than six hundred and seventy-five miles, in a large wagon, or, as they used to call them, "prairie schooners."

Rich and poor, educated and ignorant, but all intensely earnest and godly, and quiet, and peaceful, Zion's hosts are coming from all parts of America, and from distant lands, to make Zion City a great success.

THE EXCLAMATION, Wonderful! Wonderful!! is not merely upon our lips, but upon the lips of all who see.

Men of the world, railwaymen, business men of all kinds, even newspaper men, are amazed at the Fact that Zion City is already a great Reality. The newspapers told them it was only "a scheme," or "a dream," or "a city on paper."

ONE OF THE Chicago papers has even been trying to change its front towards us and Zion; but alas, alas! its poor endeavor only proves the truth implied in the prophetic words of Holy Writ (Jeremiah 13:23),

Can the Ethiopian change his skin, or the leopard his spots? then may ye also do good, that are accustomed to do evil.

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WE CALLED attention to this matter last Lord's Day in closing our Address at the Auditorium.

What we then said will be found reported on page 22 in this issue.

We feel, however, that the matter to which we then referred in general terms ought to be dealt with more specifically in these Notes.

---

The *Chicago Evening Journal* of Saturday, April 12th, Tuesday, April 15th, and Wednesday, April 16th, contained a most remarkable series of articles, the heading of the first of which is as follows:

## CITY THAT DOWIE BUILT.

PEN PICTURE OF THE TOWN FOUNDED BY THE HEAD OF THE CHRISTIAN CATHOLIC CHURCH IN ZION.

## THE LOCATION IS ADMIRABLE.

NEW HOME OF LIJE'S FAITHFUL FOLLOWERS IS A BUSTLING AND ATTRACTIVE UP-TO-DATE BURG.

BUT MORE remarkable than these Headlines is the most unusual and almost entirely unprecedented announcement following them, within four rules, which is as follows:

> FACTS ABOUT ZION CITY.
>
> Forty-two miles north of Chicago a new city has sprung into existence, called Zion. The state of Illinois has formally declared it to be a city, and the Government of the United States has officially pronounced it "Zion." It is now an established fact, and no matter how chimerical it may have seemed heretofore in the eyes of the unbelieving public, there can no longer be a doubt that Zion City now exists.
>
> With no purpose of passing criticism upon the religious enthusiasm—or fanaticism—that has made Zion possible, the *Journal* sent a representative to Zion to study the new town from a material standpoint; to set down truthfully what he found there, and to present a word picture to the *Journal* readers that might be free from the prejudice that has come to be a part of almost every reference to the enterprises of John Alexander Dowie. In the following article the result of such investigations are set forth.

---

WE DO NOT care to quote the many words of praise and description that follow in these articles, which cover a number of columns, but some of the sub-headings are as follows:

"Bare when Dedicated."
"Now a Populous City."
"No Strife in Zion."
"Fine and Modest Homes."
"A Great Outpouring."
"Zion's Lace Works."
"Electric Power Plant."
"Evidence of Dowie's Honesty."
"Cheered by Elijah."
"Children Pursue Studies Joyously."
"Home Trade Control."
"All in Favor of Dowie."
"Religion and Business."
"Real Object May Fail."
"Likely be Permanent."
"Religion Paramount Issue."

These indicate the extent of the subjects discussed and things described in these articles.

---

IT WAS apparent to us when that series of articles was closed, that a new policy was attempted to be inaugurated by the Chicago *Journal;* for the articles were, for the most part, exceedingly favorable, both to ourselves personally and to the enterprise.

But from our long experience of Chicago newspapers we were convinced that there was some ulterior design in the minds of the proprietors and editor of this paper, which, if we simply kept quiet, would openly develop.

And so it did.

---

THE OBJECT turned out to be *an attempt to sell us their columns for money*, and to *tempt us to deceive the people* by contributing long articles, similar to those that they had given without payment, and even leading articles, *on a basis of fifty cents per line.*

---

THIS SHAMEFUL offer was made by a representative from the Chicago *Journal* to Overseer Speicher, late last week, while we were yet absent in Ben MacDhui.

His reply is given in the Report to which we have referred on page 22 and our characterization of the whole matter is also given there.

But in these Editorial Notes we desire to place the matter again on record, and to say to all the world, *Behold the shameful and mercenary and immoral nature of the Chicago Press!*

---

THE PRESS is more detestable in this act of hypocrisy than even in its open opposition and lying villainy.

We ask our friends everywhere to observe these facts. They are the confirmation of our allegation that the *Press is utterly without principle.*

---

IT IS, however, a tribute that falsehood has been compelled to pay to Truth.

Even our enemies have seen and shown by this fact, that they find it exceedingly hard any further to keep up their

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continuous lies against us, and against the operations of Zion, and especially against Zion City, which has been and is so glorious a success, having already, within nine months from its opening, become a fully established, legally equipped, and legally recognized City in the State of Illinois.

IT IS gratifying, therefore, for us to have this opportunity of proving to our distant friends the Triumph of God in the establishment of Zion City, and to do this out of the mouths of our enemies.

Testimony to the success of Zion City from bitter foes like the Chicago *Evening Journal* is absolutely unassailable.

MANY GLORIOUS Answers to Prayer have been testified to within this present week, and the fruits of heavy toils in distant lands, especially in Europe and Australasia, are being richly reaped.

We hope to place before our readers next week some of these facts which have deeply touched our heart.

WE REJOICE to say that, as these pages are passing through the press, Zion College and Divine Healing Home has been declared clean by the Board of Health of Chicago.

All who were quarantined—about 250 in number—will be on their way to Zion City before these pages leave the press, with ourself, in a Special Train.

When they arrive there they will give thanks to God in Shiloh Tabernacle for His preserving care, and for the outpouring of His Spirit upon them during the period of quarantine, which lasted in all for 30 days.

WE SHALL also have the joy of receiving them all at dinner on this day, Saturday, April 26th, at Edina Hospice in Zion City.

It has given us great delight to have the joy of thus receiving in Zion City and entertaining our beloved brothers and sisters who have so patiently and nobly gone through the ordeal of so lengthened a quarantine, to which they willingly submitted in the interests of the Public Health.

IT WILL ALSO rejoice our readers to know that not one of those who were infected by the disease has died, which was brought in from the outside, and that several of those are not only convalescent, but have been discharged from the Isolation Hospital as perfectly free from disease.

WE ARE hopeful that this will continue to be the case until, in a few days, all are declared free and well.

IN CLOSING our Notes on this painful episode of an outbreak of smallpox, the first and only one in all our experience extending over many years, we have the pleasure to record our appreciation of the courtesies extended to us and to our people by the Commissioner of Health of the City of Chicago, Dr. Reynolds, and his able Assistant, Dr. Spaulding, who has had special charge of Zion College and Divine Healing Home ever since we placed it in the care of the City, as it was our duty to do.

IT GIVES us pleasure to make this statement, especially as we have had so much conflict with the medical authorities of the City of Chicago in past days.

OUR ENEMIES in the press have severely blamed the authorities for not endeavoring to exercise force upon our people, and to vaccinate them whether they would or no.

But the City authorities have steadily contended that we were right in this; that we had a legal right to choose between isolation and vaccination, and that no one who chooses to be quarantined can ever be compelled to be vaccinated.

The Principle of Law has been established firmly by our action in this case, and it will be far-reaching in its application.

GOOD NEWS from Far Countries continues to reach us.

We hope that God will give us sufficient time in the coming week to write at length concerning the work of the able and devoted Messengers of Zion who are now working so effectually for God and humanity in Asia, Australasia, and Europe.

It grieves us much that we cannot find room in this paper for a tithe of the immense amount of material in the way of Testimony and good Reports of excellent work wrought in Zion in distant lands.

IT WILL be seen that this first issue of our Eleventh Volume is eight pages larger than the standard size of the paper.

Our readers will observe that in the volume that has just closed we have no less than 1,112 pages.

Had we only given thirty-two pages each week, during the half year which is covered by the volume, it would have consisted only of 832 pages.

This shows that we gave our readers 280 extra pages in the half year, or nearly eleven pages extra on the average in every week.

"WHEREUNTO WILL this grow?" is often the question in our minds.

We fear sometimes that the paper is too large for the weekly issue, but the matter which we have at hand is larger still, and it is growing all the time.

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CONCERNING THE ZION BANNER we have a few words to say to those of our readers who are subscribers for that semi-secular weekly.

OWING TO unrighteous opposition at Washington a year ago, we were unable to succeed in getting THE BANNER entered as second-class matter, and, although we have not written concerning it, the conflict has gone on all through the year of publication, and we have not yet succeeded in getting it on the list of second-class publications, and so we have been compelled to pay very heavy extra postage on every issue.

THE LAST number of the first volume of THE ZION BANNER, in its present form, will appear Wednesday, May 14.

We have it in contemplation to terminate the issue of the paper in its present form, and to publish it, henceforth, in Zion City, every Thursday, for the present, until we can establish and print a semi-secular paper, at least bi-weekly, and possibly daily.

WE THEREFORE desire our subscribers to THE BANNER not to send in any further subscriptions for it in its present form and at its present price.

WE HOPE in altering the form to be able to lessen the price and to give the News of Zion City more fully, and to make the paper more acceptable to our people there, as well as to outside readers.

It has become apparent to us that ere long the needs of Zion City will demand the establishment of a daily paper.

IF IT BE possible we desire to defer this important and costly work until we can transfer our entire printing plant from Chicago to Zion City.

This, however, involves the building of extensive new premises, which cannot be undertaken until some other large buildings are disposed of.

It is our intention to make further allusion to this matter next week, and, meanwhile, we ask the prayers and earnest sympathy of our friends in connection with this important department of Zion Literature, *the establishment of a good, clean, and helpful Zion newspaper.*

PLANS AND specifications have been perfected for the large "Elijah Hospice," the erection of which will be begun soon after May 1st, on Elijah Avenue and Twenty-sixth Street.

BIDS FOR THE construction of Elijah Hospice, which will contain several hundred rooms, will be received until April 30th, as per advertisement on page 31.

We call the special attention to this of our readers who are interested in building matters.

ZION CITY Administration Building plans and specifications have also been perfected, and it is likely that we shall carry out the work on that building by our Zion City Construction Department.

These two buildings will be very large, and will be on opposite sides of Elijah Avenue between Shiloh Boulevard and Twenty-sixth Street.

CONSTRUCTION WORK on public and private buildings is rapidly proceeding in all parts of Zion City.

It will give some idea of the amount of work now going on when we say that our Zion City Lumber Association reports 126 carloads of building material of various kinds having been used up within the first twenty days of this month.

Since that report, building material has arrived here in even larger quantities, and it is probable that we shall use over two hundred carloads within the month.

Orders for building material on a very large scale have also been received by the Association, and our Manager reports that he is able now to supply every demand in a fairly prompt manner.

But he asks us to state that it is desirable that the orders shall be placed with Zion City Lumber Association as early as possible, since the material has often to be brought in from great distances.

WE CANNOT forbear, ere we close these notes, to record our gratitude to God for the splendid work that is being done by Zion Seventies.

In Chicago and in Zion City our Seventies go forth and minister to tens and hundreds of thousands of persons.

From Zion City many visits are paid by Zion Seventies to the people of Waukegan, Kenosha, Racine, Russell, North Chicago, etc.

THE SEVENTY work which is being done throughout America, Europe, Asia, Africa, and Australasia, is of a very high order, and is producing very marked results in the conversion, healing, and cleansing, through faith in Jesus, of large numbers who are brought to God through the operations of these devoted workers.

WE ASK our readers everywhere to pray for all who are bearing the burden and heat of the day in the heavy toils of building up Zion City and its Institutions, and in the many difficulties connected with the transfer of our Headquarters from Chicago to Zion City.

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OUR FRIENDS will remember that we still have the two large buildings on Michigan Avenue, corner of Twelfth and Michigan, and Thirteenth and Michigan.

We shall continue to use these buildings for some time in connection with the operations of the Church in Chicago, and with the important Chicago agencies of the financial and commercial institutions which have their headquarters at Zion City.

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ALL PERSONS desiring to come to Chicago and desiring to go to Zion City as home-seekers, who are members or friends of Zion, can get fifty-cent round-trip tickets at Zion Building, 1201 Michigan Avenue.

The ordinary round-trip fare would be $2.50; but this special rate has been arranged for by us with the Chicago & North-Western Railway.

The rate for excursions on special occasions is thirty cents round-trip ticket.

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AFTER WE have closed the present Series of Meetings in the Chicago Auditorium, on Lord's Day, May 25th, we shall, God willing, throughout June, July and August, conduct services in Shiloh Tabernacle, Zion City; resuming the Auditorium Meetings, God willing, next September.

The Special Rate on Lord's Days, beginning with June 1st, and ending with August 31st, will be 25 cents round-trip ticket, on the Special Through Train for Zion City: Children between five and twelve, fifteen cents, and under five, free.

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WE ARE looking forward to a period of great blessing with our personal ministry in Shiloh Tabernacle.

It is an unspeakable delight to live in Zion City, and to have the joy and exhilaration of seeing it grow hourly and daily before our eyes, and to meet, on every side, the happy, joyful, helpful faces of so many thousands of earnest and industrious Christian people.

But in the midst of all this we have need for fresh supplies of grace.

New problems and ever extending fields of operations at home and abroad demand new powers which only God can supply.

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WE HAVE to ask our many correspondents in distant lands to be patient with us in the difficulty which we have in answering the vast private correspondence which now requires the services of a number of stenographers and typewriters, beside the time which has to be devoted to this by ourselves.

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WE NEED the Daily Manna from above, and the prayerful co-operation of all in Zion.

The very success of the vast enterprises which Zion is now conducting increasingly demands the consecration of every moment of our time and thought and effort.

Joyful and delightful, however, is our Service, and God continues to preserve us in health and vigor, and also our many able helpers.

All the Nations are opening their Gates to Zion.

Zion's Gates are open to All Nations, day and night, continually.

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BRETHREN, PRAY FOR US.

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**Sample Copies of Leaves of Healing and The Zion Banner.**

Much good is often done and many permanent subscriptions are established by the use of sample copies of our publications; and while we are always willing to send such copies to all who take the trouble to write for them for themselves, we do not send samples free to lists of names sent to us, except upon receipt of five cents per copy for such numbers as are thus ordered.

We wish to particularly impress upon our friends the fact that by frequently sending us lists of people for this purpose, with a remittance covering the same, they may quite likely soon be the means of reclaiming many from vice, sin, sickness, and the grave, and causing them to become happy and healthy men and women in Christ Jesus.

Make it a point to send in such a list every few weeks, and we doubt not that many will ere long "rise up and call you blessed."

ZION PRINTING AND PUBLISHING HOUSE,
1300 Michigan Avenue, Chicago.

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# IMPORTANT ANNOUNCEMENT

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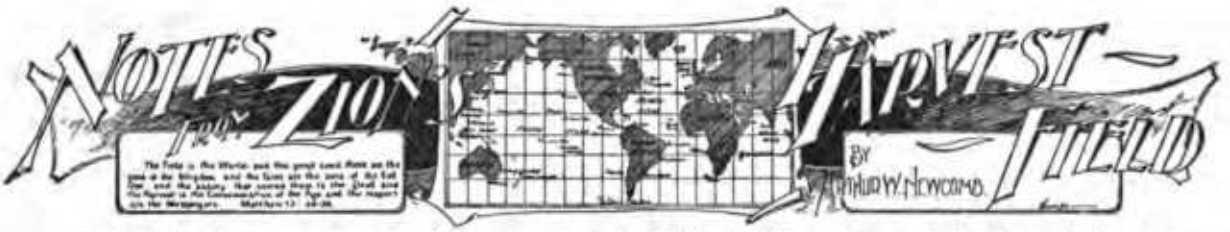
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**Southwestern Kansas.**

Rev. David A. Reed, Elder-in-Charge.
Evangelist Mary C. Reed, Assistant.

Elder and Evangelist Reed, have, for a long time, been doing faithful service for God and Zion in their widely-extended field on the broad prairies of Southwestern Kansas.

They send us an interesting account of some of their work, together with a number of testimonies from members of Gatherings in this field, to the wonderful Saving, Healing, Cleansing, and Keeping Power of God.

Elder and Evangelist Reed write:

We are holding services with from ten to twelve different Gatherings of the friends of Zion every month, and five a week in Wichita, aside from street meetings.

Many homes are opening for us to hold cottage meetings, more than we find time to fill.

Many of our Kansas people are preparing to move to Zion City soon.

Zion Literature is bringing the people to study God's Word as they never have before.

One old gentleman, past ninety years, says he has a new Bible since studying LEAVES OF HEALING.

He is learning how to pray for his body and get answers.

A young man came to our door for a match to light a cigar. We gave him the Zion Tract on "Tobacco, Satan's Consuming Fire."

He told us several weeks afterwards that he had not smoked any since he read it.

One man read a Zion Seventy Message we handed him on the train.

He asked for a Bible to see if the passages quoted were really in God's Word.

We handed him a Testament and he read it until we left the train.

Many are giving up swine's flesh and tobacco, and all other sins.

A man told us while we were selling LEAVES in a saloon, that when a man began to read LEAVES OF HEALING, it made the soles of his boots turn his feet away every time he attempted to go into a saloon.

We preach the Everlasting Gospel to hundreds every month in the saloons.

A poor fallen girl without home or friends came to Zion for help and has been wonderfully saved, and is being healed. She now has a good home.

Time will not permit us to tell of the great blessings that have come to us all through Zion.

Some of our Wichita people have written a little to you of the blessings coming to them through Zion.

One business man was very naughty when we first asked him to take the LEAVES and said very wrong things about our General Overseer.

We went to him every week and talked to him about this great Salvation.

Now we never ask him to take one, he is always ready for it when we come, and has had the General Overseer's picture hung up in his office.

Zion is Going Forward in spite of the Devil, and we are sure to win; for God dwells in Zion and the battle is the Lord's.

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The following are some of the testimonies:

WICHITA, KANSAS, April 3, 1902.

DEAR GENERAL OVERSEER:—For the glory of God I write a little testimony as to the benefits we have received from Zion teaching.

First: Zion teaching filled a long-felt want in my family, for we already had Zion in us and had received some healings.

We have been reading Zion Literature for over three years, and during this time we have had many healings.

I could not begin to note the many helps we have received, however I will mention a few.

My wife was healed of a very bad sore mouth of five years' standing, which the doctor had failed to heal. He did not fail, however, to give her some drug which injured her stomach.

She was also healed of catarrh in answer to Elder Reed's prayers.

Vernon, our eldest boy, who is past nine years of age, had a very offensive breath.

One night the Spirit rebuked me.

Something seemed to say, "You know there is One who is ready to heal him."

I then asked the Father in the Name of Jesus to heal him.

It was no sooner said than done, and I did not smell it again for about six months, when he caught a severe cold.

This time I asked the Father to heal him permanently, and it has never been offensive since that time.

Once, when we were all away from home, Vernon came from school with toothache.

He thought the best thing to do would be to pray and go to bed.

This he did and when we came home we found him asleep in bed but the toothache was gone.

Again he came home from school with sick headache.

We prayed but he got no better.

His mother told him that there was something wrong or prayer would be answered, after which he confessed that he had been a naughty boy, and asked her forgiveness.

His headache immediately left and he ate a hearty supper and played all the evening.

Our little girl, Opal, six years old, came home from church one day with a cramp in her stomach.

To show the condition of it I will say that she threw up pieces of curdled milk as large as my finger and nearly as long.

We laid her on the bed very sick and crying and told her to stop crying while we prayed.

She stopped.

I prayed.

Soon she jumped out of bed laughing and went to the table for dinner.

On the 29th of October a little boy came to live with us.

An aged Zion lady was with us.

I was in a spirit of prayer.

The Spirit also was mindful of us for at that time three different persons were impressed to pray in our behalf.

Elder Reed (in western Kansas at the time) was awakened from his sleep by the warning.

Evangelist Reed at her home was also impressed, and my sister at another town.

The lady who was with us said that during a lifetime experience she had never seen a mother get along so nicely, and feel so well afterwards.

He is the first Zion baby at Wichita, and we will send in his picture soon.

As to myself I have been helped many times, but space forbids me telling.

In one instance I was quickly brought out of a serious case of bowel trouble, testimony to which has already been published.

My greatest blessing is that I am being kept from these oppressions.

My health is the best it has been for years, my weight being ten pounds above normal, and my wife is several pounds heavier than ever before in her life.

My Bible is a new Book to me since I am learning many things I never knew before.

Our Elder and Evangelist are doing excellent work. Much seed has been sown which is beginning to grow and a glorious harvest will be reaped in the future.

Even now they cannot begin to attend all their calls. F. C. FULLER.

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WICHITA, KANSAS, April 7, 1902.

DEAR GENERAL OVERSEER:—I am glad to add my testimony to the many others whom God has blessed in spirit, soul, and body, through Zion.

After suffering several years with catarrh of the stomach, and for over six months being unable to do a day's work, I was instantly healed nearly three years ago by Divine Power.

I went to work the next day, and have never been bothered with catarrh of the stomach since.

All the best doctors of Wichita had given me up as incurable, and I was willing to die to get relief.

Before this time I would not believe in Divine Healing, and even after that I used medicine for my family for over a year.

I was then stricken with acute appendicitis, and for forty-eight hours I neither slept nor swallowed food or drink.

I called three doctors and they gave me morphine to relieve the pain.

After taking medicine for over a week the doctor said it was very doubtful whether I would recover, and that it was only an operation sooner or later that would save my life.

The doctor had been gone about an hour when F. C. Fuller, who belonged to Zion, came in and talked to me until I promised to stop taking medicine and go to God for help.

He then prayed and commanded me to get up and walk.

Slowly I began to get up for the first time for over a week, during which time I suffered constantly, and could not even straighten my body.

I raised up on my feet and stood without a particle of pain, walked around the room and took another chair, and in a few minutes ate a hearty supper.

I was at work again in four days and have had no attack since.

We have not used medicine in our family for a period of eighteen months.

We have joined Zion and we ask God to heal our bodies with just as much faith as we would ask Him to forgive our sins.

In case we do not get immediate answer to our prayers, we send for Elder Reed and always receive the blessing.

We are doing all we can in this work, and cannot praise God enough for what He does for us.

Yours in Christ, ANDREW A. SEBRING.

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# ELIJAH'S RESTORATION MESSAGES OF PURITY, PEACE AND POWER



CHICAGO AUDITORIUM,
LORD'S DAY AFTERNOON,
April 20, 1902.

AWAKE!

Reported by S. D. and E. W., and A. W. N.

No. 34.

"AWAKE!"

It was the Call of Elijah the Restorer to the Nation; a call to arouse from fancied supremacy and security.

It was a Call to "put on strength" in political, commercial, educational and economic effort.

"Awake!"

It was the Call of Elijah the Restorer to All the World; a Call to arouse from sin and turn to God.

"Awake!"

It was the Call of Elijah the Restorer to the Church; a Call to arouse from unbelief, from inefficiency, and from her dreamy theorizing which had no practical result in the extension of the Kingdom.

"Awake! Awake! Put on thy strength, O Zion."

It was the Call of Elijah the Restorer, God's Messenger, to Zion. It was a call to those in the Kingdom of God to awake and pour out their strength in His service; to surrender themselves to Him so that His Divine Power might flow through them to the saving and healing of multitudes. It was a Call to "put on strength" and to put on beauty.

It was the Thirty-fourth Message of Purity, Peace and Power, delivered in the Chicago Auditorium on Lord's Day afternoon, April 20, 1902.

A noticeable fact about this service was, that while so large a proportion of the members of the Christian Catholic Church in Zion, formerly residents of Chicago, had removed to Zion City and were in services there on that day, there was yet an audience of fully 3,000 people at the Auditorium.

One acquainted with Zion people in Chicago, glancing about the building on this afternoon, could readily see that a very large proportion of the audience was composed of strangers.

The Message of the General Overseer was listened to with the closest and most respectful attention.

The beautiful but solemn and impressive services, with which these principal meetings of Zion are always opened, were also entered into very heartily by many of the strangers present.

It was evident that all were drawn by their Power into a spirit of worship and reverence.

At the close there was scarcely an exception when the great congregation arose, and, with deep sincerity and earnestness, repeated after the General Overseer the prayer of Repentance, Confession, and Consecration.

The service was opened by the procession of Zion White-Robed Choir and Zion Robed Officers; the little girls of the Girls' Choir entering first, their sweet, childish voices floating out high and clear, and the song growing in volume as the Adult Choir entered, until it swelled into a mighty chorus as the full Choir of nearly 200 voices stood upon the platform.

The words they sang with such spirit were:

We come in the might of the Lord of light,
With armor bright to meet Him;
And we put to flight the armies of night,
That the sons of the day may greet Him.

CHORUS—We march, we march to victory,
With the cross of the Lord before us,
With His loving eye looking down from the sky,
And His holy arm spread o'er us.

Our sword is the Spirit of God on high,
Our helmet is His salvation,
Our banner, the cross of Calvary,
Our watchward, the Incarnation.

And the Choir of Angels with song awaits
Our march to the golden Zion,
For our captain has broken the brazen gates,
And burst the bars of iron.

Then onward we march, our arms to prove,
With the banner of Christ before us,
With His eye of love looking down from above
And His holy arm spread o'er us.

Chicago Auditorium, Lord's Day Afternoon, April 20, 1902.

The General Overseer, coming upon the platform at the close of the Processional, lifted his hands, and, while the people stood with reverently bowed heads, pronounced the

INVOCATION.

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

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PRAISE.

The Choir and Congregation then joined heartily in singing Hymn Number 205:

Awake, my soul, stretch every nerve,
And press with vigor on;
A heavenly race demands thy zeal,
And an immortal crown.

A Cloud of Witnesses around
Hold thee in full survey;
Forget the steps already trod,
And onward urge thy way.

RECITATION OF CREED.

The Apostles' Creed was then recited:

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

READING OF GOD'S COMMANDMENTS

The General Overseer read the Commandments, the Choir and Congregation chanting the Response, "Lord, have mercy upon us, and incline our hearts to keep this law."

I. Thou shalt have no other gods before Me.

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

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

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

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

VI. Thou shalt do no murder.

VII. Thou shalt not commit adultery.

VIII. Thou shalt not steal.

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

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

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

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

After a *Te Deum* had been sung by Zion White-Robed Choir the General Overseer read from the Inspired Word of God in the book of the Prophet Isaiah, beginning at the fifty-first chapter, reading through the fifty-second chapter, and closing with the following prayer:

May God bless His Word.

The *Gloria Patri* was chanted by the Choir, after which all joined in singing Hymn Number 226.

PRAYER BY THE GENERAL OVERSEER.

Our Father who art in the heavens, we hallow Thy Name, and in the Name of Thy dear Son, Jesus the Christ, the Son of God, we come to Thee.

O Jesus, King most wonderful,
"Strong Son of God, Immortal Love,
"Whom we who never saw Thy face,
"By faith and faith alone embrace."

We thank Thee that Thou didst come to die for us.

Oh, it was wonderful that Thou shouldst care for us, enough to die for us!

And now we thank Thee that Thou dost plead for us, and that Thou art coming back again to reign over us.

Father in heaven, for Jesus' sake, let the Holy Spirit today help us to understand better and better the Revelation which He brought from Thee of Thyself, and of the Way to Thee.

Let us understand better and better the gifts that He purchased with His blood, and that have been sent to us by Thy Holy Spirit, but which have been so sadly neglected and unappropriated because of the want of Faith and Purity of Life.

PRAYER FOR GOD'S PEOPLE.

O God, for Jesus' sake grant unto Thy people that Purity, that Peace, that Power, which will make them, in these latter days, the means of the salvation of countless multitudes who are now in sin and in sorrow, in darkness, in heathenism, in the apostasies of Greece and Rome, and in the apostasies of modern Protestantism: for they are full of apostasy, having made professions of Purity, and having gone into crooked paths.

O God, for Jesus' sake, look upon Thy people.

Save Thy people even if Thou hast to destroy every organization.

Save the people.

O God, for Jesus' sake, help us never to exalt organization; for however good the form of godliness may be, if it is a form without power, it is only an abomination unto Thee.

O God, forbid that we should use words in song or in prayer that do not come from our hearts.

Grant to us, O Father in heaven, Thou who art Spirit, that we may acceptably worship Thee in Spirit and Truth.

Grant unto us that Spiritual Purity that will enable us truthfully to worship Thee.

Hear us, our God, today for the necessities of every one in his separate and individual needs.

PRAYER FOR THE TEMPTED AND SINFUL.

Thou knowest where are the loads of sorrow or of sin.

Thou knowest the strong temptation and the deep humiliation of those who, after many resolves, have fallen again, again and again, under tbe power of the tempter.

O God, help them to cry to Tbee today with confidence that Thou wilt hear and help Thy people to help them.

Put around them those guardian influences that can keep them from many temptations and enable them to grow up strong in Thee.

Father in Heaven, to that end, "we therefore pray Thee to help Thy servant whom Thou hast redeemed with Thy precious blood," that he may preach Thine Everlasting Gospel today, that it may reach the hearts of many who are present, and of multitudes to whom these words shall come.

Hear us, O God, we humbly beseech Thee, then, that Thy Holy Spirit may be through all this service, and that the words may be inspired of God.

We pray Thee, our Father, to bless all thy people by whatever name they may be called, amidst whatever darkness or apostasy they may dwell.

O God, save Thy people, and bless Thine heritage.

PRAYER FOR THE HOLY CATHOLIC CHURCH.

Save and bless the Holy Catholic Church throughout the world.

PRAYER FOR THE CHRISTIAN CATHOLIC CHURCH IN ZION

Bless, O God, that portion of the Church with which we are immediately connected, the Christian Catholic Church in Zion, in the Kingdom of God

Grant to us, O God, that we may serve Thee with a deeper Humility, with a purer Faith, with a more ardent and self-consuming Love, with a larger Wisdom, and with a truer Knowledge, and all the needed Graces, that we may be enabled to fulfil the Mission that Thou hast given to us in these latter days.

PRAYER FOR PEACE ON EARTH.

O God, the time is fast fleeting, and the darker days are nigb.

The gathering clouds of war, o'er seas and land, all over the earth, tell us that not far away will come the dark thunder-clouds, and then the flashes of lightning in the heavens of the nations, and the roaring of the people like the roar of the seas as countless hosts dash against each other, and death is everywhere, and famine, and sword, and destruction, and desolation are all over the earth.

O God, in these dark days that are approaching, hide Thy people. Keep them in Thy care.

Help us to do our part, to gather them in, ere the storm shall burst, of the Great and Terrible Day of Jehovah.

Then we thank Thee that beyond all the darkness there will come the morning, so bright and so fair, when the King shall come, when the opening of the Millennium shall dawn in all its glory, when it shall be fully come—yes, for the glory has dawned, and, though there will be a dark hour before the midday, yet Thou wilt come in power with Thy people, whom Thou hast taken to Thyself, and reign as King.

PRAYER FOR THE WORK.

Father in Heaven, help us to take our part now; not to be dreamers of dreams but doers of things, to do Thy will, to seek the weary, to comfort the sorrowing, to lead to the streams of healing the sick; to tell the sinful and the outcast, and to tell those who are in the midst of this world's plenty, and are living in the midst of their Impurity, their Intemperance, and their Infidelity, of a better Way, of a Way that will give them peace while they live, peace when they die, and peace throughout Eternity.

O God, look upon the gray-haired men in this congregation nearing the end.

O God, help them to surrender to Thee now.

Look upon the young, in the morning of life, that they may never look back upon days misspent, when they shall say, "we have had no pleasure in

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them," but may live now so that the retrospect shall be pleasant, as well as the prospect.

God help us each in all our varied ways to live for Thee, and to carry the music of the Gospel through every dark and weary place; yes, into the wrangling marts of commerce, and into the busy street, plying our daily task with busier feet because our secret spirits repeat the holy strain of Peace that Thou hast implanted there.

Help us, O God, everywhere to be Christians, and nowhere to be ashamed of Jesus.

PRAYER FOR THOSE IN AUTHORITY.

Bless, we pray Thee, the city in which we dwell.

God save the people from bad rulers.

Save them from bad advisers.

Save them from foolish and wicked and false newspapers.

Save them, O God, from the instruction of those who never were instructed in the ways of righteousness.

Save the people, O God, in Chicago.

Bless the State of Illinois, and bless the United States of America.

Look upon the President and give him grace for his duty. Be with the Administration associated with him, and the Houses of Congress, and the Judicial Powers, from the highest to the lowest.

PRAYER FOR RAIN.

O God, grant rain to this land that is now so needing rain, so parched and so weary that even the seed in the ground is blowing out with the dust.

O God, send the rain upon the land, and save the harvest, that there may be bread to the eater and seed to the sower, and that lands that take the surplus crop of this country may be able to get bread, and especially in the fatherland, where so many today feel the pinch of hunger because bread is dearer, and, in addition to the sorrow of the dead lost in war, they have the miseries of hunger.

O God, look upon the poor of Great Britain. (Amen.)

Look upon all those who are living under these military tyrannies where they care for nothing but wars of blood and conquest, and think not of the people who have to pour out their blood, and bear the burdens of taxation, too.

O God, save the people under these awful bondages. Set them free, and grant that the time may come when war shall cease unto the ends of the earth.

Hear us, our God, and help us ever to maintain Peace; Peace within and Peace without, only at war with wrong, but always at Peace with God, and doing the best we can to be at Peace with all men.

PRAYER FOR THE SICK.

Help us, our Father, as we pray also for the sick, for the sorrowing whose requests are in our hands, and which come to us day by day from every land.

O God, heal the sick who are so weary of physicians who have no value.

O Jesus, Thou art still with us. Make Thyself a reality to the people that they may know that they can touch the hem of Thy garment everywhere; that in the lonely sickroom, yea, in the midst of life's throng and press they may touch Thee and be whole again.

Let every obstacle to this healing be taken away.

Let there therefore be the surrender of the heart to Thee, a true Repentance, a true Restitution, a true Confession and Forsaking of Sin, and a simple Faith in God.

Now be with us as we plead once more for ourselves today.

Oh, help us!

It is time to Awake, that the Nations should Awake, and that Zion should be more and more Awake.

O God, make us more Awake (Amen) to Righteousness that we sin not, that we may have the knowledge of God, and not be spoken to as if it were a shame for us to bear the Name of Christ and not to know the God and Father of our Lord Jesus Christ.

Now help us once more, then, to pray that prayer which combines it all, the words that our Lord taught us to pray when here on earth, when He said, "after this manner therefore pray ye:"

DISCIPLES' PRAYER.

(*Chanted by the General Overseer, Choir and Congregation.*)

"Our Father which art in heaven, Hallowed be Thy Name. Thy Kingdom come. Thy will be done, as in heaven, so on earth. Give us this day our daily bread. And forgive us our debts, as we also have forgiven our debtors. And bring us not into temptation, but deliver us from the evil one. For Thine is the Kingdom, and the power, and the glory, forever. Amen."

The general announcements were then made by Overseer Piper, and by the General Overseer, who said:

I have asked the Overseer to leave for me one announcement; that is the announcement connected with the Assembly at Shiloh Tabernacle in Zion City next Wednesday evening.

On that occasion the thousands in Zion City will ratify the election of their first municipal officers.

**There Are Between Three and Four Thousand Inhabitants in Zion City Now.**

I am told that hundreds have come in seeking residence during the last two weeks.

I have been away from the City, with the exception of a few hours, for two weeks, coming back only to hold these services.

I go to Zion City tomorrow, and I have no intention of being absent again for some considerable time.

My good wife and myself begin, as you were told, the

**New Series of Divine Healing Meetings in Shiloh Tabernacle.**

We shall personally conduct these meetings, and have the coöperation of the Elders, Evangelists, and other Ordained Officers who may be able to come to these meetings.

We have a very large ministerial force out there as well as here.

In fact, I think we have about half as many members of the Christian Catholic Church in Zion in Zion City as we have now in Chicago and its neighborhood.

There are probably 5,000 Zion people now in and around Zion City, in Kenosha, Waukegan and other places near by.

Next Wednesday night we hope to celebrate the Incorporation of the City of Zion, and the Election of its first municipal officers.

I do not see why all the fun in politics should be left to the Devil.

I like to have my share of the best that is going, and I want to have that Celebration a very happy occasion.

I intend to have a ratification meeting next Wednesday night.

"Will you have a brass band?" some one may ask.

Yes, we have a Zion City Brass Band, and it is a very good brass band.

This is a good time for you to get out there and see the new Mayor and the Aldermen, and all the rest of the functionaries whom I shall have the pleasure of introducing to you, because we are bound to elect them. There is no other ticket. (Laughter.)

**Zion City Victorious in School Elections.**

Yesterday we were a little better prepared for a few little maneuvers upon the part of some of our political opponents in the township, and we swept the board.

We elected Zion men for School Directors in the township. (Applause.)

We have a right to control things. We are in the majority. We have the greater part of the property of that township.

They sprung a game upon us at the town election. We only got in one or two, but this time we got in all of the Zion ticket.

On Wednesday next, there is no doubt about it, we will be sure to elect the Mayor, and I could almost tell you his name. In fact, I could tell his name, but I will not do it.

I want all to come out and celebrate. We will not get drunk, and we will get home before morning. (Laughter.)

I will talk to you a little upon that Theocratic platform that is such a dreadful trial to a great many.

Some, however, think that it does not matter anyway; it is only a little bit of a squeak.

That is what they used to say about Zion, but they do not say that now.

I do not think the politicians are talking much. They are sawing wood and keeping their eyes upon Zion.

I could tell you some things about politics in this city that would astonish you.

**Zion in Chicago is a Political Power.**

The difference between the Democratic and Republican parties in this city is so small that any one who can command a solid vote of from five to ten thousand votes has the thing in his hands, especially on the election of Mayor and the principal city officers.

We command that ten thousand votes. They know that, too.

If a little boy gets in the middle of a see-saw, and there is a big fellow at one end, and another big fellow at the other end, the little boy can send one big fellow up and the other big fellow down.

What does that mean?

It means that Zion casts her vote where she will do the most good.

I think that when the inner history of the last few years of City Politics is written it will be found that Zion had a good deal to do with the better tone of public life in Chicago.

It was pretty well known by the "bosses" that certain things could not be done with impunity.

I will tell some of the stories of election matters by and by when I get into my anecdotage. (Laughter.) I have not

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gotten there yet. Anecdotage is the time when a man who gets old goes on with his anecdotes. Sometimes they are very hazy, too.

**Zion Does Not Seek for Office.**

I have told national and state and municipal politicians that Zion does not seek for office.

I tell my people to keep out of office. They can do far better attending to their own business, and keeping out of the City Hall.

We have not a single member of the Christian Catholic Church in Zion in any municipal office in Chicago.

We want, at the same time, to get the best of the bad lot.

There is always a little best amongst the bad lot, and it is a choice of evils, I must confess, in Chicago.

Cæsar is black and so is Pompey. It is only a question as to which is the blacker, oftentimes. Now and then there are

**If I Could Give Zion Women a Vote, I Would.**

But I cannot do it.

I would give every Zion woman two votes, I think, but I would trust them with at least one vote gladly.

I do not say that I would trust all women with votes.

I want the women, as well as the men, to come out Wednesday night.

**I Do Not Advocate the Suffrage for Women All Over this Land.**

I say this plainly.

I believe if you were to give the women of Chicago votes that you would enfranchise a great many noble women who would use the votes wisely.

When you come to these poor foreign people who cannot read a line of English, neither men nor women, and you know that their votes are bought and sold like sheep in the shambles,



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some who desire to do right, whether it is from policy or from principle.

Sometimes you can make men do right who have no principle in the matter at all, simply from policy.

In Zion City itself, we will have only one ticket.

On Wednesday night I will talk plain, straight, political talk for a few minutes upon the motto of the Theocratic Party.

## WHERE GOD RULES, MAN PROSPERS.

You cannot get around that. Unless you are an infidel, you will not deny it.

Therefore it must be a good party which honestly and stedfastly aims for the Rule of God.

That is exactly what we are aiming for: that God shall rule.

The Ten Commandments and the Gospel of Jesus Christ ought to rule, ought they not?

Voices—"Yes."

General Overseer—They shall rule by the Grace of God.

Jesus shall reign.

you would only add to the confusion by dragging in hundreds and thousands of ignorant women voters.

Greeks, Italians, Hungarians, Bulgarians, and I know not what, would simply vote as their priests or padre or their leaders told them. These women's votes would be bought and sold in tens of thousands.

You all know it, who know anything about politics in Chicago.

At every election, both Republicans and Democrats buy thousands of votes. That is a simple fact.

**Example of Shameless Venality in Politics.**

I remember a few years ago meeting a gentleman going out to Evanston on the day of a Presidential election.

The contest was then between the late President Harrison and Mr. Cleveland.

I said to him, "I thought you were a pretty prominent politician, a Republican."

"I am," he said.

"Why are you returning home," I asked, "It is only midday."

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He said, "I am disgusted, utterly. I do not think I shall ever vote again."

"What is the matter?" I inquired.

"I am a Christian man," he answered.

I said, "I believe you are."

"I went in today," he said, "to cast my vote like an honest Christian man for the Republican candidate. My partner said to me: 'Don't you vote just now. Let me go out and get together the votes that I have bought.'

"'What!' I said to him.

"'Yes', he said, 'I am a member of the Republican Committee and I bought several hundred votes, and I want to go and vote them.'

"'What do you mean,' I said to him.

"'Why,' he said, 'I have bought these votes for so much a hundred, and they are going to be marshaled up to the poles in certain precincts, and I want to see that they are delivered.'

"I looked at my partner. He professed to be a Christian man. He told me how much he paid.

"I was so angry I said to him, 'I will dissolve partnership with you, and I will dissolve partnership with the Republican party.'

"I have come out of town in a thundering rage, and utterly ashamed of my party."

I said, "thank God somebody gets into a rage with wickedness."

**Those Who Claim Such Great Honesty in Politics Are Often Worse Than the Others.**

You talk about Bathhouse John buying votes and colonizing voters!

You Republicans are far worse. You buy votes by the thousands.

Bathhouse John is not a circumstance to you. I think he must be a respectable man compared to a great many of you humbug Republicans (laughter) who pretend to be so very high and mighty and such splendid patriots, and yet traffic in votes, and say to the Democrats who do the same, "I am holier than thou."

I have a stick for you all by and by. This is only just a little of it.

I have been studying politics here quite closely for nine years, and in the United States generally for fourteen years. I have been taking a personal look also for five months in Europe, and I have for more than thirty years kept files of most of the best papers and magazines from all parts of the world, besides conducting a large correspondence with officers, members and friends of Zion on every Continent, and in many Islands of the Sea.

I study everything I can study. (Laughter.) I keep myself at it all the time. I know that God is blessing us in adding the Political to the other three great Divisions of Zion's work.



PRIVATE OFFICE OF DEACON E. S. ANDERSON, GENERAL RECORDER OF THE CHRISTIAN CATHOLIC CHURCH IN ZION, SHOWING PART OF GENERAL OFFICES.

This Theocratic Party is well launched, although it is only in a little way; but God is going to bless it, and bless its principles.

Let us ratify our first election on a Theocratic Ticket.

We are not going into ANY UNCLEAN party politics.

**We Have a Party, But It Is Not Wickedly Partisan.**

It is a party that wants to do right.

When we cannot make a ticket of our own which we can send into the field and win, we shall do the best we can in supporting the best man on one of the other tickets, whether he is a Republican or a Democrat.

On national issues, as you know, we have always voted a Republican ticket, without a single exception.

The last time we voted that ticket because that seemed to us to be the right thing in view of our responsibilities to God, to Zion and to the Nation.

I do not, however, admire much that is done in the name of that party.

I desire to see its good fiscal and financial principles firmly

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established in this country, but one of these days when they are established and the Democrats cease to bother about free trade and free silver, I think that the Republican Party will stand a poor chance.

**The Republican Party Has Behaved Very Badly in Power.**

That is true both in the State and in the Nation.

Look how you have involved this country in the Philippines. What right had you there, anyhow?

You go away and buy people like slaves—for $20,000,000, you bought their country and the people.

What right had you to buy men and women and shoot them down because they would not let you rule over them?

Your principles say that "all just governments derive their powers from the consent of the governed."

When did you ask the Filipinos to consent, you villains? (Laughter.)

You never asked them to consent. They do not want to be governed by you.

What right had you to go and shoot them down and to torture them, too? The horrors of the "water cure" torture of Filipinos by the United States Army are now being disclosed in an investigation at Washington.

Shame! That that should be so. Shame!

May God grant that this country will keep away from fooling with people and things that do not concern it.

Great Britain has all the trade there. You have no trade in the Philippines to talk about.

**A Foolish Trade Proposed.**

There is that foolish man, Consul Williams, proposing in the New York *Independent*, a "swap"; that England shall give up Newfoundland, the West Indies and a number of fine possessions to get the Philippines from you; to buy not merely a pig in a poke, but a bunch of weasels in a poke. (Laughter.) Wretched folly!

I wonder at the foolishness of such a proposal.

What do you want in the Philippines, anyhow? All that you ever could want there would be a naval port, and you could get that very easily without annexing a thousand islands, populated by an unwilling people.

There would be more sense in adding Cuba than in going away over there to the far East and annexing the Philippines. What on earth are you doing there?

You blunder along and spend the money of the country. You have spent probably over a hundred millions of dollars and thousands of fine young men's lives over a place full of cholera and malaria, and all kinds of horrible diseases unmentionable.

What are you doing there? Get out as quickly as you can.

I did not intend to deliver a political speech, but when I get upon it, I am apt to say things.

**May God Help the Administration at Washington in This Time of Peril.**

It is a time of peril; peril to the national honor.

You will have to get out of that Philippine mess in an honorable way.

May God help those at Washington who bear rule and authority.

The tithes and offering were then received, Zion White-Robed Choir sang Alice Barton's beautiful anthem, "Awake, Awake, Put on Strength," with a very excellently rendered solo by Deaconess Louise Bradley.

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## AWAKE!

INVOCATION.

Let the words of my mouth and the meditation of my heart be acceptable in Thy sight, and be profitable unto this people, and all to whom these words shall come, in this and all the coming time, O Lord, my Strength and my Redeemer. (Amen.)

In the book of the prophet Isaiah in the fifty-first and fifty-second chapters; we read first in the ninth verse of the fifty-first chapter.

TEXT.

Awake, awake, put on strength, O arm of the Lord; awake, as in the days of old, the generations of ancient times.

Awake, awake, stand up, Jerusalem, which hast drunk at the hand of the Lord the cup of His fury; thou hast drunken the bowl of the cup of staggering, and drained it.

I have taken out of thine hand the cup of staggering, even the bowl of the cup of My fury; thou shalt no more drink it again: and I will put it into the hand of them that afflict thee.

And then the royal, glorious words in the fifty-second chapter and the first verse:

Awake, awake, put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city: for henceforth there shall no more come into thee the uncircumcised and the unclean. Shake thyself from the dust; arise, sit thee down, O Jerusalem: loose thyself from the bands of thy neck, O captive daughter of Zion.

A great many people, and a great many ministers, are constantly talking to you about the sleep of the world, and that spiritually the world is so dead that they cannot do anything with it.

I wonder why they do not just begin to think whether it is that they are so dead that they cannot do anything with the world.

My opinion is that

**The World Is Much Wider Awake in Its Way Than the Church.**

I am glad I live in such a time as this.

It is a good time to live. It is a Wide-awake time.

In one way or another there can be no question that the great multitudes throughout the world, the masses of the people in every Nation are awakening.

It was quite a surprise to the American who expected to make a holiday trip of it over to the Philippines to find that they were wide-awake.

An almost barbarous tribe of Tagalos has been able to resist, somewhat successfully, the large American military forces sent to show them that they must come under the stars and stripes and be happy.

It is no use talking about the Philippines being subdued. Any one who talks that kind of thing, talks nonsense, and knows it if he understands the matter.

You must remember that you are speaking regarding lands where there are more than a thousand islands.

Before you could subdue and keep the Philippines in perfect order, you would have to put an average of five hundred men on each island—about half a million soldiers.

For what?

To deny them the right to rule themselves.

You have suddenly found that the Filipino is awake.

He has guns!

He knows how to fire them!

He has leaders!

He knows how to obey them!

He is able to make sacrifices; willing to endure hardships—awake!

**Great Britain Found That the Boers Were Awake.**

They never imagined that such a sleepy, stupid, pastoral people as the Boers were had so much fight in them.

How were they going to fight an empire of 450,000,000 of people?

Just think of it, one-eighth the population of Chicago, challenging an empire of about six times the population of the United States!

Yet they did it, and they have kept England very wide-awake. And they are wide-awake.

You know we Anglo-Saxons have a great deal of downright conceit that has to be knocked out of us.

We fancy everybody has been asleep but us, and that we are the only wide-awake people in the world.

Thomas B. Reed, when he came from Europe, I think his first visit, said that he was very much astonished to find how wide-awake the British Empire and the European nations were, and that they were really ahead of the United States in many things.

If he had gone down to Australia, and seen the Australian Commonwealth, he would have been more astonished still.

If some of you were to cross into Canada, and see some of the things there, you would be astonished, too.

**Education in Australia.**

You would be very much astonished to find in some countries that the illiteracy, as in some provinces or states of the commonwealth of Australia, is not more than about three per cent; in some cases not so much.

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Every child in the community is educated from the kindergarten to the college at the state expense.

The sons of washerwomen become Chief Justices, as in the case of one whom I knew.

Schools are open to the humblest and to the highest upon equal terms, everything being paid from national taxation.

You would be very much surprised to find out how wide-awake they are in these lands.

You cry out now because an "octopus" holds your railways. There is no "octopus" in Australia, because the people never allowed a single company to own one foot of railway.

They have owned it from the beginning.

They never allowed a company to own one foot of telegraph wire.

They never allowed a company to own a city water supply.

They hold that water, telegraphs, telephones, railways, public utilities of all kinds belong to the people, shall be established by the people, and held by the people.

It has been splendidly done, too.

**Punishment of Thieves in Australia.**

They have a good way of punishing thieves there.

They punish them by preventing them getting office. They do not let them get into office, and then punish them afterwards.

They keep them out of office.

They have a system of audit so perfect that if ten cents were to go astray they would find out where it went.

You would be very much surprised to find that the city governments of the United States are so behind the times.

**Speaking Now Broadly, This Country Must Awake in a Great Many Things.**

The newspapers lie to you when they tell you that you are at the head of everything. They lie, and they know they lie.

They have been telling you a great deal about steel going to Europe.

Why do they not talk about the steel that is coming to America?

Why do they not talk about the fact that today bar steel is being shipped to the United States?

They do not like to tell that, and they suppress it.

The newspapers lie. They suppress truth.

People can be kept in ignorance and sloth because they are lied to by their leaders and their instructors.

**Educationally the United States Is Immensely Behind Many Nations.**

Germany is far ahead of you.

France is ahead of you.

Great Britain is largely ahead of you.

Australia is out of sight ahead of you.

They educate every man, no matter what his color, from his childhood up.

When he has to come and cast a vote he casts an intelligent vote, whether his color is white or black or yellow.

AWAKE!

Let this country wake up!

It has to wake up.

You will wake up when the people who have fooled you have gotten you into an awful mess.

Too late, sometimes, the awakening comes.

Great things are being wrought in this land.

Wonderful progress has been made, and in certain lines prodigiously wonderful progress; but there are many other lines along which the country has gone back.

But more than to a people commercially, more than to a people politically, more than to a people educationally, there should come now at this time the cry of all who are in the Kingdom of God.

**"Awake! Awake! Put on Thy Strength, O Kingdom of God, O Zion!"**

I speak to Zion everywhere.

What does Zion stand for?

Let me make it perfectly plain.

Zion is a short word for the Kingdom of God.

The Church of which I am General Overseer, the Christian Catholic Church in Zion, is the Christian Catholic Church in the Kingdom of God.

There are many people who are in the Kingdom of God who are not in any Church at all.

There are a great many people in Churches who are not in the Kingdom of God.

**Unless You Have Come Into the Kingdom of God, You Have No Right in the Church.**

The Church is simply an *ecclesia*, which means "called out," an assembly of those who are called out of some other larger assembly.

The great multitude of godly people who form Zion are the people who are in the Kingdom of God.

The Christian Catholic Church is in Zion, and therefore Zion is in the Christian Catholic Church; not that we say that all Zion is to be found there.

We never said that.

We never wrote it.

We never thought it.

We never taught it.

We never imagined it.

The Kingdom of God is something far broader and larger than any ecclesiastical organization that ever was made, that ever existed in this world's history, or that ever will exist.

The Kingdom of God is larger than the Church.

The Church is a small thing, comparatively speaking.

The Kingdom of God is very large.

Every one who has truly repented of sin, and has humbly and faithfully sought God for forgiveness, and has passed into peace with God, is in the Kingdom of God.

They are in the Kingdom, even though they may not have known our Lord Jesus Christ.

I will make that plain.

I will say a few words about what really constitutes the word Zion before I talk about Zion awaking.

**The Story of Cornelius.**

Let me go back and remind you of a story of a very powerful man, an Italian, the centurion of a band of soldiers called the "Italian Band."

He lived in the days of our Lord Jesus Christ, and in the days of the Apostles.

He was in command, probably, of the garrison at Cæsarea Palestina, Cæsarea by the Mediterranean Sea.

His name was Cornelius. He was a good man. He was in the Kingdom of God, but he prayed to God not knowing Christ.

There are a great many people today who do not know Christ. They hear about Him.

They do not know Him at all. They never met Him.

They never realized His presence for one moment in their lives.

He is simply a Name of one who lived nineteen centuries ago. The realization of a present Christ is not there.

Some who say they do know Him are the biggest of hypocrites.

They never met Him. They never saw Him. His conscious presence was never with them.

They get angry when you tell them that.

They know it is true, but they do not want the truth.

They want novels.

They want lies.

**The World's Appetite for Lies.**

They live on lies. Nine-tenths of what they read is a mass of trash and lies. For them truth has no attraction.

They love to listen to the painted huzzy of the theater—the painted harlot, often, of the theater—the debauchee of the theater, the men and women who live shameful lives and sometimes tread these boards.

They like to listen to them singing their operas, their Faust—Mephistopheles the Devil, Dr. Faust the adulterer and the villain, and poor Marguerite the silly harlot are the whole opera.

They like to hear of the horrors and shameful wickedness of Lucrezia Borgia, the most disgusting page in Italian history.

That is Society.

When they read they read lies.

**Fiction Is Composed of Lies.**

They do not want truth. It is too heavy for them. It is too uninteresting for them.

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The Beauty and the Glory and the Power of God are all hidden from them.

They never read of Love; it is simply Lust that they are reading about.

So it is today with multitudes who say they are Christians. They never knew Christ.

When He says, "I never knew you. Depart from Me, ye that work iniquity," He will say it to a great many people who profess to be His.

I am not speaking now of the Five Foolish Virgins.

**The Meaning of Christ's Judgment, "I Never Knew You."**

That is another parable.

I am speaking of those who, in the Judgment, will say, "Lord, Lord, did we not prophesy in Thy Name, and by Thy Name cast out devils, and by Thy Name do many mighty works?"

They are such atrocious liars—they have been lying all their earthly life—that, when they stand in the Judgment, they will have the audacity to say that which is not true: for the Lord will say, "I never knew you." That means, there never was a time when you did these things. You are telling a lie. You never named My Name. You never cast out devils in My Name. You never wrought mighty works in My Name.

"You lied when you were on earth, and you lie now.

"I never knew you. Not that I knew you at one time, and you did these things, but I *never* knew you. What you are saying is a lie. You never did these things."

Many will tell you the Christian Scientist is a Christian.

**A Christian Scientist Is the Worst Kind of an Infidel.**

An infidel who pretends nothing in the way of belief in the Divinity of Christ, or the existence of God, is far less dangerous than a so-called Christian Scientist whose god is a duality, mother-god and father-god; not God, the Father, God the Son, God the Holy Spirit, a Trinity.

The Christian Scientists' god does not include Jesus Christ as the sin-atoning Lamb of God. They laugh and pour contempt upon His having sacrificed Himself for sinners—or by His blood atoned for anything, not to speak of the "sins of the whole world."

The sneers and jeers of the Christian Scientist at the "bloody religion," as he calls it, of Christ are sufficient proof of that. He will tell you that the atoning sacrifice of Christ had nothing to do with man's salvation, healing, or cleansing.

**Some Lies of the Christian Scientist.**

He will tell you, too, that "man is incapable of sin, sickness, or any departure from holiness."

He will tell you, therefore, that what Jesus said is not true, when He said that they were sinners and that God sent His Son to take away the sin of the world.

No matter what Judge Ewing says, the statement in the textbook of Mrs. Eddy says man is incapable of sin, sickness, or any departure from holiness.

The worst kind of infidelity is the infidelity of that accursed unchristian and antichristian lie of a system which is neither scientific nor Christian.

Vast multitudes who today are in the churches are not in Zion at all. They never were in the Kingdom of God.

They cannot awake to righteousness and sin not, because they have not the knowledge of God.

They never knew God. When the apostle wrote, "Awake to righteousness and sin not," to the Corinthians, who had not the knowledge of God, he spoke of it to their shame. He was speaking of people who were far ahead of the Christian Scientists of today, because they did have some spiritual life; but these people have none.

They never knew Christ.

They never were converted.

They never were regenerated by the Holy Spirit.

They laugh at the Holy Ghost.

**Some Absurd Definitions by Mrs. Eddy.**

Ask Mrs. Eddy for the definition of Holy Spirit, and she will tell you, in her glossary, that it is Christian Science.

Ask her for a definition of man, and she will tell you it is something, or the opposite of nothing, or nothing the opposite of something.

She is not quite sure which. She will tell you at the same breath, too, that man is red sandstone.

Man is a jumble in the Christian Scientist's mind.

She will tell you that man cannot sin at all; that mortal mind may sin, but spirit cannot sin—which is an abominable lie, a shameful lie, a lie directly opposed to what Jesus Christ said, and to the teachings of the Word of God.

The Kingdom of God does not consist of the churches. There are vast numbers in the churches who are not in Zion, that is, in God's Kingdom, at all.

There are many who sing the Songs of Zion and do not know anything at all about the Kingdom of God. The Kingdom of God has never come within them.

The Kingdom of God is not something outside of you. It must first be within you.

**Only Those Are in the Kingdom of God Who Have That Kingdom Within Them.**

Only those are in Zion "in whose hearts are the Highways to Zion."

Zion must be in them, before they can be in Zion.

The Kingdom of God must be in you before you can be in the Kingdom of God.

I am perfectly well aware that a definition like this is too narrow for a great many people.

**The Narrow Way.**

They do not want a "narrow way" to heaven; they want a "broad way."

I would remind those who want a broad way of what the Lord Jesus Christ said concerning the Two Ways, and I have not read anywhere that He ever took it back.

He said:

How wide is the gate, and broad is the Way, that leadeth to Destruction, and many be they that enter in thereby.

How narrow is the gate, and straitened the Way, that leadeth unto Life, and few be they that find it.

The Way of Life is so narrow that only one can go in at a time.

It is the way of life in everything else.

One baby is born at a time.

One flower bursts into bloom at a time, and yet it seems as if they come all together.

I am thankful that there are seasons in which great multitudes are born, but it is one at a time, and each one has an independent spiritual life.

God is not the Father of a great mass of spiritual life.

He is the Father of spirits—independent, original, and absolutely independently constituted spirits.

Each one must be born of God by the distinct operation of the Spirit of God.

You may be as great a Rabbi as Nicodemus, and know nothing about these things.

You may have to be told as Jesus told Nicodemus:

"Art thou a Rabbi, a master in Israel, and knowest not these things?"

Vast multitudes do not know the difference between being born of man and born of God.

Vast multitudes of people seem to think that religion is a matter of the head; that it is believing theoretically and intellectually in certain truths.

**Theory Versus Practice.**

You can believe all that, and be on the highway of the Devil. A man can be a first-class theologian and be the bond-slave of a first-class devil.

You can know all the points of Calvinism and never reach heaven.

You can know all the answers in the Catechism and never reach heaven.

You can understand theoretically the whole thing and never possess anything.

You are like a man who has a magnificent picture before him of a magnificent estate, and all the title deeds to that estate, but they are not in his name. He has no rights of property there at all.

There are multitudes of preachers today who describe, and truthfully describe, many things connected with the Kingdom of God, but they do not possess any of them.

What is the use of talking about a thing unless you possess it?

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What is the use of talking about a religion that does not possess you?

Why talk about a God who is afar off, and does not possess you?

What is the use of talking about mere theological theories?

That may do something for a moment, but a theory never did anything until it was put into some practical form.

You can have a very fine theory, and it may, if properly put into form, become a very powerful thing; but as long as it remains a mere theorem, what is it? Of no power at all.

**Theoretical Wise Men, Practical Fools.**

I know men who are theoretical engineers, and practical fools.

I know men who are theoretical educationalists, and do not know how to teach anybody anything.

I know men who are theoretical financiers, and they have not a dollar to bless themselves with. (Laughter.)

I know men who are theoretical politicians, and could tell President Roosevelt and his Cabinet how to manage their affairs, and they cannot manage their own families. Their wives slap their faces (laughter), and tell them to go away and dig up something, if it is only a square yard of earth, and grow something, if it is only potatoes: for they are lazy loafers.

What is the use of a theory that is not embodied in practice?

What is the use of a religion that cannot be put into a tangible shape?

What is the use of strength that is not used for some purpose?

That is the question.

I am very glad that I am living in

**A Practical Age.**

The world understands practical things quite well, thoroughly well. It is far better up than the Church is.

Jesus said, "the sons of this world are for their own generation wiser than the sons of the light."

They are wiser, far wiser for their own generation. They do not talk theories. They do not take any stock in the man who does not reduce the thing to practice.

Has any man down town time to waste on a fellow who comes into his office, gassing and talking?

They say, "have you anything practical to tell us? If not, get!"

If they were to say that on the Sunday to their ministers, how many ministers would have to get? (Laughter.)

I do not know. Perhaps you can tell me. The ministers must all finally get if they do not effect something practical.

I would have nothing to do with a religion that is not good on Monday, Tuesday, Wednesday, Thursday, Friday, and Saturday, as well as on Sundays. That is not a good religion for a man to carry with him down town, that is not a good religion for a woman to take with her into the kitchen and into the drawing room.

A religion that is not good to take with you into politics is a religion that is not good anywhere. I do not want a religion that is good somewhere.

I want a religion that is good everywhere.

What do you want?

This is the time, it seems to me, when those who are in the Kingdom of God have to understand that

**The Time Has Come to Put on Strength.**

What is the use of an engine creeping along at a rate as slow as an engine I rode after, running on a line in New Zealand. I heard this joke myself. It went so slow, that train from Christchurch to Dunedin, on a narrow gauge line, that it took me a whole day—if I remember correctly, about twelve hours—to go less than 200 miles.

When I was nearing Invercargill, in the southern part of the island, I said to a man, "I have been keeping as patient as I could all day, but I have got to burst out now. This is abominable. It is disgusting. It is disgraceful; nearly twelve hours on this train, and we are not there yet? How can you stand it?"

"Well," he said, "we have got into the way of it."

I said, "What do you do when you are in a hurry?"

"Oh!" he said, "we drive." (Laughter.)

He told me the story of a market woman who called to her comrade at a station not far from where we were.

She said, "Peggy, why do you not get into the train?"

"Oh!" she said, "I am in a hurry and I have got to drive."

It seems to me the trouble was that that train did not put on steam.

They had steam enough but they did not put it on. They just kept it there, and kept nursing it, and it was a perfect abomination.

So it is in the Kingdom of God.

There are vast numbers of people in the Kingdom of God who have steam enough, but you would not know it. Yet they are children of God.

In order to put on steam you must open the valve, and, besides, you have to get the steam generated in sufficient quantity.

**Power Cannot Be Generated Without Heat.**

I do not know of any way of generating power without heat; do you?

I cannot tell how you can generate power without heat.

It seems to me that somewhere you have to generate heat, even if it is in pneumatic pressure. You must generate heat somewhere to get pressure.

I find that we can do a great deal more by pneumatic power than we thought; by electrical power than we thought, but it seems, back of it all, you have to generate heat.

Generate heat to get power.

There has been nothing found yet to take the place of it.

You have got somewhere to have a Consuming Fire.

A Consuming Fire must destroy and burn your fuel and turn it into heat that makes your water bubble and boil until at last something must go.

There are some of you who never did bubble and boil over anything.

You do not like bubbling and boiling over anything except lies. You are first-class at that. You bubble and boil over lies all the time.

**Awake! Awake! Put on Thy Strength, O Zion!**

The Beautiful Garments will come afterwards.

Get the Strength first.

There are some of you who are afraid of Power.

You never get much steam because you have so little fire.

You want to be economical, and where you ought to use a ton of coal, you use a pound.

You "do not like to waste strength."

Some of you say, "Oh! if I were to talk like you, General Overseer, and exert myself in that way, I would work myself out, and I would not be fit for anything."

Do you not know that the only way to be fit for anything is to work yourself out?

The trouble with some of you is this, that you never do pour out your heart.

You never worked yourself out yet.

You never got a real, clean, long breath because you never got rid of the stinking breath that was in you.

You were afraid to get it out.

**The Only Way to Generate Power Is to Consume.**

To consume what?

To consume the strength that you have. Give it to God.

Let the fire of God burn until there has been generated within you a mighty Power that can do something.

Some people think that when you have consumed your strength, you have lost the Power. You have done no such thing.

Do you see that automobile?

Where did it get its Power?

It has an electric storage battery there.

That storage battery was charged from a dynamo. That dynamo got its power from an engine, and that engine got its power from a boiler, and that boiler got its power from a furnace where coal was consumed, which generated steam.

The steam made that great generator go and imparted not only to that storage battery, but to a thousand storage batteries, the power which is running a thousand automobiles today.

There are some people who never charge themselves from the Fountain of Divine Energy, let alone anybody else. They never had enough steam in them to get any power in themselves.

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Every Christian, every man in Zion, ought to be a battery charged with Divine Power.

All kinds of funny things are said about me.

Somebody has collected some of them and they have been published in THE ZION BANNER. I was very much amused at the article when I read it.

**Diverse Opinions Regarding the General Overseer.**

I may as well give you some of the collection because it will help to illustrate what I am saying. Here are the various things said about ourself taken almost at random from our Scrap Books.

"That curious American Evangelist."
"A Hand-layer and Collector of Dollars."
"A Man who would look down on Kings."
"The Chicago Mystery Man."
"A Criminal Impostor or a Heaven-sent Blessing." (Boston is not sure which.)
"A modern Goliath that no one seems able to cope with."
"A Tax-Dodger."
"A champion fighter of the Devil."
"The Antichrist."
"A Pharisee, abstaining from Pork, Tobacco, and Drugs."
"A Spiritual Giant."
"An Imposing Financier."
"A Hypnotist."
"A Napoleon for Bravery."
"A Miracle-Monger."
"A Brilliant Organizer."
"A Colossal Humbug."
"A man of God."
"Puck in Broadcloth."
"A Monster with his Web, his People the Flies."
"An Electric Battery on two Legs."

I do not know whether that is true.

I hope I am.

I would like to make some of you jump, and I do.

There are several jumping now. (Laughter and applause.) (Referring to some persons who arose at this point and left the Auditorium).

I am never troubled when I see people move. I like to make a moving speech. (Laughter.)

I never was concerned about the size of my audience.

I would rather charge about fifty men with the dynamic power of God than have ten thousand who merely admired my eloquence, if I were eloquent, and went away without strength from God.

**Be Spiritual Batteries On Two Legs.**

If you can become greater spiritual batteries by getting on a horse, be spiritual batteries on six legs.

If you can become greater spiritual batteries by two horses, become spiritual batteries on ten legs.

If you can harness up power enough to drive ten horses, then be a spiritual power on forty-two legs, and keep everlastingly at it. The spiritual battery on two legs may become the energizing agent for God in a ten-million-man-power battery.

What, after all, is the power in the world?

Is it not just that perception of power which enables concentration to take effect in a manner that produces the best results?

Is Zion to be the last in the field?

Is the world to go on with all the powers of concentration, and are God's people to get behind?

They are going behind.

**False Religions Are Outstripping the True.**

There are more Mohammedans born every day in India, and in Africa, and in the Orient, than there are Christians!

There are probably more than 900 heathen born for every ten Christians in the Chinese Empire!

You see the black cover of this Bible. I place a mere flake of white paper in the middle of it. Now perhaps you can see a little white speck. That white speck will represent all the Christianity in China, and the black will represent the Heathenism.

Where are we?

Confucianism, Mohammedism, heathenism are gaining in Asia and Africa; and a Civilized Heathenism, falsely called Christianity, is gaining in Europe, Australasia, and America.

Something must be done.

Either we have got to confess that Christianity is a great failure, incapable of doing the work for which Christ sent it into the world, or else we will have to "put on Strength" and do something.

"Awake! Awake! Put on thy strength, O Zion."

The Strength is the Power of the Spirit of God; for

**In Jehovah Is the Rock of Ages, Everlasting Strength.**

The Church today has lost power, also, because she has lost beauty.

You may say, "Oh! what is beauty? Beauty does not matter at all. Beauty is only a vain thing. God does not take any cognizance of beauty or form."

Where did you get that idea?

You never got that from the Bible, because when God made everything, it was all good, and it was all beautiful.

Everything God has made is beautiful in its season.

**The Works of God are Surpassingly Beautiful.**

Every flower commands admiration. You can take a microscope and examine it, and be lost in wonder and love and praise at the forms of beauty.

You can turn your telescope to the skies and the Milky Way bursts into galaxies of stars, all beautiful beyond expression.

You can send your net away down into the deepest depths of ocean and take up the black foraminiferous sand, and find it, through the microscope, wonderful dwelling places for minute microscopical beings.

Oh, how beautiful these dwelling places are!

I never saw any house on land so beautiful as the house that God has formed for a little creature of the deep sea, which the naked eye cannot distinguish. It is a little shell house.

Sir William Thompson, in the *Challenger*, brought up some most beautiful forms from the deepest depths of the ocean.

I shall never forget when a brother minister of high scientific attainments placed a little grain of what looked like black sand under his microscope. I looked through the binocular and it burst forth into all its glory.

Oh, the windows! Oh, the tracery! Oh, the wonderful ingenuity of the passages in that little insect home!

Oh! How wonderful God is in the beautifying of the infinitely little.

**The Hideous Teaching of Ugliness.**

Talk about the Church not being beautiful. Why not? It is the Bride of Christ.

Some of you want to go about this world with poke bonnets. You are ugly enough as it is.

You want to go about this world dressed in black all the time.

You would like to take a tar brush and color all the flowers black.

You do not like colors. You don't!

How will you ever delight in Zion above, where the streets are gold, and the walls are jasper, and each of the foundations is a precious stone, chalcedony, and emerald, chrysoprase, and all the other flashing jewels?

What will you do there, you miserable black spots? (Laughter.)

Get some color into your spirit, and rejoice that God makes all things new, and all things beautiful.

Let the Church of God put on her beautiful garments.

Zion will get to the place where she will put on her beautiful garments in every way.

I want the Zion Temple Service in Zion City to be the most spiritually inspiring Service of Divine Adoration and Worship that has ever been offered continuously by any Assembly on Earth to God; and, therefore, I want it to be the most magnificent, spectacular service in the world.

God grant that it shall. Why should it not be?

But I tell you that I must have the Strength first, and the Beauty afterwards.

**Strength Is Not Gotten By Mere Noise.**

The fact is, there is no noise in strength at all.

Strength is gotten in silence.

I know that there are processes that involve bubbling and boiling, pressing and straining, and that kind of thing; but that is not where strength lies.

I will tell you where Strength lies.

I do not know very well how to put it: for no words can ever

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really express Power, unless they be Words of God. There are many illustrations which come to my mind, but will you not just take this one?

**How the Gold Is Separated From the Dross.**

I saw a gold mine one day, where the gold quartz was taken; if I remember correctly, at Castlemaine; it might have been Ballarat, in Australia, from a mine that was said to be over 1,500 feet deep.

It needed tremendous labor to get the gold. I was informed that the men who mined the ore there were almost naked; could scarcely bear any clothes and could only stay down for a short shift, it was so hot.

I saw the rock sent up the shaft and I watched all the processes.

I saw the rock come to the stamping-mill.

Did you ever see stamping-mills?

How the ore was crushed and stamped and crushed and stamped until it was ground into powder! More than that, it was ground so fine that the water just simply made it a liquid, and no longer a solid.

I looked at that, and I said, "Now where is the gold? I would like to know about that."

They led me along away from the stamping-mills, away from the crushers, away from the place where the rock had been turned into a dark stream of muddy looking water.

I walked along and I followed the course of this little river, confined in sluices.

I went to a quiet place where the noise of the stamping-mills could scarce be heard.

There I saw some boards over which this liquid flowed.

I said, "Where do you get the gold?"

"Why, we get it here."

"What have you there?"

"We have quicksilver on these boards, and as this flows slowly over them, the gold sticks to the quicksilver."

I could not see where the gold was.

You could not have seen where the gold was, but the quicksilver there attracted the gold to it, and held it firmly in its silent grasp.

Presently they stopped the flow, and they let me see.

It was one sheet of gold!

They simply swept off the gold and left the quicksilver and began to pour the pulverized liquid ore over it again.

**Divine Crushing and Extraction of Gold.**

I wish I had Power to grind you.

I would like to stamp you and grind you until there was some chance of getting the gold out of you; until there was some chance of getting the Power out of you; until there was some chance and possibility of getting the good out of you, so that God might use you, O Zion, everywhere for His glory and the rescue of sinful, and sad, and sick humanity.

The great mass of you have to be ground up like the quartz rock in Australia before God can use you, and "take forth the precious from the vile" that is in you.

Shall I not ask today that God will enable Zion to awake and to be willing to be crushed and pounded and smashed and turned into a stream of mud, as it were?

Oh, that God might get the gold out of us!

I never was anything, and I never would be anything, and I never shall be anything unless I let the grinders grind and the crushers crush and the water do its work, and the Divine Quicksilver retain all that is worth keeping in me for the Master's use.

There is a great deal of our makeup that has to be lost. The only thing that is worth saving about us is the immortal thing.

The crude and sometimes refractory ore in us has to be smashed. Why can we not let God do it?

If you will let God do it; if you let God put on His strength; if you will let God use me; if you will believe that no matter what way He may lead us, He is working for the best; if we let Him grind us until at last He can get something out, then Zion will put on her Strength. That is one way in which God gets our best. There is another way.

**Power Through Surrender to God.**

By the abandonment of ourselves so completely to God we shall be filled with His Spirit, and we shall be just as amenable to His commands as the motive power on an engine is to the man who drives it, who holds the lever that opens and shuts the valve.

Pray for me that as I stand in my place holding the driving lever of one of the mighty engines of God in Zion that He will cause His Power to come so that when we open the valve there will always be Power there, and that Power will be felt to earth's remotest bounds through every department of Zion's operations for the extension of God's Kingdom.

We must put on Power; but we can only put it on by taking it in, and getting God to maintain the supply.

You cannot get power unless you keep up the supply in an engine, which is only capable of running perhaps 150 miles, and then it goes into the "round-house" for rest, cleaning, and refilling, because the coal is burned out and the water is gone.

God can make it safe to run us thousands of miles, thousands of years, through all eternity, and we will get stronger as we go on. Not now, it may be, for the earthen vessel is so weak; but even in this earthen vessel we can run our short race as vehicles of Power and Strength.

Are we to creep along like that narrow-gauge train down the east coast of New Zealand? Or are we going to do something better?

I do not care a snap for the world and its opinions.

I have a mind to tell a story.

Overseer Speicher—"It is sure to be a good one."

General Overseer—Shall I tell it?

Overseer Speicher—"Yes, certainly."

General Overseer—Yes, I will tell it. The Overseer knew what I meant. It is a good story, too. Now look out, you reporters. If you have gone you have missed something.

**The Chicago "Journal" Manifests Its Literary Prostitution.**

The Chicago *Journal* has lately had three articles by somebody out here in "the wild and Woolly West," entitled

"THE CITY DOWIE BUILT."

I never built any city. It takes God to build a City, and it takes a good many other people.

It would be a piece of presumption for me to say that I built the City. I am no Nebuchadnezzar to say, "This is Great Babylon that I have built." But I do say, "This is the beautiful City of Zion that God is building." I had something to do with it, though.

The Chicago *Journal*, actually, in order to make its readers know that it was going to tell the truth, had to assure them that it was going to do it. [*See Editorial Notes, page 6.*]

Nobody would believe it, unless it had put a paragraph to that effect inside a "box" at the head of the first article. It gave special intimation that their "representative" had been instructed "to set down truthfully what he found there."

The reporter went out there and made some tremendous blunders. He was sent to tell the truth, and, possibly, he told the truth as far as he could tell it.

It is difficult for a reporter to tell the truth, and he told the truth as far as he could tell it.

When these articles appeared, I was over at Ben MacDhui.

I said to Mrs. Dowie, "I am sure, dear, that first article looks pretty good."

The second article seemed a little better, and I said, "I do not know. It seems to me that there is a great danger that I have fallen from grace somewhere, because the *Journal* is praising me."

I felt that there was something wrong.

The third one came, and it was not so very bad. It closed the series, and I thought to myself, "what is the matter with the *Journal*?"

I did not say anything, but I waited.

A gentleman, after the articles were finished, called upon Overseer Speicher, I being absent from the city, and said he represented the *Journal*.

The Overseer said, "What is the matter with the *Journal*? Why have they been praising the Doctor, after abusing him so?"

He said that they had determined now to tell the truth about the Doctor.

"That is what I have come to you for," he said. "I have come to you, not only to say that the *Journal* has published these articles with pleasure, but that the *Journal* is delighted to publish anything that any one may write [illegible] anything that may [illegible]

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*Journal* will publish it all." The Overseer waited. Then the whole thing came out. "But it will be fifty cents a line." (Laughter.)

The Overseer said, "What you said in your article is true; Dr. Dowie is an 'honest man,' and he will spurn your offer with indignation the very moment he hears it."

I spurn it now from this platform. I think less of the paper, and not more.

It simply told the truth for three articles, in the hope that I would subsidize it to tell the truth in future.

I will whip it for its audacity in treating me as if I were a literary adulterer, willing to purchase the favors of a literary prostitute, and barter my honor for "a mess of (newspaper) pottage."

How dare they make such a proposal to me?

How dare they make the proposal to me to publish unsigned articles, as if they were written by their own editor or their own reporter, and impose upon the people?

He said all the Chicago papers did it all the time. Then, if that is true, they all deserve the same description as I have given the *Journal*.

**The Shameless Prostitution of the Press.**

That proves what I have said regarding the Chicago press. The prostitution of the press is complete.

If they want to tell the truth, let them tell the truth.

They exist for that purpose, they say.

If they exist to curse you because you will not pay them, and bless you because you will, then what kind of a press have you? It is the Devil's own.

I do not want the good opinion of that press, unless that press is captured and converted to God.

I do not want it to praise me.

I want it to fight me, and I will provoke it to fight me. I will make no terms with it. It belongs to the Devil, and it is my duty at all times, and everywhere, to fight the Devil.

You see what the press of Chicago is—ready to curse you or bless you as they are paid for it.

Now, Mr. *Journal*, that is what you get for your hypocrisy and impudence.

You thought you could buy us, did you, by flinging out a bait like that?

You cannot buy Zion. She is not in the market with literary mercenaries who fight for any cause that pays them most—utterly regardless of principles of truth and honor.

Now, everyone here who is determined to surrender to God, and who desires that the crushing, smashing process may go on until God can get the Gold out of him, arise and tell Him so.

PRAYER OF CONSECRATION.

My God and Father, in Jesus' Name I come to Thee. Take me as I am. Make me what I ought to be, in spirit, in soul, in body. Give me power to do right, no matter what it costs. Give me Thy Holy Spirit. Take away my impurity, no matter how much I may have to be crushed. Oh, take away everything that is impure, until only that remains which will stand forever. Give Zion Thy Strength. Let Zion put on Thy Strength and put on her Beautiful Garments and go forth in the Beauty of Holiness to win the world to God; to crush the powers of evil, for Jesus' sake. (*All repeat the prayer, clause by clause, after the General Overseer.*)

Did you mean it?

Voices—"Yes."

General Overseer—Now may God bless you.

The Choir and Officers then passed out, singing, "Onward, Christian Soldiers," the Congregation standing with bowed heads until, the song having died away in the distance, the General Overseer closed the meeting with the

BENEDICTION.

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


# Zion's Onward Movement

SUNDAY SERVICES IN THE CHICAGO AUDITORIUM



THE REV. JOHN ALEX.

# DOWIE

General Overseer of the Christian Catholic Church in Zion

*Will Continue*

Restoration Messages of Purity, Peace, and Power

*In the*

## Chicago Auditorium

Lord's Day Afternoon

April 27, 1902

*At 3:00 o'clock.*

*Doors Open at 2:30.*

Continuation of Third Section of Series:

MESSAGES OF POWER.

Grand Processional of Five Hundred of Zion Robed Officers and Zion White-Robed Choir

Services held regularly every Lord's Day at 11:00 a. m. and 3:30 p. m. at South Side Zion Tabernacle, 6420-6434 Wentworth Avenue, and in all Zion Tabernacles.

All Welcome. All Seats Free. Freewill Offering.

CHRIST IS ALL AND IN ALL





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# WHERE GOD RULES, MAN PROSPERS

TWO thousand citizens of Zion City and about four hundred members of Zion from Chicago gathered in Shiloh Tabernacle Wednesday evening, April 23, to ratify the election of the first officers of Zion City.

The election had been held on that day.

There had been only one ticket in the field, that of the Theocratic Party, and every voter had "voted the ticket straight" for the Theocratic candidates.

It was doubtless the first municipal election ever held in the State of Illinois, or perhaps in the United States, in which alcoholic and nicotine poisons, wire-pulling and political bargains, did not figure. The day had dawned with a sullen sky and a high gale; but by noon the sky had cleared, and by evening the wind had entirely died down. Zion City lay quiet and beautiful under the sublime beauty of the silent stars.



The moon had risen in its pure splendor from the waters of Lake Michigan, and was cresting the subsiding waves with silver, as the train bearing the visitors from Chicago drew into Zion City.

When the hundreds who had left the smoke and dust and roar of the great metropolis behind them stepped out into the sweet, cool evening air at Zion City, many involuntarily bared their heads and drew a deep breath of delight and satisfaction.

The eyes of all turned at once to that eminence which is becoming more and more the great center of Zion City life, the Temple Hill in Shiloh Park. There, among the trees, they beheld the huge proportions of Shiloh Tabernacle outlined against the sky, its windows glowing with the soft radiance of hundreds of lights.

The march to the Tabernacle was quickly made.

When the Chicagoans entered an inspiring sight met their eyes.

Under the vast expanse of that roof, with its clean, white tressels and girders, were gathered thousands of Zion City's inhabitants.

In the choir gallery were the hundreds of singers of the Zion City portion of Zion's Choir.

Conductor Burt M. Rice was conducting a Song Service, and the voices of Choir and Congregation were ringing out in glad chorus, singing from the heart their praises to God.

The visitors were soon singing with the citizens.

The meeting which followed was a complete innovation in the realm of politics.

It was the first political ratification meeting ever held which began with prayer, the reading of the Word of God and sacred song, and ended with a prayer of consecration, the doxology and a benediction. Yet it lacked none of the desirable characteristics of a political rally.

There was a brass band, and a good one.

There was intense enthusiasm, which manifested itself again and again in prolonged applause, but it was an enthusiasm in which there was no element of disorder.

There were political speeches—not speeches of plausible sophistry and specious promises; not speeches of empty compliments and sycophantish flattery; but speeches of sincere sentiment and truthfulness; speeches scintillating with wit and wisdom; speeches of eloquence and power; speeches in which there were ever uppermost reverence and thanksgiving to God.

There were congratulations, expressions of confidence, words of gratitude, and the graceful presentation of a beautiful banner and floral tribute.

The principal address of the evening was that of the General Overseer, who is, under God, the founder of the Theocratic Party.

His address was a most masterly consideration of the principles enunciated in the platform of that party.

It was an epoch-making political speech.

It will live and be a power in the minds of ever increasing thousands, in the years to come, when the empty and evanescent speeches of the political nephilim of today have been lost and forgotten in richly-deserved oblivion.

It was a declaration of principles, aims and purposes which cannot but find hearty support in the minds of all thoughtful men who desire what is best for the Nation. The meeting closed with an earnest and sincere and deeply heartfelt prayer of consecration, led by the General Overseer and joined in, so far as could be seen, by every person present.

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Shiloh Tabernacle, Zion City, Illinois, April 23, 1902

After a short Song Service, the Zion Brass Band led a procession, consisting of the newly-elected Officers of the City, the Central Committee of the Theocratic Party and the General Overseer, into the Tabernacle and to the platform.

When the band had ceased playing, the General Overseer pronounced the

INVOCATION.

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

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The Congregation and Choir then joined in singing Hymn Number 151:

Come, we that love the Lord,
And let your joys be known,
Join in a song with sweet accord
And thus surround the throne.

CHORUS—We're marching to Zion,
Beautiful, beautiful Zion;
We're marching upward to Zion,
The beautiful City of God.

The General Overseer read the twentieth Psalm.

Jehovah 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;
Remember all thy offerings,
And accept thy burnt sacrifice;
Grant thee thy heart's desire,
And fulfil all thy counsel.
We will triumph 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 answer him from His holy heaven
With the saving strength of His right hand.
Some trust in chariots, and some in horses:
But we will make mention of the Name of the Lord our God.
They are bowed down and fallen:
But we are risen, and stand upright.
Save, Lord:
Let the King answer us when we call.

Prayer was then offered by Overseer Piper, followed with a short prayer by the General Overseer, at the close of which all joined in chanting the Disciples' Prayer.

The General Overseer said:

Fellow citizens of the City of Zion, God bless you all.

I am glad to meet you tonight.

I wish we could have had a few more Zion people from Chicago, but they thought we could do the launching all right, and when it came to sailing the ship they will sail it al' right with us.

[Overseer Speicher waves a banner made of silk, with gold fringe. On one side is the well-known Zion Banner, with the motto of the Theocratic Party across it: "Where God Rules, Man Prospers," and on the other, in gold letters on a blue field, the words: "The Theocratic Party." The appearance of this Banner was greeted by prolonged applause.]

**Presentation of the Banner of the Theocratic Party.**

Overseer Speicher—"Dear General Overseer, and beloved friends:

"At a time like this our hearts are so full of emotion that we scarcely know what we should say.

"I believe that this is one of the most important events in the history of this generation at least—the Ratification of the principles of the Theocratic Party and of its first choice of public officers.

"I believe that there never has been established a party with so great possibilities and the promise of so much good for humanity.

"Through the kindness of a friend I have the liberty to present to the General Overseer this Banner in token of her love, and the love of Zion.

"While Cæsar crossed the Rubicon for military conquest, while Napoleon crossed the snowy Alps to establish an empire, John Alexander Dowie has met and passed and overcome greater obstacles, and brought his people to victory without the loss of a man.

"To assure you tonight, not only of our desire and willingness, but our sincere and earnest intention of following your lead in this great Theocratic Party, I herewith present to you the banner, the Standard of the Theocratic Party." (Applause.)

**Acceptance of the Banner.**

General Overseer—Dear Overseer Speicher, and the unknown lady—may God bless her! I thank you for the Standard. It is the old Zion Banner, with a motto across its face: "Where God Rules, Man Prospers."

May God help me to carry this banner to political victory throughout the whole world. (Applause.)

I am thankful that God has chosen me as leader, although I was not in the Convention.

All know, however, that I had a good deal to do with the platform; in fact, it is commonly whispered that every word was written by my fingers.

When I first submitted it to a number of our brethern, in private consultation, they went over it, and over it, and over it, and they were kind enough to say that they could not alter a single line of it. There was only one minor word in the entire draft altered.

I am so thankful that God helped me to draft the platform.

I submitted it to the friends, leaving them perfectly free to adopt it or modify it, just as they might please, and went away across Lake Michigan to my little Galilee.

It is also whispered that I had something to do with the nomination of the various candidates.

I think I am bound to admit I had, because my brethren waited upon me and asked me if I would.

I asked for their suggestions. I took the list they made up, and with very slight modification, a little alteration of position, we constructed the ticket.

I am glad to be able to announce to you tonight, and the City Attorney himself will announce, that

**The Theocratic Ticket Has Been Elected Without a Single Dissentient Vote.**

I ask the City Attorney, has the ticket been elected?

Attorney Barnes—"It has, without any opposition."

(The General Overseer presents Mayor Harper with a large bouquet of white flowers, amid long continued and most enthusiastic applause.)

**A Story of Lincoln and Its Application.**

Abraham Lincoln was sitting in a railway train one day, when a man a little way down the car spied him.

The man came up and edged himself on until he sat right opposite Mr. Lincoln.

He laughed and chuckled to himself, and at last he laughed out loud.

Lincoln said to him: "What are you laughing at?"

"Take it," he said, taking out a watch. "The lady who gave it to me said if ever I met a man uglier than myself I was to give it to him." (Applause and laughter.)

You must wait for the application. (Laughter and applause.)

I know I am a very little man, but when I saw the Mayor rise, and I realized that I could look over him, I thought to myself, as I had this beautiful bouquet given to me to be given the Mayor—I do not know that the lady who presents it actually said so—she might have said, "if you find a man smaller than yourself, give it to him." (Laughter.)

You know that little aphorism, "Valuable goods lie in small bulk."

You see it is the little men, often, who have the most valuable things.

At any rate, when we were looking around amongst the eligible we could not find a better candidate for Mayor of Zion City, than our esteemed Superintendent of Construction, Deacon Richard H. Harper.

It was with great unanimity that his name was placed upon the ticket, and with perfect unanimity that he was elected.

**Presentation of Flowers to the Mayor.**

In addition to the beautiful banner of the party, there has been sent to me for presentation to the Mayor, this beautiful bouquet of what I suppose are called carnations, though it is a little paradoxical. Carnation ought to mean red.

I was asked to present them to the Mayor, who has borne among us the white flower of a blameless life.

May God enable him to bear the white flower of a blameless life as the first Mayor of Zion City, or, as it is technically, the City of Zion.

May God bless the Mayor. (Amen.) (Applause.)

Let all the people rise and give him a good reception. May God bless the Mayor.

Audience—"God bless the Mayor!" (Very heartily.)

General Overseer—Now, Mr. Mayor, you have something to say.

**Address of Mayor Richard H. Harper.**

Mayor Harper said: "General Overseer and Fellow Citizens: I am thankful tonight, from the bottom of my heart, for the reception you have given to me on this introduction.

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"In the first place, I thank the hundred voters who deposited their votes in support of the Theocratic ticket today.

"I also thank the General Overseer for the kind remarks which he has made, and for the many kindnesses which he has shown to me in the past.

"I little dreamed, when I first became acquainted with the General Overseer, of this honor, or of being his Superintendent of Construction.

"It is not often I have time to think of the past; I am too busy with the present, and too busy planning for the future. But, today, I was led to think upon some of the things that have occurred in my past life.

"I was led to think of some disappointments, and wondered how God had used those very disappointments to fit me, in some measure, for the position in which He has seen good to place me.

"I do not intend to give a history of my past life, but one little point was brought to my mind today very forcibly.

**A Disappointment and Its Good Results.**

"I remember, a few years ago, I was offered by the President of a College the situation of Superintendent of the Manual Training Department.

"I thought that God had just fitted me for that department. I thought I would be the right man in the right place, but at the last moment I found that I could not have the position simply for the reason that I would not leave the Methodist Church and join the Baptist. I did not consider that the Methodists were so much better than the Baptists, but yet I did not want to lose my self-respect by giving up my church fellowship for the sake of obtaining a position.

"Years before I had given my heart to God and consecrated myself to His service, and I bore that disappointment in a philosophic way, believing that God was leading me.

"I could not see that it was for my interest, or even for the interests of that school, that I should lose that situation; yet I believed that God had some better things for me.

"I rejoice tonight that I was disappointed upon that occasion, because I was driven out into a more active business life, into a life where I was better fitted for the position which the General Overseer saw fit to bestow upon me several years ago.

**Need of a Manual Training School for Zion City.**

"For the last year or two I have had impressed upon my mind in a very forcible way one of the needs of Zion, and what will be one of the present needs of Zion City: the need of training for mechanics."

General Overseer—I have the man selected, a professor attached to a College affiliated with the Chicago University, and may God bless him.

Mayor Harper—"Although I may not be connected with the school, I may have something to do with the providing of the facilities for working the school. I feel that I am in a better position to do that now than I would have been if I had obtained that position in the years past.

"There is a crying need today for more proficient mechanics.

"I do not wish to say a word against the character of the mechanics we have in Zion City, but there are many who are conscious they have lacked the opportunities of having developed into good mechanics.

"I have been thinking one of the important things to be introduced in Zion City will be a series of schools, beginning with the kindergarten and working up through the manual training department.

"I am glad to tell you that that series of schools has already begun. If you look out into the grove west you will find what in all probability will go down into history as Harper's Baby House. (Applause and laughter.)

"Zion will take charge of humanity 'from the cradle to the grave.' It will begin earlier than the kindergarten. It will be a very practical thing.

"I am thankful for the success of the Theocratic Party.

**Lack of Settled Principles in the Old Parties.**

"I am thankful that we have a party which has settled principles.

"I have noticed that before the approach of a Presidential election the old parties are always in search of a new batch of what they call 'principles.'

"They are ready to adopt any set of principles that will carry them into power. They seem to have no settled principles.

"I think I will take that back; they have one settled principle, and it will be indicated by the letters of the Republican Party, the 'G. O. P.,' which they call the 'Grand Old Party.' I would like to give that a new interpretation tonight. I think it ought to be 'Gobble Oll the Plunder.' (Laughter.) The spelling is phonetic, but that will express the one principle of all the old parties. It might be translated in another way, 'Grasp Oll the Positions.'

"Their object is to get into power, and to get whatever there is in it in a monetary way.

"I am thankful that the Theocratic Party is a party that has settled principles as old as our Creator.

"As a part of the first administration of that Theocratic party, it will be our duty and our delight to carry these Theocratic principles into practical action.

**Pledge to Support and Carry Out the Principles of the Theocratic Party.**

"These principles are laid down in the platform, and have as their foundation the Word of God.

"As far as I am concerned, I will carry out in practice the original idea of the government of Zion City, as far as is consistent with the laws of the land.

"It was the intention that Zion City should not be incorporated, but should be carried on in similar manner to that of the Christian Catholic Church in Zion. As far as we can do that, in conformity with law, it shall be my object to do it.

"I presume that all of my associates are new to the business of carrying on the affairs of a city.

"It is not necessary for me to say that I was never Mayor before. I never held any city office.

"I do not know that any of my colleagues ever held any city office.

"But, as far as it is possible, it is my intention to carry out the wishes of our General Overseer. While we will not seek to burden him with all the minor details, but rather seek to relieve him of them, the policies will be outlined by him and carried out to the best of our ability.

"Thanking you again for the kind reception you have given me, I will make way for others." (Applause.)

The General Overseer then presented the different officers on the platform to the audience, each one being received with applause and expressions asking God's blessing upon him.

The following were the officers presented:

Mayor—Richard H. Harper.

City Attorney—V. V. Barnes.

City Clerk—Jasper H. DePew.

City Treasurer—Albert C. Held.

Police Magistrate—Joseph H. Lamond.

Aldermen—Peter T. C. Leise, Ira E. Pontius, Jason M. Preston, John G. Hauck, James Dunlap, Robert A. Schultz.

Commissioner of Health—John G. Speicher, M. D.

Health Officer—Clinton Ward, M. D.

Chief of Police—Carl F. Stern.

City Engineer—Burton J. Ashley.

National Committee of the Theocratic Party—Charles J. Barnard, R. W. L. Ely, and A. S. Lasley.

General Overseer—Now, here we are, with all our imperfections. Can you not say "God bless you" from your hearts?

Audience—"God bless you!"

General Overseer—I will ask the chairman of the Theocratic Party Throughout the World to speak a few words. I know I shall not need to limit him because he knows how to economize words. May God bless Deacon Barnard. (Applause.)

**Address of Chairman Charles J. Barnard.**

Deacon Charles J. Barnard said—"General Overseer, my Friends:

"Politics in the world has usually meant, and means today, everything that is bad and debasing and demoralizing, and to the victor the spoils always belong.

"In Zion, I am glad to say, that politics means everything that is pure, honest, upright.

"I am glad to be a member of the Theocratic Party, and a member of what the General Overseer has designated as the National Committee.

"I shall do all I can to keep the standard where it has been placed.

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"I believe that every man in Zion who has the right to vote will ever be on the side of the Theocratic Party, which stands for everything that is pure in the City government, in the State government, and in the National government.

"May God bless our General Overseer and all the officers who have been elected tonight." (Applause.)

General Overseer—City Attorney Barnes, may God bless him. (Applause.)

**Address of City Attorney V. V. Barnes.**

Attorney Barnes said—"General Overseer, Fellow Citizens of the Theocratic Party, Ladies and Gentlemen:

"After listening to the high compliments which were justly paid this evening to those of smaller stature than myself, in some respects, I wish just now that I were as small as I feel. (Laughter.)

"For, in that case, I am well satisfied I could go down these aisles in the procession, with the beautiful banner of the party in one hand and the bouquet of the Mayor in the other.

"My position is unique, as a lawyer, in coming into the Theocratic Party

"It is a position somewhat judicial in its character, unlike that of any position occupied perhaps by any other lawyer on the face of the earth.

"I hardly know how to respond fittingly to the situation and to voice the occasion

"I might, in some respects, feel like that judge who sat in his office, and was accosted by a lady caller one day, who must have been some relation to Mrs. Partington.

"She came in and said, 'Be you Judge of Reprobates?' (Laughter.)

"'Well,' he said, 'Not exactly, Madam, but I am Judge of the Probate Court. Is there anything I can do for you today?'

"'Why,' she said, 'my husband, that died detested, left a lot of little infidels. (Laughter.) I would like to have you appoint me as their executioner.' (Laughter. Prolonged applause.)

"I hope it is not going quite so bad as that in my case; for I do not know that I shall have anything to do, from what I see thus far, with the relations of those who have died 'detested,' or who have become surrounded in their family circles by a lot of young 'infidels'; I certainly do not want to be the executioner of any one belonging to Zion.

"This position is unique in a great many respects. Here in Zion we have to modify everything. Even the geography of the place has become altogether different.

**Zion City Modifies Geography.**

"I remember one of the old standard questions in the geographies when I was a boy; 'What is the most densely populated portion of the earth?' The reply was, China.

"Since coming to Zion I have come to regard the answer to that question as, very properly, 'The Tennessee settlement down here in the City of Zion.' (Applause and laughter.)

"I understand that when the census was taken, a few days ago, in two families there were about twenty-four. The geography is modified and all is growing.

"Everything in Zion City is under inspiration.

"The position of the Theocratic Party, in the view of the world which has been doubting all around us, and prophesying that we had now come to the 'beginning of the end,' reminds me of the old lady who went down for the first time to the railroad to see a locomotive.

"When she got there and looked at the massive structure, standing silent upon the wheels, and regarded its great weight, she thought it never could be moved. She said: 'They never can start it! They never can start it!'

"After she had waited a few moments, and the old machine began to clatter down the track, she became at once excited, and said: 'They never can stop it! They never can stop it!' (Laughter. Loud applause.)

**The Onward March of the Theocratic Party Cannot Be Stopped.**

"I believe that under the inspiration of God the Theocratic Party has been launched, and it is His Will that nothing shall ever be able to stop it.

"It needs, my friends, a great deal of Purity.

"We must have Purity in the Theocratic Party.

"There must always be Purity wherever there is Power.

"There is no such thing as acquiring, or securing, or maintaining Power without Purity.

"Our great Leader, the Lord Jesus Christ, the King in His glory, will never put upon base metal the stamp of His image and the superscription of His Name.

"All must be pure, pure silver, and pure gold.

"I have often thought, since the passage struck my mind so forcibly a few years ago, as I sat in my office one day reading the Scripture, of that remark from Hosea:

"When Ephraim spake, there was trembling; he exalted himself in Israel: but when he offended in Baal, he died.

"Then came to mind the old history in the time of Moses, as the armies of Israel passed between the Mount of Blessing and the Mount of Cursing.

"All these things have found their application in the subsequent history of that great and wonderful people.

"If we stand in our Purity, as Jesus Christ is able to make us pure, we shall be a power in the world, and fulfil the great destinies of the Theocratic Party; but, if we sin, if we transgress the law of God, we shall be dethroned from our lofty position.

"We shall come down from our great exaltation in the presence of God, and in the eyes of the whole world, and be plunged into the awful and unfathomable abyss of death.

"There will be no escape.

**Power and Responsibility of the Theocratic Party.**

"Let us realize, my friends, as members of the Theocratic Party, not great in numbers tonight, but great in power because it contains the Spirit of the Ever-living God, that we must ever stand true and loyal to Him and to the prophet whom He has appointed and ordained to stand before this people, before this nation, and before the whole world, to execute His principles of truth, the principles of love and justice to all men, to restore these things that ought to be, put them as they were once, before the coming of the Lord Jesus Christ to reign throughout all the Earth.

"My friends, you have read history and know the history of the Anglo-Saxon race.

"You know that three distinct times, covering many centuries, the Government of the British Nation itself has been preserved by a new inspiration and a new turning toward God. They have been inspired by the Preachers of the Gospel of Jesus Christ and become regenerated, had a new Baptism, and the Nation and the Government were saved.

**Future Glory of the Theocratic Party.**

"I believe we stand today at a very critical point in American history.

"We must have a new Baptism.

"Those who do not realize its strength and the source of its power do not appreciate the Theocratic Party, but they will come to the time, not many years hence, when they will thank God for the inspiration and the power and the leadership of the Theocratic Party to deliver the people from their sins and to preserve the American people with its government and its institutions. (Applause.)

"I say, then, my friends, without taking more time this evening, let us in the Name of the Ever-living God, and with devotion to Him in this great cause, and with loyalty to the man of God, our General Overseer, prosecute the work that has been put into our hands faithfully until Jesus come.

"If that event be in our day, so much the more may we glory; but whether it be in our brief lifetime or not will make but little difference in the great march of events upon which the world is now gazing tonight.

"I thank you for the honor that has been conferred upon me. I esteem it a very great honor.

"As I stand here upon this platform tonight, feeling myself to be in the presence of God, and of His people, I would magnify my office; I would not exchange my present position for that of the Chief Justice of the Supreme Court of the United States, or the King of England as he sits upon his throne. (Applause.)

"May God bless you all, and bless each one of us, and give unto us the inspiration of His Love, the Faith of God, the mighty Power that comes from the influence of His Spirit, to have faith in those things that are eternal, believing, as Abraham Lincoln said, that 'right makes might.'

"We have nothing to fear so long as we possess within our hearts the love of God.

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"We shall have power with one another, and power as leaders in the world, if we be but anointed by the Lord Jesus Christ as the Head of His great and Glorious Kingdom.

"I thank you for the attention you have given me, and hope that we may walk together and work together on the same plane of love, one toward another, for the purification of the politics of the country, in order that we may do good, simply go about doing good, and blessing all the people with whom we come in contact." (Applause.)

General Overseer—I am sure that you will all agree with me that, in Judge Barnes, Zion has found a splendid City Attorney.

Not only that, but I have had the great joy of appointing him to a position entirely within my province—even the world would say that.

The Apostle Paul said:

Dare any of you, having a matter against his neighbor, go to law before the unrighteous, and not before the saints? Or know ye not that the saints shall judge the world? and if the world is judged by you, are ye unworthy to judge the smallest matters?

Shall we have to go down to the County Seat at Waukegan to get them to judge Zion City, tell me?

Audience—"No."

General Overseer—Cannot we, if we have any differences, submit them to a Judge of Arbitration in Zion City?

Audience—"Yes."

General Overseer—I have the honor to inform you that Judge Barnes, City Attorney, has also been appointed

**The First Judge of the First Court of Arbitration in the City of Zion.**

I feel sure that in this matter the Judge will, as he already has, take a great deal of my burden away.

I have had to judge this people as you have gathered together for the last nine months.

Thanks be to God, I have been able to bear the burden and judge the people. None, not even the wicked, has disputed my judgment, thank God.

The time has come, however, when I must be relieved of many matters of this kind.

We are doing a thing which is perfectly in accordance with law.

As Judge Barnes knows, it is in accordance with a statute of the law under which we are acting, which gives us the power to appoint arbitrators in all matters between fellow citizens.

We are now drawing up documents in a manner which brings this court into existence in an orderly way; so when you sign a paper and subjugate yourself to the Judge, you agree to accept the arbitration, except that there will be an appeal perhaps to another tribunal a little higher in outer rank and that will be myself.

If any of you appeal to me without cause, however, look out. I do not think you will do so, for I know you do not wish to inflict needless toils upon me.

I believe that the decisions of the Judge, who is so absolutely impartial and full of good, sound wisdom, and good, sound law and great brotherly love and kindness, will be accepted by you.

God bless the first judge of the first Court of Arbitration in the City of Zion. (Amen.)

Now, I should like to hear every one of these brethren, but I promised to deliver a little address to you tonight, and I must not keep the Chicago people back too late.

I cannot pretend to be as witty as my brethren tonight. They have perfectly astonished me.

There was just one little thing that struck me when Deacon Harper was speaking that I may as well get off now, because I have got it in me to get it off somewhere tonight.

**Story of Principles Adopted For Policy's Sake.**

He was saying that at every Presidential election the national parties were looking out for new principles and sought to adopt some that would attract all parties on board their ship, so as to have them go off for another period. It reminded me of a story I read several years ago.

There were two steamboats on the Mississippi that used to run in competition with each other. One was called the Red Jacket and the other was called the Blue Jacket.

They were always trying to get to the various landing places first.

One day the captain of the Red Jacket was a little late in getting off from one of the stages, and he began to curse and swear at the engineer because he was not getting up enough steam; and in doing so he ran upon a sand-bank just as they were nearing the next town.

Then he began to curse more than ever.

All at once he stopped. At last he said to his first officer: "Bill, I have got religion." Bill smiled.

Swearing at Bill, he said, "Don't smile. I have got religion. I have got it bad. Go ashore in a boat and bring out my brethren of the Methodist Church to rejoice over the sheep that was lost and is found."

Bill did not dare to laugh. Off he went with the boats and went on shore and told them the Captain had got religion and was anchored off the town for the purpose of having a prayer meeting. "Come to the prayer meeting, brethren," he said.

Off they came to rejoice with the blasphemous old captain who, they were told, had been converted.

As they came on board the captain snuffled and said: "Go aft: the prayer meeting is aft."

When he got a big crowd at the stern the steamer's nose swung out of the mud.

Then he went to the engineer and, using many bad words, said, "Full speed astern!" and the boat came off.

"Now," he said, "this prayer meeting is over! Get out!" (Applause and laughter.)

They had floated off his ship, and that was all there was in the prayer meeting.

Is that not like the old parties? They have a political prayer meeting once in four years.

In the Theocratic Party this prayer meeting goes on all the time, thank God, and we mean it.

We are not ashamed to say that we pray over every vote we cast.

I believe in the days to come there will ever be but one triumphant ticket in Zion City, and that will be the Theocratic Ticket which says God Reigns, and God Rules, and Man prospers.

May God grant it.

After a song by a Zion Quartette, "Thy God Reigneth," the General Overseer delivered the following address.

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## WHERE GOD RULES, MAN PROSPERS.

INVOCATION.

Let the words of my mouth and the meditation of my heart be acceptable in Thy sight, and profitable unto this people, and unto all to whom they come in every land and nation, in this and all the coming time till Jesus come; for His sake.

TEXT.

We will triumph in Thy Victory,
And in the Name of our God we will set up our banners. (*Psalm 20:5.*)

Tonight Zion has great reason to rejoice.

**Zion City's First Election an Innovation.**

I know not that there ever has been in the history of the Anglo-Saxon race, since the establishment of what are called "Popular Institutions" or "Popular Government," a scene like unto that which has happened here today, and which is ratified by the presence of more than two thousand citizens of this young city tonight.

I do not think there ever has been—if there has, my knowledge of history is so defective that I do not know it—at any time a political platform like unto that which is presented to you in the Theocratic platform. It is contained in the following document:

PLATFORM OF THE THEOCRATIC PARTY.

The citizens of the City of Zion, Lake County, State of Illinois, being assembled in their first Convention, held in Zion City, on the night of Monday, April 7, 1902, for the purpose of nominating the first officers of their City, do so on a Theocratic Platform, and desire to set forth their position and their reasons for the formation of this new party in political affairs of the United States of America, in the manner following:

First—We declare our loyalty to the Constitution and Laws of the United States of America.

Second—We affirm that both the Constitution and the Laws are capable of amendment and improvement in a Theocratic direction; and we simply propose to advocate the making of such alterations in the manner provided by the Laws of the United States.

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Third—We declare the motto of our party to be the unalterable and unassailable truth that

WHERE GOD RULES, MAN PROSPERS.

Fourth—Our object is, therefore, the establishment of the Rule of God in every department of Government, by the free will of the people.

Fifth—We declare our conviction that the Holy Scriptures, which contain the Ten Commandments, and the inspired Gospel of Jesus Christ, the Son of God, constitute the principles of all righteous government for the individual, for the Nation, and for the whole World.

We start by declaring our

**Fidelity to the Flag and to the Constitution of the United States of America.**

Then we declare that, under that Constitution, we have the right to seek for such amendments in it, from time to time, as will bring it into closer harmony with the progress made by the people, and will enable the people to better fulfil the purposes for which all government has been established—the protection of life, liberty, property, and the prosperity, progress, and happiness of the people, guaranteeing them absolute freedom in the expression and practice of their religious convictions, unless these religious principles should be evil and subversive of civil rights and liberties.

While we say this, we have also stated in the platform that we do not seek for any amendments of the constitution in a Theocratic direction excepting by the free will of the people.

**God Has No Place For a Slave In His House.**

When the Prodigal Son cried: "Make me as one of thy hired servants," the father said, "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.

"My son was lost and is found.

"My son!"

No distance breaks the ties of blood.

"My son!"

The cry of God goes out through all the earth like the cry of David at the gate of Mahanaim when in his sorrow he cried, "Absalom, my son! My son! would God I had died for thee."

"My son!"

That is the cry of God when he meets the prodigal. Not "My slave."

There are no slaves in God's House.

There are no slaves on God's ground.

There are no slaves in God's City.

We are here in God's House on God's ground, in God's City.

We are free men and women in Christ Jesus; but that freedom is a freedom to do right, and to do right only.

We have declared to all the world that

**The Principles of all Law, Liberty and Government Are Contained in the Ten Commandments and in the Gospel**

of our Lord Jesus Christ, the Son of God.

We have said that the unassailable truth, "Where God Rules, Man Prospers," is the foundation principle of the Theocratic Party; and our object, therefore, is "the establishment of the Rule of God in every department of Government, by the free will of the People."

We believe in the Ten Commandments as being a perpetual Moral Law.

We believe in the Ten Commandments and the spiritual interpretation given to them by the Lord Jesus Christ as a Spiritual Law.

We believe in the Gospel of our Lord Jesus Christ, and all His commandments, as not only the interpretation and development of these Moral and Spiritual Laws, but as containing the essential principles of Law for the Individual, for the Home, for the City, for the State, for the Nation, for the whole wide World.

Only these principles can bring men into Unity; even that great essential Principle which Christ Himself proclaimed when He said: "One is your Master, your Leader, even the Christ, and all ye are Brethren."

Standing here tonight as the acknowledged head, under God, of the Christian Catholic Church in Zion, throughout the world, an organization which it has pleased God to permit me the great honor of bringing into existence in this period of the dispensation of His grace—standing here tonight as the Messenger of the Eternal Covenant, as that Prophet of whom Moses spoke, and as he who is speaking in the spirit and power and form of Elijah the Restorer, it is my duty, surrounded by those who have fully received these principles, to interpret them to the world, and to declare that we have formed this party without any desire for personal, or for family, or for ecclesiastical, or for commercial, or for educational or political aggrandizement, but that

**We Have Formed This Party Because We Could Not Do Otherwise.**

The Party practically formed itself. It was the legitimate and only possible outcome of our getting together, as citizens, under the flag of the United States, to form a Church which should seek not only the religious but the educational and commercial welfare, first, of ourselves and families, and, then, of all whom we could persuade to adopt our principles and agree with our practices.

We are compelled by law to pay taxes, and taxation demands representation.

We are called upon by law, therefore, to elect our representatives who will administer the affairs of the city and expend the moneys of the city in a manner that will be honest and satisfactory to the State and Nation.

We are not at liberty to decline the duties and responsibilities of citizenship.

We cannot divorce ourselves from our fellowmen in their political aspirations and their political affiliations, and we would not if we could: for the Law of Christ, the Law of Love, leads us to obey the Divine command, to "bear one another's burdens." We must bear one another's burdens, and so fulfil that Law of Christ in things political, as well as in things commercial, educational and ecclesiastical.

It is an imperative duty upon us, because God Himself has established Government, and Law and Liberty are only possible where a strong and just government rules.

We stand here tonight, therefore, not as the representative of a retrograde principle, but as the Restorer of a Progressive Principle which has been lost for long ages, lost since Eden; for it cannot be held that it was ever at any time fully restored to the world.

**The Nearest Approach to Theocracy.**

The nearest approach to the restoration of Theocracy was when God, having gloriously effected the liberation from nearly four centuries of bondage of His people, Israel, led them through the desert into the land of Canaan.

Four centuries have passed since America was discovered by Christopher Columbus, and we cannot but say here tonight, that which the calmest and most thoughtful men of all parties will admit, that no form of government that has ever yet been tried upon this continent has been an unqualified success.

On the contrary, you know that, passing by the long period of tribal government, the reign of heathen power, and blood and rapine and war, there never has been a form of government established in this country of a character that would maintain God's Law and Gospel, preserve man's Liberty, and bring Peace, Purity, Power, and Prosperity to the people.

The great parties into which the politicians and the citizens of the United States are divided today do not even pretend to have found a satisfactory basis for the government of this people. They all talk of loyalty to the Constitution, and multitudes of them who speak of it have never even read it.

**The Amendments to the Constitution of the United States.**

They talk of the glorious Constitution handed down to them from the days of the American Revolution, forgetting that it has been amended and patched so often that it is scarcely recognizable as the original Constitution.

They forget that many things which their fathers held to be essential parts of that Constitution have been absolutely abolished by law.

Especially do we rejoice in that glorious amendment of the Constitution which broke down all color line, and gave to the black man the liberty that the white had always claimed; so that slavery was abolished, and the equal rights of every man, irrespective of race, color or religion, established before the law.

Well do they know, however, that, by the tricks of the politicians and the wicked and rebellious sentiments of those

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whose hearts have not been over-loyal to the National Government at Washington, these rights have been unlawfully denied, or their exercise successfully evaded by trickery of various kinds.

**The Hindrance to National Progress Caused by Unreconstructed Rebels.**

When the rebels were whipped into submission, when they were compelled to surrender their arms of rebellion, they did not lay down those rebellious principles that had led them to endeavor to establish a government whose keystone would be slavery.

I do not hesitate to say that the progress of the United States has been kept back by granting far too soon the restoration of constitutional privileges to the once rebellious states.

Having had given to them equal State representation in the Senate, and proportionate representation in the Lower House of Congress, these people have voted a solid vote, until lately, that has been a bar to progress in every State south of Mason and Dixon's line, and has often defeated or deferred just and progressive legislation for the whole of the States which form the Republic.

It is only right and fair to say it tonight—while I love the people on the other side of that line—that, as a man will never find mercy with God unless he repents of his sin and confesses it and brings forth fruits meet for repentance, so it is with a rebellious people, unless they confess their sin and bring forth fruits meet for repentance, the guilt and awful power of their sin remains upon them.

**May God Give the People of the South Repentance Unto Life.**

It is vain to pretend that the principles of the Constitution of the United States, and especially the amendment to that Constitution giving equal rights to the African-American, are carried out.

I hold tonight that

**The Establishment of a National System of Education is a Proper Aim of the Theocratic Party.**

I stand here tonight to say that one of the things the Theocratic Party shall demand from the Nation will be that every poor and needy child in the United States, be that child white, black, brown, red, or yellow, shall have guaranteed to it by the Government of this Nation an education that shall be the equal to that which private wealth secures to every other child in the United States. (Amen. Applause.)

When education is left to Chance, to Church, to Charity, it is shockingly neglected, and only becomes the property of a comparative few.

But when the Nation realizes that the education of all its children is its imperative duty, then it will provide, from the national taxation, a system of education that shall be National, that shall be Secular, that shall be Compulsory, and that shall be Free for every child. We shall only stipulate that the Best and most Wonderful Book in all the World, the most reliable book on Ancient History and Laws, shall not be shut out from the National Schools—the Bible: for no Education can be complete which denies the Bible a place. (Applause.)

If half the money that had been spent in needless bloodshed in Cuba and in the Philippines had been spent in providing schools for the poor negro children of the black belt in the South, and the mean, poor whites in the mountains of Tennessee—yes, and for the poor in Chicago, and in our own free Northern States—if half the money that had been spent to murder men, and enter into quarrels that were needless, and in the attempt to subjugate peoples who did not want our rule; if half the money, if half the probably altogether nearly three hundred millions of dollars, had been spent during even these last few years in providing Free, Secular, Compulsory and National Education for every child in the United States, then this country would make rapid strides towards Peace, Prosperity and Power.

**Religion Must be Left to the Individual Conscience.**

I would not, if I could, impose a religious test in this country such as has been imposed in past days.

A test of merely creedal conformity without heart regeneration is a curse unutterable.

As a prelude to national safety, however, there must be universal, national education.

Universal suffrage is a horror and danger unspeakable when the majority of the voters are utterly ignorant of the priceless value of liberties and laws which were won by the toils and sacrifices, the tears and blood, of noble ancestors who wrested this great heritage from tyrants at home and abroad.

**Attitude of the Theocratic Party on Prohibition.**

Moreover the Theocratic Party will contend for the right of the people in every township, village, city, county, state and in the whole land, to prohibit harmful traffics

These divisions should have the power to prohibit traffics that are destructive of Purity, destructive of Peace, destructive of Health and Happiness and Wealth, and amongst these traffics, and first of all, we place the Traffic in Liquid Fire and Distilled Damnation, the Traffic in Intoxicating Liquor. (Amen. Applause.)

Next to it we place the demoralizing Traffic in Nicotine Poison, tobacco in every form.

We want to prohibit the Traffics in Opium and Morphine also; we want the people to have the power to vote that these Poisons shall not be manufactured and sold. May God grant it. (Applause. Amen.)

**The Theocratic Party Will Demand Government Inspection of Nunneries and Monasteries.**

We claim, also, the right that all people shall be absolutely free to exercise their religious liberty, and that no denomination under the guise of a nunnery or monastery shall have the power to incarcerate an innumerable number of persons in places over the doors of which might be written: "Abandon hope all ye who enter here." (Applause.)

We shall claim that Government inspection of every nunnery and monastery of every Roman Catholic or other Church shall be the law, and that the doors shall be open for every nun and monk to go out into the world if they please. (Applause. Amen.)

**The Theocratic Party Will Declare That War is Wicked and Unnecessary.**

We will declare that while we shall be loyal to our country—I know that my people will follow me in this—there is not one of us who will disobey the Lord's command, "Put up again thy sword into its place: for all they that take the sword shall perish with the sword!"

We shall protest against war, and refuse to take weapons to destroy our fellow men in this or in any land. (Amen. Applause.)

If we are to take part in war by compulsion, I know what part Zion will take.

If war should ever break out and our people were forced at the point of the bayonet into the ranks, I should plead that Zion men should form the Ambulance Corps of the United States Army, go into the very front of the battle, and pick up the dying and the wounded upon both sides and minister to their suffering. (Applause.)

It is not because we are afraid, that we will not use weapons of war: for there are no cowards in Zion. We are willing to go into the very front of the battle, if need be, and help the suffering and wounded, but we shall not take the responsibilities of taking another man's life, since the law of God has said: "Thou shalt not kill;" or, as the Revised Version reads, "Thou shalt do no murder!" We—having no quarrel with these fellow men, and if we had we would have no right to kill them, for we love men in every nation—shall not suffer ourselves to be made the butchers of Filipinos, of Cubans, of Englishmen, of Canadians, of Mexicans.

We would rather die for our fellow men than kill one of them. (Applause. Amen.)

War is not righteous. Our Lord Jesus Christ's blood was the last blood that should have been shed, and we are willing to nail the Theocratic Banner to the Standard of the Angelic Choir at Bethlehem—"Glory to God in the highest, and on earth Peace to men of good will."

**The Theocratic Party Stands for a Pure Judiciary.**

There are other things that the Theocratic Party stands for One of these is the purification of one-third of the National Government, and that is the most important third—the Judiciary.

Let it always be remembered that the Government of this Republic is divided into three departments—Legislative, Exec-

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utive, and Judicial; and I do not state other than that in which all thoughtful men will agree with me, when I say that the greatest of these is the Judicial.

Therefore, we hold it to be of the greatest importance that in the very humblest courts of the land, the justice shops, as they are called, the justices shall be appointed, and hold office during good behavior, as long as they do that which is right; that every Judge shall hold his appointment for life, or until he is promoted higher, and that the Judges shall not be elected by the successful partisans of the hour; that the shameful spectacle shall not be seen of the party bosses, as in the City of Chicago today, openly carving out who shall be Judges by apportioning them beforehand in two equal halves, the Democratic bosses saying, "We will have these," and the Republican bosses saying, "We will have these."

It is the lawless bosses of the Chicago Bar Association who say that, and the people are not left really any choice.

We shall hold that the Government, properly chosen by the people, shall have the power to select and appoint men who shall be absolutely free from all party control, and not subject in their interpretation of the law to any fear of party consequences.

Therefore the Theocratic Party shall stand for that which is the case in the United States Supreme Court; that the judges shall be appointed.

That great tribunal is the most respected bench on the earth today, and held in the highest respect in Europe.

Lord Salisbury, the present Premier of England, was willing to submit, in the time of Mr. Blaine, the whole Behring Sea controversy to the United States Supreme Court, and entered a case there for that purpose, being willing to leave the question as to whether it was a closed sea or open sea to the decision of the United States Supreme Court.

I say that the Supreme Court is the greatest safeguard of liberty in this Republic. May God grant that the same principle upon which it is established shall extend to the humblest Court, so that the poor people shall be protected from the rapacity, ignorance and wickedness of Judges who are unfit to be called such. (Applause.)

### The Final Sweeping Away of All Government by Vote.

The Theocratic Party will stand for righteousness. It will move in the direction of preparing the people for the King, who, when He comes, will sweep away all government by vote.

Thanks be to God, the King of Kings has the right to appoint whom He will. We love to think of His coming.

May He come speedily to reign!

My part in this matter is to lay down sound, practicable and workable principles for the present necessity.

I shall direct, as far as I have the power, the policy of this party, in coöperation with all who are aiming for better things in public and private life.

It is absurd for us to provide sacrificial lambs every now and then; to vote for abstract principles, and to lose the power that we could otherwise use in connection with public life.

### Story of Zion's Righteous Use of Political Power.

I would not wish to give away secrets that perhaps ought to be left for a later day, but I will say to you this, that during the persecution to which Zion was exposed in the year 1895, when I was arrested on over a hundred warrants, and when there was scarce an hour or a day in the whole year, or an hour of the night, when I was not subject to illegal arrest, I learned a good many lessons.

Unless I had taken a certain course at a certain time and marshaled the political power that I was able to influence upon the side of Zion, I would probably be in my grave today, and Zion would not be established.

After trying all that was right and proper, and fighting my cases and winning them, I saw that political action must be taken. Then I used my personal and political influence, and I made it impossible for Mayor George B. Swift to govern the city of Chicago unless he let Zion alone. (Applause.)

### Touching Song of a Prominent Statesman.

How I did that had better be left to another time, because I do not think it is best to tell everything. The gentleman who helped us acted in a perfectly fair manner—I never paid him a dollar, never sacrificed an atom of principle.

I prayed with him only a few nights ago in my home; he was there with his wife and family, and after dinner in Zion Building, he quietly went to the piano in my drawing room, and said to his daughter, "Play."

The sweet little girl sat down and played and, to my surprise, the notes that she played were the opening notes of that beautiful song which Conductor Rice has so often sung to us, "The Holy City"; and that gray-headed politician stood there, and sang that thrilling song, with a simplicity and pathos which it would have been impossible to feign. The words and song were in the hearts of father and daughter: for they had no words or music before them. The tears were in his eyes when he ended, and he said: "Doctor, I love the thought of Heaven and the Holy City."

That man has been hounded by the press as one of the vilest men of the city; but I know that he is a man of prayer, and has done right according to his light.

He has been the means of great blessing to Zion. May God bless him. (Applause.)

That man is a statesman, and would not have been influenced by anything I said unless it was right. When he knew I was right, and I had shown it to him, he said he would do it if he smashed his own party. The consequence was that he walked up to that wicked Mayor and said: "If you do not stop your persecution of John Alexander Dowie and of Zion, you will get none of your measures through this Council until you do. I will knock the stuffing out of your government." (Applause.)

And between what he did, and what Mrs. Dowie did—for she took an active part in persuading aldermen to do right at that time—and I did, we not only knocked the stuffing out of Mayor Swift's government, but out of the Republican Party in municipal politics; for they have never returned to power in the City of Chicago since that time.

I have kept the vote of Zion steadily on the Democratic side, because they agreed to leave Zion alone. That is all we ask for—freedom to do good, to do right.

### The Theocratic Party Will Vote for the Best Man, Regardless of Party.

I tell you frankly that, so far as I can influence the vote of this party, I will always cast it for the best man, no matter on what side of politics he may be. (Amen. Applause.)

When we cannot carry our own man, and we know we cannot, let us carry the next best man in one of the two parties that is sure to win. May God grant that in that way we shall compel both parties in Chicago, and eventually in all the world, to put up good men for public offices—not mere party hacks. (Amen.)

Do you not think I am right?

Audience—"Yes."

General Overseer—Now, help me. I have thought this matter out a great deal. If I could cast a vote tonight that would smash every liquor bottle and destroy every distillery and brewery, you know I would cast it.

But I am not a fool, and I know I cannot cast such a vote; but I can cast votes that will go in the direction of it outside of Zion City. Inside of Zion City, thank God, they never can erect a groggery, brewery, or distillery. (Applause.)

I must, for the present, close this exposition of the Theocratic Platform and of its Motto—"Where God Rules, Man Prospers."

But there is much more to be said in the immediate application of these principles, which must be deferred to future occasions.

Let me, however, say that the Theocracy will favor the Destruction of Railway, Water, Gas, Oil, Coal and other Trusts, by advocating the purchase of all these properties by the National Government, and the operation of them for the public good in an efficient, economical and progressive manner, under a rigidly non-partisan Civil Service System, where every public officer shall be paid a good salary, provided for by old age and good service pensions, and protected by law in administering all these Public Services solely for the Public Benefit.

### God's Ground.

It is God's ground, and may God grant that the time may come when Zion, either by purchase, or political majorities, shall make the whole United States God's Ground. (Amen. Applause.) Zion stands for the Peace, the Purity and the

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Protection of Life, Liberty, Home and Property, and of Equality of all men before the law.

Above all things, Zion stands boldly proclaiming that the Ten Commandments and the Gospel of Jesus Christ are the right and only principles upon which this world can be justly governed, and we shall continue to proclaim this until Jesus comes.

Is that your thought?

Audience—"Yes."

General Overseer—Everyone who thinks with me, stand and tell God so. (Apparently all arose.)

Now pray.

PRAYER OF CONSECRATION.

My God and Father, in Jesus' Name we come to Thee as a people in Zion City, beseeching Thee to bless the words that have been spoken, the platform that has been adopted, and the first officers of this City who have been elected this day. God bless the Mayor, Aldermen, law officers, financial officers and police officers of the City of Zion.

Help us to support them, and to do all in our power to preserve Peace and Purity in this City.

Give unto all people throughout the world that these words may sooner or later reach them, and be a Banner around which the Nations can gather—the Banner which in the azure blue, has the glorious Dove of Peace; which, in its golden parts, has the Cross of Christ, the Sword of the Spirit, which is the Word of God, and the Crown of Life; and in the midst of its White Purity, stands forth the word Zion, the Kingdom of God.

Help us to carry this Banner of Peace, of Purification by the Atonement of Christ, of victory through the Sword of the Spirit, and of ultimate triumph with the Crown of Life—help us to carry it forward under every flag, under the Stars and Stripes, and the Union Jack, the emblems of America and Great Britain, and under the flag of every Nation.

May we carry the flag of Zion until at last it is triumphant over all, when the King shall come. Help us to love and not hate, to do all the good we can, and in meekness to instruct those who would oppose themselves. Make us fervent in spirit, diligent in business, serving God in everything, until at last we get to heaven, where there is only one City that is the Universal Metropolis, where there is only one flag, one God. Oh, help us to realize that now, and to share in that glory forever, for Jesus' sake. (*All repeat the prayer, clause by clause, after the General Overseer.*)

My brothers and sisters, did you mean that?

Audience—"Yes."

General Overseer—And will you, my friends, help me to live it?

Audience—"Yes."

General Overseer—Mothers, teach these things to your children. Maidens, who one day will be mothers, get them into your hearts. When you rock the cradle of the babe, it is the cradle of Empire for God. Greater is your power than any vote or ballot. May God bless the Women of Zion. (Amen.)

CLOSING PRAYER.

Now, Father in heaven, hear us as we go on our pilgrim way until, the last labor done, we lie down in peace and sleep, and pass the Banner on to other hands—if we should pass away ere Jesus come; but, O God, it is possible that Thy servant may be thus spared. But this we know, that when his ministry is fulfilled, Thou wilt come. O Christ of God, Lord Jesus, come quickly. (Amen.) Prepare us in this City for Thy coming. Help us to love one another; to be patient to each other; to be kind to each other; to bury every quarrel and every hard thought, and to love one another as Christ loved us. And now go with us. Take our beloved ones back in safety to Chicago, and give us the grace we need; and he who speaks to Thee seeks it for himself until his labor is o'er. We ask it for Jesus' sake.

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

BENEDICTION.

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

### Has God Blessed You in Tithing?

Have you realized a fulfilment of God's promise to those who "bring the Whole Tithe into the Storehouse"? If so, let others know how true the promise is. Write your testimony and send it to Rev. William Hamner Piper, Overseer-at-Large of the Christian Catholic Church in Zion, 1201 Michigan Avenue, Chicago, Illinois. Let your testimonies be brief and straight to the point.

### Zion's Conflict With Methodist Apostasy.

This book of 200 pages, just issued by Zion Publishing House, contains nine powerful discourses delivered in Central Zion Tabernacle by the General Overseer in May, 1900, during the session of the Methodist General Conference. They are of especial value for the full and fearless exposure of Freemasonry.

"The Methodist Church the Property of the Masonic Order," "Freemasonry: A Heathen and Antichristian Abomination," and "Degrees of Masonic Devilry" ought to be read by every lodge man.

The iniquity of the Mystic Shrine is laid bare.

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

Buy one of these books and keep lending it. No honest and intelligent man can read the book and still remain a Freemason. Sent by mail, postpaid, for twenty-five cents.

Address Zion Printing and Publishing House, 1300 Michigan Avenue, Chicago, Illinois, U. S. A.

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

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1300 Michigan Avenue, Chicago, Illinois.

### Notice to Contractors.

Bids will be received at the office of the Zion Architectural Department, in the Zion Building, 1201 Michigan Avenue, Chicago, Illinois, on and after Tuesday, April 22, for the erection of a hotel building at Zion City, Illinois. Said building will be of frame construction, steam heat, etc., and will contain approximately 190 rooms. The structure will be 450 feet long, 38 feet wide, and three and four stories in height. The building must be complete, ready for occupancy, before July 15, 1902. Any Zion contractor wishing to submit a bid on this work will communicate with Deacon R. H. Harper, Zion City, Illinois. Bids will close April 30th at 5 P. M.

ZION ARCHITECTURAL DEPARTMENT,
Harvey G. Hays, Architect.

### GOOD CARPENTERS WANTED!

A number of skilful, experienced carpenters will shortly be needed on the Administration and other buildings in Zion City. Address,

R. H. HARPER,
Superintendent of Construction.

### LEAVES OF HEALING.

Two Dollars will bring to you the weekly visits of the "Little White Dove" for a year; 75 cents will send it to a friend for thirteen weeks; $1.25 will send it for six months; $1.60 will send it to your minister, or to a Y. M. C. A., or to a Public Reading Room, for a whole year. We offer no premiums, except the premium of doing good. We receive no advertisements and print no commercial lies or cheating enticements of unscrupulous thieves. LEAVES OF HEALING is Zion on wings, and we keep out everything that would detract the reader's mind from all except the Extension of the Kingdom of God for which [illegible] exists. If we cannot send forth our Little White Dove without soiling its wings with the [illegible] factory and the dirt of the wrangling market place, or [illegible] cries of the business vultures in the ears of our readers, then we will keep our Dove at home.

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# NOTES OF THANKSGIVING TO ZION'S GOD

By DEACON O. L. SPRECHER, Private Secretary to the General Overseer

IN HIM was life;
And the life was the light of men.—*John 1:4.*

LIFE through the Atonement of our Lord Jesus Christ!

How wonderful the fact!

How real the Power!

"Jesus Christ is the same yesterday and today, yea and forever."

In Zion the truth continues to be presented, that Jesus Christ lives; is today "touched with the feeling of our infirmities," and willing to do for us what He did nineteen hundred years ago.

The proclamation of this truth, day after day, calls for the prayer of faith, and most marked answers follow.

Multitudes of so-called Christians look back to the time of Christ on earth in human flesh. They think, "How easy it would have been to get the blessing then. We could simply have touched Him as He moved about, and might have received His blessing."

A true Church and a faithful ministry today declare so clearly and forcibly the Power and Love of the Living Christ, that it inspires faith in the hearts of the believers, and they expect positive and definite answers to prayer offered in the Name of Jesus Christ.

The ministry of Elijah the Restorer has such a clear ring to it that doubts and fears are driven from the hearts of multitudes.

Faith cometh by hearing,
And hearing by the Word of God.

Every day is the same. Sunshine or clouds, heat or cold, God is still God to the people in Zion.

They believe that prayer will be answered.

On the morning of April 22, 1902, a father and mother living close to Temple Cottage in Zion City, in lifting their child from their bed, noticed that the little one seemed almost lifeless. It seemed as if the light was going out.

The thought which entered their hearts immediately was not to get a medical doctor, but, "God will hear and answer prayer and save the life of our child."

They prayed.

Knowing that God's servant, the General Overseer of the Christian Catholic Church, was so close at hand and believing that his prayers would avail, they gathered the little one into their arms and went to the Temple Cottage.

A few words of sympathy came from the man of God as the parents brought the little one, so sick, in their arms.

The prayer of faith was offered.

A few hours later and the following lines of testimony were forthcoming from the father of the child:

ZION CITY, ILLINOIS, April 23, 1902.

DEAR GENERAL OVERSEER:—I thank you for your prayers for our baby.

He is well and strong again, having recovered in a few hours after your prayer yesterday morning.

Yours in Jesus' Name, JAMES BRISTER.

Some might say it was the power of magnetism or hypnotism which came through the laying on of hands.

Let such persons read the testimony which we now quote.

Let them notice that no human hand touched the child which lay sick and dying in Gowanda, New York.

A father and mother kneel beside a bed upon which their child is lying.

They, too, wish the prayers of this man of God in Zion, but they cannot take the little one to him, so they send a message by the telegraphic wires.

When this man of God receives the words he bows his head and lifts his heart in a few words of prayer to God.

He remembers that Jesus Christ said,

It is not the will of your Heavenly Father that one of these little ones should perish.

What was it that came to the little one at the moment of prayer? It was life from God.

Zion believes it was the power of the Holy Spirit.

The parents tell the story in the following letter:

**Baby Dying of Pneumonia Instantly Healed at the Time of Prayer.**

GOWANDA, NEW YORK, April 21, 1902.

DEAR GENERAL OVERSEER:—It is with a thankful heart that I write you this testimony of the healing of our little baby boy, Marshal, of pneumonia.

He had a bad cold on Monday, the 13th, which rapidly developed into a hard cough.

My wife and I prayed for his healing, but he steadily grew worse, until the morning of the 17th, when my wife sent you a request for prayer by mail, directed to Zion City.

The little one continued to get worse; and, on the morning of the 18th, remembering that you were in your home in Michigan for the week, I stepped to the telephone, called up the telegraph office in town, and sent Overseer Speicher a telegram at Chicago, asking him to forward the same to you.

The baby was in a stupor most of the time until the afternoon of the 18th.

His little body was so hot that it seemed almost to burn the hand when laid on its chest and abdomen.

He could hardly get a deep enough breath to reach his lungs, making a faint cry at each breath, and breathing so fast we could hardly count the respirations.

His pulse could not be counted, and before the change came it became intermittent.

Of course it was hard for us to sit beside a loved one and see him suffering so, and do so little for him.

We just raised him every little while and gave him pure cold water.

We just kept on praying and reading the dear Lord's promises.

Although the little lips turned black with the fever, we knew those promises were swift and sure.

The Lord did not fail us.

Between two and three o'clock of the 18th the perspiration started out on the little fever-parched body.

The scarlet cheeks became pale and cool as normal, and by five o'clock the great black scales came off the lips and the little one rose and fairly insisted on sitting up.

He was awake and bright until his bed time, half-past seven.

Satan's vengeful oppression was turned into a glorious victory for our loving Lord and Saviour, to whom we give all the praise and glory.

We do thank you, dear General Overseer, for all your unselfish favors for us, and the sick and weary ones in every land.

Fraternally yours in Christ,

JOSEPH A. SOUTHWICK.

Away upon the Pacific Coast, thousands of miles from the General Overseer, a faithful Elder stands by the side of a very sick lady.

A petition has been sent, asking that the General Overseer shall pray at the same time.

When that time arrives the Elder, in accordance with the wish of the afflicted one, lays his hands upon her, and, in Jesus' Name, prays for her blessing and healing.

The testimony which follows tells what God did, and gives another proof of how graciously the Father in Heaven regards the cries of His servant:

**Speedy Healing of Young Lady Seriously Ill With Appendicitis.**

VANCOUVER, BRITISH COLUMBIA, April 19, 1902.

DEACON O. L. SPRECHER.

*My Dear Brother in Christ:*—Your letter of the 8th to Mrs. Simmons, informing her that her telegram had been received, and that the General Overseer had prayed very earnestly, etc., was duly received.

Permit me to say that I returned from visiting our Gathering at Whatcom, Washington, in time to visit the sick young lady, and pray with her at the same time that the General Overseer was expected to pray.

She was suffering from what seemed to be appendicitis.

I laid on hands and prayed, and left her at half-past five o'clock.

She at once fell asleep, and did not wake until eight o'clock; and when she awoke the pain was gone, and never returned.

She took refreshment and rested well all night, and quickly recovered.

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Praying God's blessing upon our beloved General Overseer, and all of Zion throughout the world, I remain,

Faithfully yours in Jesus, R. M. SIMMONS.

Out of the many other testimonies which have reached our office recently, we have selected a few, and we ask honest and candid people everywhere to read the words of those who tell of how God has heard and answered prayer, and blessed them through the ministry in Zion.

Let the world realize that in Jesus Christ is Life, and that the Life in Him is the Light of men.

Let God's people everywhere rejoice with His people in Zion who, today, thank Him for His wonderful goodness to the children of men.

### Instantly Healed of Sore Throat.

Mr. A. Bildiriadis, of Zion City, Illinois, writing under date of April 8, 1902, says:

BELOVED GENERAL OVERSEER:—I feel that I must offer a sacrifice of thanksgiving unto you and unto Him who sent you to us.

One week ago I had a sore throat, and one week ago tomorrow, at six o'clock, I met you in Shiloh Tabernacle.

I was permitted to introduce my humble petitions.

Instantly you laid hands upon me in the Name of Jesus, and immediately the prayer of faith was answered.

I returned home with a joyful spirit.

Next morning my throat was much better.

Today I am quite well and happy in the Lord.

I am so glad to be in such a "beautiful situation." (Psalm 48:2.)

I trust in the Lord, and I hope the time is at hand when I shall enter Zion College.

### Boy Healed of Rupture.

Mrs. Adelaide Bumpus, of St. Marys, West Virginia, writing under date of April 3, 1902, says:

DEAR GENERAL OVERSEER:—I wish to praise and thank God for healing of rupture, little Johnie Griffith, who is living with me.

I sent a request to you about three months ago, and he was almost healed, but not quite.

Then I sent another to Overseer Piper, and he is entirely healed, I believe.

He has been healed of many other things.

I do thank you for your prayers, also Overseer Piper.

I learn more and more every day of God's goodness.

I am very anxious to move to Zion City, where I can be uuder the teaching of the Full Gospel.

God bless and keep you and yours.

### God Gives Many Blessings in Healing in Answer to Prayer.

Mrs. Carrie E. Brown, of Preston, Minnesota, writing under date of April 2, 1902, says:

DEAR GENERAL OVERSEER:—I wish to thank God for His continual keeping, blessing and healing power, for myself and family since we came into Zion, last spring.

My oldest boy fell from a beam in the barn and hurt his side very badly.

He also had a very severe attack of pneumonia, a day or two after his fall; but we sent a letter to you requesting prayers for him, and he was healed of both without a doctor. Thank God!

Later, my baby was born. We had no doctor then, either.

In the summer my boy fell in the barn, breaking his wrist and spraining his elbow. We sent another request for prayers, and he was healed.

My next oldest boy stepped on a pitchfork, running the tines into his foot. We prayed for him and he got well right away.

This winter my daughter sent in a request for prayers for her eyes and they were helped very much, for which we thank God.

God has wonderfully blessed us in many other healings and victories over the Devil.

One of the last, but not the least, is the complete victory over my temper.

I have a very quick temper, and had no patience with the children; but God has helped me, in answer to prayers. Praise His Name.

I am so glad that we have the blessed privilege of going to God with our sicknesses and sorrows, and know He will bless and help us if we only trust and obey Him.

We thank you for your prayers and for the blessing we have received through them.

May God bless you and all Zion everywhere.

### Instant Healing of Sore Throat in Answer to Prayer.

Miss Edna M. Brown, of Preston, Minnesota, writing under date of April 3, 1902, says:

DEAR GENERAL OVERSEER:—I have felt it my duty to send in my testimony and tell how wonderfully God has blessed and kept and healed me.

I have been a member of the Christian Catholic Church in Zion since the 8th day of May, 1901.

I was baptized by Deacon Crane, the 9th of June, 1901.

I sent in a request for prayers the 30th of December for my eyes, and was wonderfully healed.

Again, last week, mamma sent in for prayer for my throat, and it was instantly healed.

I again praise God for the wonderful blessings which we have received.

I thank you for your prayers.

May God abundantly bless you and your family.

### Children Healed of Scarlet Fever.

AUBURN, INDIANA, March 14, 1902.

REV. JOHN ALEX. DOWIE.

*Dear General Overseer:*—Please accept our sincere thanks for your prayers, as God has given us victory.

We did not have any doctor or get any medicine.

Both of the children were very sick with scarlet rash, or scarlet fever, but we thank God they were up and dressed yesterday, and are up and playing around today.

May God bless and ever keep you is our prayer.

MR. AND MRS. J. M. CARMER.

### Little Girl Wonderfully Healed in Answer to Prayer, When Given up by Doctor.

BURNETTS CREEK, INDIANA, November 25, 1901.

DEAR GENERAL OVERSEER:—I feel that I must no longer delay, but must send my testimonies to God's tender mercies and great goodness to us.

With praises and thanksgiving to God, and many thanks to you for your prayers, I hope these testimonies will prove a blessing to every one who reads them.

In the spring of 1898 our children had the whooping cough.

The two little girls—May, aged five, and Sarah, aged three—had it very bad.

Every time they coughed they would vomit.

Sarah took cold and then lung fever.

We sent for the doctor, and he gave us but little hope for her recovery.

She grew worse; we gave the medicine as directed, praying at the same time for God to show us what more we could do to aid the doctor to cure our child.

Notwithstanding this, the child got worse all the time.

She threw up everything she ate, and had sinking spells lasting a half hour; we could hardly tell whether she were dead or alive.

On the 15th of April the doctor again said he could give us no hope, and told my husband to come to town next morning for medicine, if needed.

On going home, the doctor told my old father, who lived next door to him, that Sarah could not live.

He and my sister, who were readers of LEAVES OF HEALING, sent a request for prayer to Dr. Dowie, but they did not tell us about it, for we had never heard of Dr. Dowie.

On the morning of the 16th, Sarah seemed so near death's door that I could not bear for her papa to leave to go for the doctor.

I was afraid she would die before he could get back.

At ten o'clock she fell asleep, the fever left her, and when she awoke in about an hour she wanted something to eat.

She wanted mashed potatoes and crackers, and, strange to say, she did not vomit.

From that time she got better.

The next day she wanted us to cook a hen, and when cooked she ate the "drumstick," and wanted more.

Of course we tried to coax her not to eat so much, but she would beg so hard that we just gave her what she wanted.

She never vomited up another bite.

She ate and got well so quickly that it was simply marvelous.

And now for the strange part of my story.

At twelve o'clock, on the 16th, my husband went to tell the doctor that Sarah was better.

He brought home two bottles of medicine, one cough medicine and one for her appetite; but every time we gave her a dose she threw it up.

At last I said, "I am not going to give her another drop of medicine."

All she seemed to need was something to eat.

She was healed of both lung fever and whooping cough from that day; while May, who had not been mentioned in the request for prayer, coughed hard for weeks, and took the doctor's cough medicine all the time.

One day my father very timidly gave my husband a letter from Dr. Dowie.

Father said he would have told us sooner, but did not know how we would receive it; but when the child was healed he knew it was all right.

Dr. Dowie said he prayed on the morning of the 16th of April, and that he hoped God would hear, and heal the child.

That prayer was answered, and the child made whole from that hour.

Praise God, she has never taken another drop of medicine since.

Please accept our thanks for your kindness.

Your Sister in Jesus,

(MRS.) EMMA GORMAN.

### Notice to Teachers.

All members of the Christian Catholic Church who are teachers and desire to teach in Zion Schools next year are requested to send in their names and addresses to the undersigned, and make formal registration at once, for such positions. No charges for registration. *Do not delay.*

Yours for our Master's cause,

JOHN H. SAYRS, Superintendent,
1254 Michigan Avenue, Chicago, Illinois

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# CHEERING WORDS FROM ZION'S GUESTS

*NOTES FROM ZION HOME*

THE regular Praise and Testimony Meeting, held in Zion College and Divine Healing Home, April 12, 1902, was conducted by Elder T. J. Keith.

After the usual opening exercises, the States represented were enumerated and found to be nineteen in number, as follows:

California, Illinois, Indiana, Iowa, Kansas, Kentucky, Massachusetts, Michigan, Minnesota, Missouri, New Jersey, New York, North Dakota, Ohio, Oregon, Pennsylvania, Tennessee, Wisconsin, and the District of Columbia.

The countries represented were as follows:

Canada, China, Denmark, England, Ireland, and South Africa.

REV. GEORGE O. BARNES, Washington, District of Columbia, said: "I wish to testify this evening to God's greatness and to instantaneous healing, a thing I never knew anything about before. I wish to testify to the Lord's greatness that far, and then I wish to confess, to my own shame, that I was very much surprised that I was healed. Surprise is the measure of man's unbelief. This evening I was suddenly attacked by old man's vertigo, to which I have been subject for many years, which rendered me powerless. While I was in that condition dear Elder Keith came to my room, and I said, 'You are the very man I am looking for; come, lay hands on me, and pray for me, for I am in a bad way.' He prayed and I was instantly healed, though I did not know it at the time. As he went out of the room I said, 'Elder Keith, I will not go down to supper nor to the evening meeting.' Then I found I could lift my head, and I thought, 'Hello, how is this? I am well.' The supper bell rang and I went down to supper, and afterwards came to this meeting, and never felt better in my life than I do now. I thank God for it."

PETER NICHOLS, Zion College and Divine Healing Home, said: "As I review my history since I have been in Zion I know I am in the hands of God, and serve Him. Three and a half years ago I was going to enter the Moody Institute to study. As I wrote to the General Overseer for direction, he was kind enough to give me an interview, and said that Zion would have a college of her own pretty soon, and would take care of her own children. I became one of the first students. Since then I have never been seriously sick, but have had little ailments of which God healed me. Once I had measles in my eyes. I was healed of that too. Since I have been in Zion College I have not lost one single hour of my recitations. During this quarantine the Devil tried to have it out with me. One morning, in one of the classes, I had to leave the room. When I went to my own room I found I was spitting blood, a thing I had never experienced. I went to Elder Brasefield to pray for me, and the blood stopped immediately. I thank God for Zion and the work she is doing throughout the world through the General Overseer and LEAVES OF HEALING."

MRS. S. H. DEPEW, Zion College and Divine Healing Home, said: "Three years ago I had my first test in Divine Healing. I was healed of a severe case of measles, and a polypus in the nose. Praise God for His keeping power. Praise God that I am in Zion where we can have unity of the spirit in prayer. Praise God for the way He has kept our family, and for all His goodness to us."

EVANGELIST A. DARMS, Zion College and Divine Healing Home, said: "I have never felt happier in all my life than I do at present. I am sure that the founding of Zion College was in accordance with the will of God, because its object and purpose is to teach us how to pray. Never have we realized the importance of prayer as we students have during these last few weeks. Whatever the Devil may have purposed with this quarantine, I am sure that the blessing of God will go down through the student body to the ends of the earth. Never have I been in an institution where I have realized the presence and power of God with such an extraordinary degree, and where the words of Jesus are being carried out, 'Seek ye first the Kingdom of God and His Righteousness, and all these things shall be added unto you.' We have been not only looking up to God but we have been living up to God. I thank God that He has given us the spirit of sincerity, and to be searched and to have the dead branches cut away. Tonight I thank God especially for the Purity, Peace, and Power which we have here in Zion. The most of the apostate churches are cold and lukewarm, and I never knew what it was to have Purity, Peace, and Power in them. Since the Fire of God, through His Messenger, has touched my life, wood, hay, and stubble have burned out. I realize what it means to live for God, and I realize what it means to have peace in my heart, and I thank God for it."

E. A. MUDGETT, Zion College and Divine Healing Home, said: "I praise God for His keeping power, and that He gave me Christian parents, and parents who knew something about the laws of health, which teach us how to take care of our bodies. I thank God especially for the privilege during this time we have of getting closer to Him. I do not know that it has been any more a privilege, but as for me I have gotten closer to God. I praise God for the General Overseer and the Elders in Zion, who teach us what we ought to know."

D. S. SMITH, Boston, Massachusetts, said: "I praise God for Divine Keeping power for body, soul, and spirit. I have believed and experienced Divine Healing for over fifteen years, and during that time I have not had a sickness. I praise God for it. Since I have been in Zion one of the prayers I have made especially is that I might have a clearer realization of the unseen things. I am thankful it has been answered to such an extent as it has been during quarantine. I do not know of any experience which could have done more to help answer that prayer than one I had this week. Wednesday night, for some reason, I did not have a satisfactory rest, and Thursday I felt my nerves were somewhat unstrung. The Devil used that to fill me with fear. In Elder Cossum's class of the Life of Christ, he told of the power of the Name of Jesus over the Devil. That came to me with full force at evening time, when the Devil made his last attempt to shake my faith by giving me sore throat. I came up here in the chapel, and the presence of God was never more real. There was nothing but praise in my heart, which has been the same ever since. Praise God, in His presence there is fullness, joy, and peace."

GEORGE MARTINEAU, Zion College and Divine Healing Home, said: "I thank God for salvation. I thank Him for His Healing Power. I know I am fully saved. I thank God for the blessings this past week. I know it is only the Power of God that has kept me from smallpox. I was in the same room and slept with Mr. Speller, the man who had smallpox, the night before he was taken away. I awoke and found my face close to his. I thought this was not right, so I rolled over and turned my back to him. The next day or that night he was taken out sick with smallpox. I thank God I had no fear while I was in that room. I

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had the peace of God in my heart. I was blessed spiritually and physically during the time I was in that room. It has been four years since I became a Christian and joined Zion. When I came to Zion Home, I could feel the power of God in the atmosphere. When I first came into Zion, I could not read a word in the Bible, but now I can both read and write, God having taught me by His Spirit. I have only been in school six nights since I came into Zion, the rest God taught me through His Spirit. One day while I was working in Zion Home I was lifting a big chunk of ice, I should judge about forty or fifty pounds, with ice tongs. One side of the tongs slipped out of the ice and the other caught me in the wrist. It tore right into the wrist; I could not tell how far, but I know it was very deep, right among the cords and sinews. It bled terribly; the blood just poured out, and I have no doubt but there was an artery cut. I prayed and asked God to stop the blood and take the pain away. The blood stopped immediately and the pain ceased. Thank God for that deliverance. Through faith in Jesus I was delivered from the tobacco and liquor habits. Since I became a Christian I have not lost a day's work through sickness; God has kept me by His Power for four years. I have had some severe attacks from the enemy, but God has always delivered me. I was brought out of the Roman Catholic Church. Thank God for that."

Miss Catherine Husterman, Zion College and Divine Healing Home, said: "I thank God for bringing me out of darkness and bondage into the marvelous light and liberty of Jesus Christ, and for helping me to stand fast in that liberty wherewith Christ has made me free. Last summer some one sent me a ten weeks' subscription to Leaves of Healing. I enjoyed reading it and found it taught the same Full Gospel I had believed since my conversion I had a desire to be a member of the Christian Catholic Church in Zion, but friends would tell me I would be in bondage, that Christ had made me free and that I ought not bind myself to any Church. I hesitated for a long time, was quite undecided what to do. Last September I had an ulcer in my head; was troubled with it for six weeks. I trusted God for healing but still was not healed. Finally, I felt that there was something for me to do and the Christian Catholic Church in Zion came into my mind. I prayed, asking God if it was His Will for me to become a member, and if Dr. Dowie was Elijah, to give me my healing for a witness. I was immediately healed. It is needless for me to say that I sent in my application the same evening for membership. I was converted about four years ago at St. Louis, Missouri. I was asked to attend a Full Gospel meeting, but being a Roman Catholic I was afraid to go, because I was taught that it was wrong to attend any other service and I had never attended any other but the Roman Catholic. Finally I consented to go, but said, 'I will go only once.' When I was in the meeting for the first time in my life it seemed wonderful to me, and I was convicted of sin. On the second of October, 1898, a day never to be forgotten, I received the Holy Spirit and He lead me into the light. I wanted a Bible, and God gave me one in answer to prayer. I was bitterly persecuted and tried, but God helped me to stand through it all. My friends got the police, reporters, and priests after me and tried to force me back into the Roman Catholic Church, but Christ proved to be my All and in All. I thank God for showing me my heart as it was. I thought I was a Christian but my heart was full of sin, and pride and worldliness, but it was taken away and I now seek after heavenly things. It seems so blessed to be able to attend services without having to take a number of church idols with me."

Alvin Held, Zion City, Illinois, said: "I thank God for the privilege of attending Zion College, especially during this quarantine. It has done me a great deal of good. The Devil tried to scare me by making me think I was going to have the smallpox, and made me a little downcast for a while, but a kind word spoken by one of the students cast all the fear out of me, and I praise God for it."

Deaconess Reeves, Zion College and Divine Healing Home, said: "I would like to say, that one day last week I was severely attacked, and the enemy tried to put fear in my heart. I am very thankful for the victory God gave me and for the blessing and peace the ninety-first Psalm has put into my heart. It is almost one year since we came to Zion. I thank God for the blessings I have received during this quarantine. My friends in the West are wondering what we think of Zion. I thank God that I ever came to Zion. I am very thankful for the General Overseer."

Rev. E. A. Steurnagel, Zion College and Divine Healing Home, said: "I thank God for His keeping me during this 'shut-in' condition. Several weeks ago I was very sensibly attacked by the enemy. I had symptoms of the grip. I rose from my study table and found myself almost in a swoon. I walked around the table two or three times, and then knelt for a brief prayer, and then continued with my studies as if nothing had happened. I did not lose an hour of time. Only once during the quarantine did the matter of fear suggest itself to me. The Devil's presence seemed very real. I had just entered my room when I was seized with a trembling. I looked at my room-mate, who seemed to be affected the same way and at the same time, and said, 'It is very evident that the Devil is here.' We at once ignored him, and, with a steady faith in God, went on with our work, and he has not troubled us since.

"I used to be one of the most wretched men living, and would examine myself continually, instead of looking to God. Now I find the victory comes, not only in taking the negative attitude toward the Devil, but by taking a positive attitude toward God. I have learned to meditate upon God, to think about His Majesty, Holiness, Purity, and Power, and so be occupied with Him, as the only source of my joy and the only stay of the confidence."

Deacon Homer Kessler, Chief Clerk of Zion College and Divine Healing Home, said: "I give my testimony to the praise of God. For several days I was hardly able to keep up, and awoke this morning with a severe headache. I did not get the victory over it until after daylight. I sent at once for Elder Farr. After prayer I felt very much better, so much so, indeed, that I dressed and came downstairs and ate a hearty breakfast. I never felt better in my life than I do now. I am satisfied that if it had not been for my faith in God as the Healer of His people I would have had fever and all the premonitory symptoms of smallpox. I give God all the glory."

David Ausherman, Zion College and Divine Healing Home, said: "I thank God for salvation in Zion. I thank Him that He has given me perfect trust, confidence, and peace during all this time we have been in quarantine. I think the Devil was looking for a chance to get at me, which he did. On Wednesday afternoon when we were called to help clean up, I was assigned to a position on the top of the house to help beat the dust out of the carpets. The wind was so unfavorable that it was impossible to get out of the dust, and therefore my head and lungs were filled up with dust and dirt. The cold wind which was blowing made it very easy for me to catch cold, which I did. The next day I had a slight cold, accompanied with slight headache and sore throat. Hereupon the Devil took opportunity to make me believe I was coming down with the smallpox, as those were the symptoms. I asked God to help me, to give me faith, and to cast the demon of fear out of my heart. I fought and resisted, in Jesus' Name and power, and I thank God that the fear was all taken out of my heart and the next day I was all right. God has given me perfect peace and fear is completely gone, for which I do thank and praise Him."

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# NEWS OF ZION CITY

THE TEMPLE COTTAGE has been the scene of another remarkable and historic gathering.

From the very beginning of active work in the purchase of Zion City site, and in all of the subsequent operations there, this neat but modest residence has played a very conspicuous part.

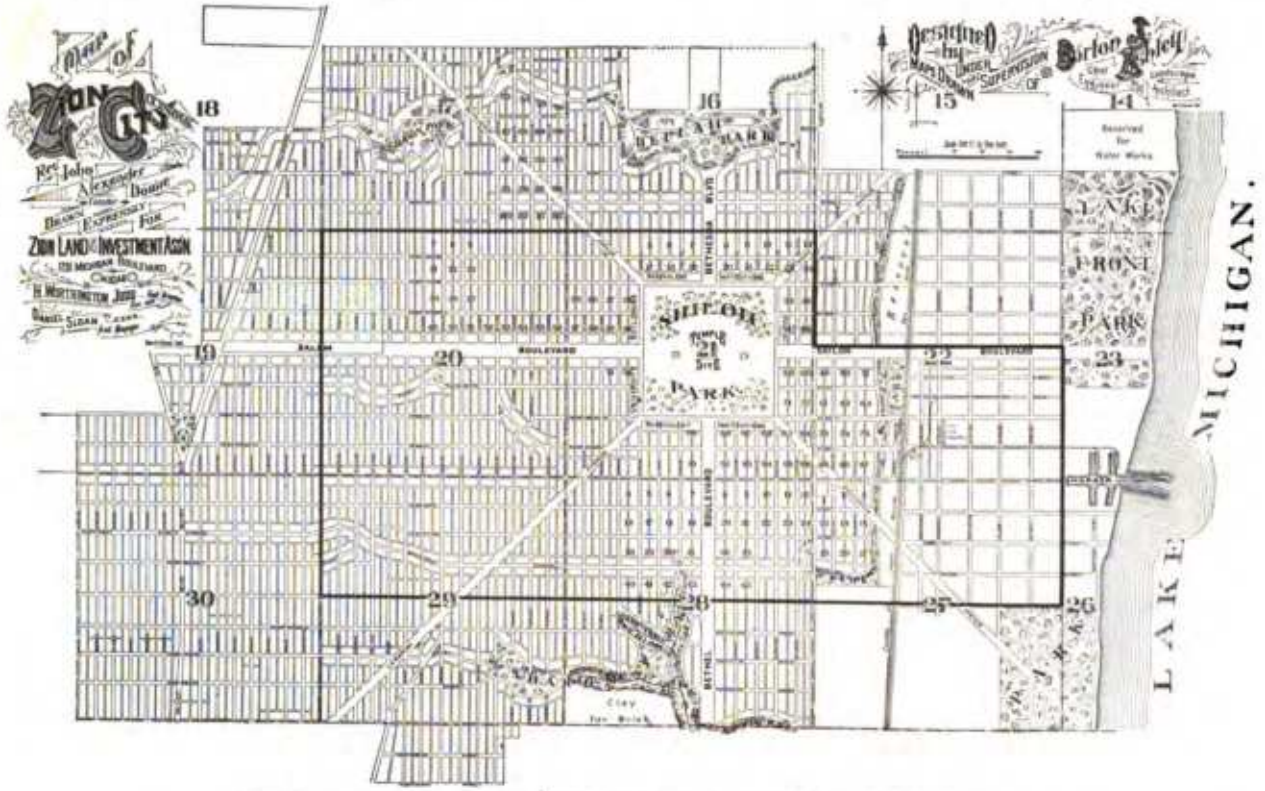
It will go down in history as one of the landmarks of the early days of Zion City.

Tables were laid with snowy linen, gleaming silver, with beautiful flowers, all delighting the eye in the subdued glow of shaded lamps.

The guests of honor, the City Officers, of whom there are about twenty, occupied places at the table with the General Overseer, while the other guests, about thirty in number, were seated at tables gracefully presided over by Overseer

in his appointed place, for the extension and consummation of the glorious work in which it was their high privilege to have been called by God through His servant.

Attorney Samuel W. Packard, who has been closely identified with the movement for the purchase of the land for Zion City, and with all the marvelous leaps and bounds of progress which have




MAP SHOWING CORPORATE LIMITS OF THE CITY OF ZION.

On Thursday evening, April 24th, its pleasant rooms were the scene of a dinner given by the General Overseer, assisted by Overseer Jane Dowie and their daughter, Miss Esther A. Dowie.

The occasion was in honor of the newly-elected Mayor, City Officers, and Aldermen of the City of Zion.

The guests were, almost without exception, men who had stood by the General Overseer, as his principal assistants, in the founding, building up and incorporation of Zion City, and in the organization and success of Zion City's Ecclesiastical, Educational, Commercial and Political Institutions.

They were the heads of departments in Zion City, and their chief assistants.

Jane Dowie and Miss Esther A. Dowie.

For two hours the guests enjoyed the appetizing dinner which was served, and the happy social intercourse of those whose hearts were united in the love of God, in common interests, and in one supreme purpose.

Then the General Overseer, taking a place where he could be seen and heard by all, spoke briefly, but with thrilling power, straight to the hearts of these men so intimately associated with him, words of inspiration, of love, of hope, of counsel, and of prophecy.

The spirits of all were uplifted and filled with joy, and with a more intense and consuming desire to lay all upon the altar and to serve with every talent, each

been made since, spoke very briefly but very happily of Zion City, its place in God's plan, and its assured success.

Overseer William Hamner Piper then offered a brief but fervent closing prayer, after which the General Overseer pronounced the Benediction.

There was no one who did not feel that the time spent together at this gathering, would ever remain a bright memory, the power of which would never cease to have its influence.

All felt that they would gladly have spent a much longer time there, but a number of the guests were obliged to return that evening to Waukegan and Chicago.

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ZION CITY is putting on her beautiful robes of verdure to welcome the hundreds, yea thousands, of new citizens who are flocking thither. Grass and trees are rapidly becoming green under the revivifying influences of sunshine and warmth.

In order to accommodate these multitudes of new inhabitants, building is going forward at a marvelous rate throughout the City. Some slight conception of the amount of building which is being done may be gained from the fact that during the first twenty days of the month of April, Zion City Lumber Association received at its yards in Zion City 126 carloads of building material.

Nearly all of this great quantity of lumber, lath, shingles, lime, cement, brick, stone and other materials has been sent out of the yards and is being built into the homes of the people and into Zion City Institutions.

The demand for building material seems almost insatiable. Although such a great amount has been brought into the city within so short a time, and although there is a steady stream of cars being shunted out upon the switch tracks in use by this association and unloaded, the material is taken away so rapidly by contractors and builders that it is well nigh impossible for the association to keep up with its rapidly increasing business.

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SOME VERY HANDSOME, large residences are now being built in various portions of the City, and other residences which were only partially built last season are being finished.

Lots in the City which had been left vacant when the first buildings were put up last fall are now being occupied by new residences, giving the City a much more compact and sightly appearance.

The grading of streets and the laying of sidewalks also adds to the convenience of the City.

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FINAL PREPARATIONS at Shiloh Tabernacle were made early in the week for the opening of a great Series of Divine Healing Meetings to be conducted by the General Overseer and Overseer Jane Dowie.

The interior of the Tabernacle was painted white and blue throughout, which adds a great deal to the general appearance and makes it a very imposing Auditorium, larger than which there are exceedingly few in the country.

The seating arrangements of the choir and officers' gallery has been changed since the consecration of the Tabernacle on Monday, March 31, so as to give greater accommodation and also to enable those who occupy the seats to see and hear to much better advantage. The exits and stairways from the gallery on the exterior have also been built.

A large force of carpenters is now engaged in the construction of the nursery building, to be used in connection with Shiloh Tabernacle, in the grove, several hundred feet west. This will be a roomy and comfortable place forty by sixty feet, with wide verandas and many conveniences for the care and amusement of the little tots. It will prove a great blessing to tired mothers, and will also be conducive to very much greater quiet in the Tabernacle.

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THE GENERAL OVERSEER, assisted by Overseer Jane Dowie and a number of the ordained officers of the Christian Catholic Church in Zion, opened the great Series of Divine Healing Meetings at Shiloh Tabernacle on Tuesday afternoon, April, 22.

Besides a very large attendance of Zion City people, there were a great many members and friends of the Christian Catholic Church in Zion from Chicago and other cities.

The meeting was one in which the Presence and Power of the Holy Spirit made the praise, and prayer, and Scripture reading, and teaching effective in the hearts of the thousands present.

This service gave promise of a great wealth of Divine blessing in Salvation, Healing and Cleansing in the series of meetings which are to follow.

---

GOOD PROGRESS has been made in the completion of the Zion City Central Electric Power House, and in the installation of machinery at the Bleachery in the Zion Lace Industries Factory.

Deacons Arthur and Henry Stevenson, Acting Manager and Assistant Manager of Zion Lace Industries, are very desirous of placing their product upon the market as quickly as possible; hence every effort is being bent toward the immediate completion of the Bleachery and the Power House, which are now the only parts of the work necessary before the complete product can be made.

---

AMONG THE NEW buildings which are going up at Zion City, is the headquarters of the Fire and Police Departments, on Elijah Avenue between Twenty-seventh and Twenty-eighth Streets.

Zion City Fire Department is already equipped with a splendid chemical engine and when this station is complete will have a team of horses constantly ready to haul it to the scene of any possible conflagrations.

Provisions will also be made in the station for the horses of the Police Department.

The police magistrate of Zion City will have his court in this building, and there will also be some few cells for the accommodation of any offenders from without who may come across the borders of Zion City and attempt to disturb the peace.

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THE WALLS OF Shiloh House, which is to be the residence of the General Overseer and Overseer Jane Dowie and their family, have now been built up to the height of the first story.

Practically all the exterior work, with the exception of painting, has been done upon the office annex to the Temple Cottage, and a large force of men is employed in finishing the interior.

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THE BUSINESS of Zion City Fresh Food Supply has increased until it has become necessary to build an addition to the meat market. It is also expected soon to move the Manager's Office of this institution into a more convenient and approachable place, on Elijah Avenue.

---

THE TALL DERRICK, for the drilling of the new artesian well in Edina Park, has been erected, and the well-drilling machinery is now being gotten into place.

---

ZION CITY STREET CONSTRUCTION DEPARTMENT is making good progress in the macadamizing of Twenty-seventh Street from the freight shed to Elijah Avenue, and of Shiloh Boulevard from the Chicago & North-Western Railway tracks to Lake Michigan.

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AT A RECENT election of the President and Trustees of the School Board of the Town of Benton, the Zion City electors were able to overcome a sharp political trick on the part of the minority of voters in the town, who were opposed to Zion's rule, and to elect Zion men for every one of these offices.

Zion City is thus beginning to show somewhat of the power she will be, politically, in the county, and, eventually in the State and Nation.

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ZION LAND AND INVESTMENT ASSOCIATION Office continues to be crowded every day with people filing their choices for lots in the Third Subdivision, which was opened on April 15, and with those desiring to purchase stock in the Third Series.

Many choices for lots and also many applications for stock are coming in by mail daily.

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BUSINESS AT Zion City Postoffice continues to increase, which is another indication that Zion City is growing in population.

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SUPERINTENDENT J. G. HAUCK, of Zion City Brick Yards, has a number of men and teams at work filling in immediately to the north of the dry kiln, preparatory to the building of a large permanent firing kiln, which will very greatly improve the quality of the brick burned.

Fires were lighted in a new kiln, containing about 200,000 brick, at the beginning of the week. A. W. S.

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# ZION'S BIBLE CLASS

Conducted by Deacon Daniel Sloan

## MIDWEEK BIBLE CLASS LESSON, May 7th or 8th.

### The Forces of the Soul.

1. *Character is seen and felt in the light of the eye.*—Proverbs 15:28-33.
The light of the body is the eye.—The light of the eye rejoices the heart.—The psychic powers are seen in the eye.—The eye attracts.—The eye speaks; through this little aperture so many things are determined. For much of a person is seen in this way.—Nerve force finds a forcible expression through the light of the eye, and this force of the soul so largely affects both the spirit and body.

2. *Executive powers cannot be hid.*—Luke 12:18, 19.
Some people always have to be told in detail what to do.—Some are always trying to determine what action to take.—Some plan ahead and then work their plans to success, others only move when something crowds or jostles them, or some dire need drives them to action.—It was not the fact that this man sought to advance his condition, but it was because he did not propose to honor God for the use of these powers which God had given him: this was his undoing.

3. *Individuality may overmaster heredity.*—Ezekiel 18:19-23.
If one is born with even a weak body, but has a strong personality, these soul forces can work great changes in the body.—Some blame their parents ever for their condition, and pine away, but there is a sense in which one can largely disentangle himself from the meshes of even parental transgression.—If we have only a little and squander that, then poverty comes as an armed man, but if we improve the little and keep on improving, we shall have much life force and health for our bodies.

4. *The soul is so largely seen in the features.*—Proverbs 27:14-20.
Face answers to face.—Attachments become strong at sight.—There is often a responsiveness so that faces can never be forgotten, and in this way, even hearts are understood to be knit to each other.—Generosity can be seen even before the purse yields its benefactions.—Stinginess can also be felt before the penny has been miserly given.—The face tells the story of many a life.—Contentment can be seen written on the face, so also can sensuality there be seen traced in deep lines.—So many of the determining evidences of good and evil are strongly indicated by facial features.

*The Lord our God is a Soul-Endowing God.*

## SUNDAY BIBLE CLASS LESSON, MAY 11th.

### Fellowship with God the Father.

1. *One cannot doubt God and have fellowship with Him.*—1 John 1:3-5.
There must be an unbroken affinity between the spirit and God, for two cannot walk together unless they are agreed.—To doubt God is to be condemned.—Why doubt His goodness, when His compassions are renewed to us every day.—One cannot question God's love or wisdom, for He has always done all things well.—His Word should ever be seen as a Message of His love and good-will to us.

2. *One cannot disobey His commands and have fellowship with Him.*—1 John 14:20-24.
God's commandments are life.—Keeping them is ever a proof that we love Him.—When we obey Him blessings multiply and knowledge increases.—It is obedience and not sacrifice that pleases God.—One's property may be given, their bodies may fail under pressure of work, but it is a loving obedience that brings the presence of God as an abiding reality within us, with all the heavenly joys which His presence imparts.

3. *One cannot be cowardly before men and have fellowship with God.*—Romans 8:35-39.
Good courage and fearlessness are what God commands.—God is not afraid of Devil or of man.—Neither should those be who follow God.—Fear brings the Devil's snare.—We must never fear results or consequences. Why should we?—Who can separate us from Him, if we truly love Him?—Scoffing will not do it, losses will not do it, we may in all things be more than conquerors—cowards never conquer, it takes courage to face opposition, and a Christian must always be courageous.

4. *One cannot sin presumptuously and have fellowship with God.*—John 8:12-14.
Hoping that things will be right in the end will never do.—To walk in the way of the presumptuous transgressor will always be a hard way, and one can never find their Lord in this way, for while it seems right the end of it is death.—To be with Him, is to be in the light, where no shade of darkness can obscure, for darkness cannot abide in His presence.—If we walk in the light, as He reveals it, we will never stumble, for His light will ever be ours.—When we have Him, we have light, for He is light

*God's Holy People are a Fellowshiping People.*

### Notice to Officers and Members of the Christian Catholic Church.

Send all newspaper clippings concerning the General Overseer, the Elders, or any department of the work in connection with the Christian Catholic Church in Zion, to Deacon Carl F. Stern, Room 309, Zion Home, 1201 Michigan Avenue, Chicago, Illinois. Send as soon as possible after publication, and carefully mark *name and date of the paper clipped from* on each article. If this is not done, the clippings are absolutely useless.


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—**The Most Blessed Opportunity** of these latter days was to live in Zion Headquarters from the beginning until now. Comparatively few had that opportunity. The next best opportunity is that of reading these Eight Volumes. That is within the reach of almost every one. No member of the Christian Catholic Church in Zion can afford to miss that opportunity.

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Our regular subscribers will confer a favor if they will kindly send us the names and addresses of their friends who are interested, and who will be likely to subscribe, in order that we may communicate with them.

Any one wishing assistance in furthering the circulation of the paper, thereby extending and advancing the Kingdom of God and Zion, may have sample copies, subscription blanks, and further terms.


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# OBEYING GOD IN BAPTISM.

"BAPTIZING THEM INTO THE NAME OF THE FATHER AND OF THE SON AND OF THE HOLY GHOST."

## Twelve Thousand Two Hundred and Forty-One Baptisms by Triune Immersion Since March 14, 1897.

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

| | | | |
|---|---|---|---|
| Baptized in Central Zion Tabernacle from March 14, 1897, to December 14, 1901, by the General Overseer. | 4754 | | |
| Baptized in South Side Zion Tabernacle from January 1, 1902, to March 14, 1902, by the General Overseer. | 37 | | |
| Baptized by Overseers, Elders, Evangelists, and Deacons | 2544 | | |
| Total baptized in Chicago Zion Tabernacles | | | 7335 |
| Baptized in places outside of Chicago by the General Overseer. | 641 | | |
| Baptized in places outside of Chicago by Overseers, Elders, Evangelists, and Deacons | 4174 | | |
| Total Baptized outside of Chicago | | | 4815 |
| Total Baptized in five years | | | 12,150 |

Baptized since March 14, 1902:

| | | | |
|---|---|---|---|
| Baptized in South Side Zion Tabernacle by Elder Cossum | 3 | | |
| Baptized in South Side Zion Tabernacle by Elder Farr | 11 | | |
| Baptized in South Side Zion Tabernacle by Evangelist Bowers | 26 | 40 | |
| Baptized in California, by Elder Taylor | 6 | | |
| Baptized in England by Evangelist Cantel | 14 | | |
| Baptized in Illinois by Deacon Sprecher | 2 | | |
| Baptized in Michigan by Elder Bouck | 6 | | |
| Baptized in Minnesota by Elder Jenson | 2 | | |
| Baptized in Ohio by Overseer Mason | 21 | 51 | 91 |
| Total Baptized since March 14, 1897 | | | 12,241 |

The following-named two believers were baptized in the South Side Tabernacle, Chicago, Lord's Day evening, April 20, 1902, by Evangelist C. F. Bowers:

Henninger, Emil.....1026 West Twelfth Street, Chicago, Illinois
Henninger, Mrs. E.....1026 West Twelfth Street, Chicago, Illinois

The following-named fourteen believers were baptized in the Caledonian Road Baths, London, England, March 30, 1902, by Evangelist H. E. Cantel:

Ashong, J. E..1 Vernon Chambers, Southampton Row, London, W., England
Bond, Miss Emily I..8 Ferris Road, East Dulwich, London, S. E., England
Burbridge, Florence E.,
8 Ferris Road, East Dulwich, London, S. E., England
Furneaux, Thomas,
192 Mt. Pleasant Cottages, Highan Hill Rd., Walthamstow, London, England
Greenstreet, William.....14 Durham Road, Plumstead, Kent, England
Harper, Mrs.,
11 East Peabody Buildings, Herbrand Street, London, W., England
Heal, Miss Katherine A.,
14 Claremont Road, Higham Hill, Walthamstow, London, England
Pettengell, Mrs. James....155 Great Portland Street, London, W., England
Richardson, F....26 High Street, Camden Town, London, N. W., England
Roberts, George W.,
23 Laystell Street, Rosebery Avenue, London, E. C., England
Roberts, Mrs. Catherine,
23 Laystell Street, Rosebery Avenue, London, E. C., England
Skeggs, Mrs. J.....50 Peabody Buildings, W. C., London, England
Tiersorol, Ghislain.....58 Albert Street, N. W., London, England
Wittridge, Miss Annie E.,
51 Charlotte Street, Portland Place, London, W., England

## A NEW TRAIN TO AND FROM ZION CITY.

Beginning with the new time-table in effect on the Chicago & North-Western Railway the first Sunday in April, we have additional train service to Zion City. Train will leave Chicago at 5:20 P. M., arriving at Waukegan at 6:35 and transferring at 6:45 to the Waukegan-Kenosha train, reaching Zion City at 6:59. This Waukegan-Kenosha train returning in the evening leaves Zion City at 7:59, and gets to Waukegan at 8:15, so that the fast train leaving Waukegan at 8:29 will enable our people to reach Chicago at 9:30, this making one more train each way.

DANIEL SLOAN,
Superintendent Zion Transportation.

## Zion's Motto For 1902: "Thy God Reigneth!"

Every member of the Christian Catholic Church in Zion should have in his heart the glorious and blessed words of Zion's Motto for this year, "Thy God Reigneth!" In order that he may be often put in mind of it he should have the words where his eye will fall upon them in the privacy of his own room, in the family living rooms, in the office, in the workshop. There is nothing so frequently or constantly consulted, in every walk of life, as a calendar. Hence Zion has




prepared a most beautiful and substantial Art Calendar for 1902. This Calendar, designed by Zion's talented artist, Mr. Charles Champe, is a thing of beauty, suitable for the home, and very substantially put together, so that it may be very useful in the office or shop. It bears the Motto for 1902, "Thy God Reigneth!" with the above design in gold and green, a large and legible lithographed Calendar pad, and a very pretty pansy floral design lithographed in six colors.

They are sold for ten cents each, mailed, postpaid to any part of the United States or Canada; to foreign countries for fifteen cents. Address all orders to

ZION PRINTING AND PUBLISHING HOUSE, 1300 Michigan Avenue, Chicago, Illinois, U. S. A.

## TRAIN SCHEDULE Between Zion City and Chicago

| NORTH BOUND To Zion City | | | SOUTH BOUND From Zion City | | | SUNDAYS North to Zion City | | |
|---|---|---|---|---|---|---|---|---|
| Leave | | Arrive | Leave | | Arrive | Leave | | Arrive |
| 7:00 a. m. | | 8:25 | 6:48 a. m. | T | 8:15 | 9:00 a. m. | T | 10:14 |
| 9:00 | T | 10:14 | 9:39 | T | 11:10 | 2:15 p. m. | | 4:04 |
| 11:30 | T | 12:39 | 11:44 | T | 1:15 | 5:00 | T | 6:59 |
| 2:00 p. m. | | 3:13 | 1:24 p. m. (Sat. only) | T | 4:00 | 8:00 | T | 9:14 |
| 3:00 | | 4:16 | 2:29 | T | 4:00 | **South from Zion City** | | |
| 4:15 | | 5:30 | 5:14 | | 6:45 | 8:19 a. m. | T | 9:45 |
| 5:20 | T | 6:56 | 7:59 | T | 9:30 | 11:44 | T | 1:15 |
| 8:00 | T | 9:14 | | | | 5:14 p. m. | | 6.45 |
| "T" signifies change Trains at Waukegan. | | | N. B. No Train South Saturdays at 2:29. | | | 7:59 | T | 9:30 |

**SOUTH BOUND** Excursion Tickets for Sunday Auditorium Services for sale at Zion City Freight and Zion City Bank Building.

**NORTH BOUND** Tickets for lot seekers, sight-seers, home settlers, and workmen, not residents of Zion City, on sale at Zion Building, Chicago. Single and commutation Tickets sold at Depot.

To travel between Zion Building and C. & N.-W. Ry. Depot, Chicago, take South Side Elevated Road from Twelfth Street to Fifth Avenue and Randolph Street. A bus at Zion City meets all trains and can take passengers from Depot to any point about the City at reasonable rates.

**ZION CITY TRANSPORTATION BUREAU, of Zion City, Illinois,** supervises the railway ticket, steamship, excursion, freight, express and transfer business of Zion and her people everywhere.

Direction as to railroad and steamship routes given, upon request.

DEACON DANIEL SLOAN,
*Superintendent Zion Transportation.*

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# ZION'S ONWARD MOVEMENT

## SUNDAY SERVICES IN THE AUDITORIUM

# REV. JOHN ALEXANDER DOWIE

GENERAL OVERSEER OF THE CHRISTIAN CATHOLIC CHURCH IN ZION, HAS BEGUN

## A TWO YEARS' LEASE OF THE CHICAGO AUDITORIUM

Except June, July, and August of 1902

## THE GENERAL OVERSEER WILL SPEAK EVERY LORD'S DAY AFTERNOON

AT 3:00 O'CLOCK. DOORS OPEN 2:30

**ALL WELCOME** **ALL SEATS FREE** **FREEWILL OFFERING** **CHRIST IS ALL AND IN ALL**

*. . . . . The Chicago Auditorium is the largest building for public speaking in the city, having 4037 fixed seats, with room for 1000 on the stage and standing room for nearly 2000 more, a total capacity of fully 7000 people.*

*. . . . . GRAND PROCESSIONAL OF ZION'S ROBED OFFICERS AND ZION'S WHITE-ROBED CHOIR—FIVE HUNDRED IN LINE.*

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He sendeth His word — PATIENCE — 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 XI. NUMBER 2. CHICAGO, MAY 3, 1902. PRICE FIVE CENTS.

THE NEW YORK PUBLIC LIBRARY ASTOR, LENOX AND TILDEN FOUNDATIONS

# GOD'S WITNESSES TO DIVINE HEALING.

## INSTANTLY HEALED OF TUMOR AND OTHER TERRIBLE DISEASES; HEALED OF NERVOUS PROSTRATION AND DELIVERED FROM MEDICAL OPPRESSION.

"I WILL; BE THOU MADE CLEAN."

This Witness tells of a wonderful Miracle of Healing, wrought in her body, by the Power of God.

For twenty-five years she had been a great sufferer from diseases peculiar to women.

During all those long, weary years of pain and anguish indescribable, a false theology had made her believe and practice an absurd and diabolical inconsistency.

According to the teaching of the apostate denominations, she thought that God had sent her disease, and that she must rejoice in it.

At the same time, in accordance with the same teaching, she was taking poisonous drugs and asking God, through them, to take away the disease which she believed He had sent to her for her good.

She believed a horrible lie concerning her loving Heavenly Father.

There is no disease in Him, and hence He cannot impart disease.

He says that in all the afflictions of His children He is afflicted, hence He cannot be their afflicter. He says, "I am the Lord that healeth thee," hence He cannot be a God who makes His children sick. He sent His Son, Jesus Christ, into the world to bear on the cross our sicknesses and our sorrows as well as our sins; for it was prophesied of Him, "surely He hath borne our sicknesses and carried our sorrows."



MRS. ALMIRA LAMBERT.

That Divine, compassionate, and loving Son of God walked the weary ways of Palestine, hunted and persecuted and hated, and the work that He did was "teaching and preaching, and healing all manner of disease and sickness among the people."

He has not changed, for He "is the same yesterday and today, yea and forever."

He has not left us, for He said, "Lo, I am with you All the Days, even unto the Consummation of the Age."

It is not God's will that His children should be sick.

Sickness is the work of the Devil.

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

This Witness had prayed to God, "If it be Thy will, heal me of my diseases."

That prayer implied a doubt, and God's Word leaves no

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doubt as to His willingness to heal. When Jesus Christ said to the leper, "I will; be thou made whole," He put Himself upon record for all future generations as being ever ready and willing to heal.

It is an insult to Him, therefore, to pray "If it be Thy Will."

Doubting thus God's willingness to heal her, and poisoning her body with the noxious drugs of physicians, this Witness steadily grew worse.

To her other almost intolerable sufferings was added that caused by an abdominal tumor.

Medical science, so-called, knew of no cure, and confessed its ignorance.

Surgical science could only recommend a removal of important organs and, even when that was done, could not assure her of recovery.

Deceived and deluded by those who professed to be God's ministers, poisoned and tortured by those who falsely claimed to be the healers of the human body, she was in almost hopeless agony and despair.

Then LEAVES OF HEALING came into her darkened home, and shed abroad in her sad heart the bright beams of Divine Hope.

That Light revealed to her delighted vision the wonderful truth that God was not the afflicter but the Healer.

By that light she saw the truths of Divine Healing, flashing like clusters of precious jewels all through the Word of God.

Joyfully she accepted the Message.

Prayerfully she fulfilled the conditions.

Then she requested the General Overseer to pray for her.

At about the time of prayer she distinctly felt that tumor—which was sapping her very life's blood—shrink within her.

An examination proved that it had entirely disappeared.

All her other diseases also disappeared.

God had wrought a Miracle of Healing!

Christ was again triumphant over the works of the Devil.

She who had, for twenty-five years, suffered pain and weakness unspeakable, became a perfectly well, strong, and happy woman.

God gave her great blessings in her study and in her work.

But she overestimated her strength and became ill with nervous prostration.

Neighbors called in a physician who attempted to give her medicine.

She refused to take it.

Then the diabolical hatred of this "sorcerer" manifested itself.

Hating her because she trusted God for healing and would have nothing to do with his poisonous drugs, he exercised the power which had been wrongfully placed in his hands by an unrighteous law, and had her imprisoned in an asylum for the insane, where she was compelled to take drugs.

But she trusted God even there.

Although obliged to take the medicine in her mouth, she would not swallow it, but quietly spewed it out.

God again heard the prayer of faith and healed her of nervous prostration.

He also restored her eyesight, for which she had been compelled to wear glasses for ten years, to its normal condition.

Now she is again strong, well, and rejoicing in God.

She has trusted God to fulfil His wonderful promises, and He has not failed.

Carry the Story of this wonderful Miracle of Healing, O Little White Dove, to the bedsides of thousands of weary sufferers.

Make it a mighty Power to smite the diabolical lies, which are weighting down the captives like heavy chains.

Make it a mighty Power to smite the accursed false systems of medicine and surgery, which are oppressing the people.

Make it a mighty Power to open to the spiritual understanding of God's people the glorious truth of God's Covenant, "I am the Lord that healeth thee."

A. W. N.

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## WRITTEN TESTIMONY OF MRS. ALMIRA LAMBERT.

WAYNE, NEBRASKA, March 29, 1902.

REV. JOHN ALEX. DOWIE.

*Dear General Overseer:*—Five years ago today I was wonderfully healed in answer to your prayer.

For the glory of my Heavenly Father, and the hope that I may help others, I now write these facts, although I have given short testimonies before.

I have been helped so much by the testimonies in LEAVES OF HEALING.

It was dear Mrs. Paddock's testimony that led me to hope that God would heal me.

I had been a great sufferer for twenty-five years with female troubles, but thought God sent it and that I must rejoice in it.

I had been a Christian for many years, and desired to be all the Lord's, but did not know how to put my body entirely in His keeping.

I had asked Him to bless poisons, which only made me worse.

Finally, my disease terminated in a tumor.

The only hope the doctors gave me was to have all the organs removed; but they advised me to wait a while, for, at my age, there was a bare possibility that it would cease to grow and that I could live, though never be well.

I waited, and it kept growing.

Oh, those dark, dark days!

Then the Little White Dove brought me a Message of Hope.

I went to my Bible to see if it could be true.

The blessed Holy Spirit opened my spiritual eyes to see the truth.

I felt my faith was weak and asked that it might be strengthened, and it was, though I did not know how to trust fully until you prayed for me.

I wrote to you feeling you were deeply interested in suffering humanity.

You wrote me a kind letter and sent me a tract, entitled, "If It Be Thy Will," which showed me very plainly that it is always God's will for us to be well.

I filled out the blank you sent and set March 29, 1897, as the day for you to pray.

There was another sick lady who sent a request at the same time.

She had appendicitis, and the doctors told her that she would have to go to the hospital and be operated upon.

We spent an hour in reading the Bible, singing hymns and praying, the morning you were to pray for us, at the same hour, as near as we could tell, for we were at Eckert, Colorado, about 800 miles from Chicago.

We had a blessed season of prayer, but neither of us felt that our bodies were healed; in fact, I suffered intensely at the time of prayer, so that I had to get up from my knees and sit several times while we were praying.

An hour later, however, I felt the tumor instantly shrink as I was sitting with my hands folded across my abdomen.

Afterwards, I made a careful examination and found that the tumor had entirely disappeared.

I also received healing for my nerves, which were a perfect wreck from female trouble and fifteen years of school work and the effects of strong medicine.

My female trouble was perfectly healed.

I felt streams of life going all over my body, taking away that terrible tired feeling, from which I had suffered many years.

I had not had a good night's rest, excepting very rarely, for over ten years, and could not lie on my left side for over seven years.

That night, however, I slept like a babe and could lie on both sides, and have ever since.

I had worn an electric belt for over six years, but the night you were to pray I laid it off and said I would go in the strength of the Lord, and I have never needed it since.

But best of all was the spiritual blessing which abides with me still.

The blessed Holy Spirit is ever with me, comforting and guiding all the way, although I have had great trials to endure and the way has seemed very lonely sometimes.

My friend was not troubled with appendicitis any more, and felt she had a new life and strength never before enjoyed.

I wished very much to send a thank offering to Zion when I wrote to tell you of my healing, but could only get fifty cents and thought it was too little; so I waited several weeks.

One day the life and strength seemed to leave me and I was obliged to lie down.

Then I began to look into my heart to see what was wrong, and I saw it was my pride in waiting for a larger offering.

I said, "Dear Lord, I will send what I have and trust Thee for more."

Instantly the life and strength returned.

God afterwards permitted me to send a larger offering.

After my healing I felt led to take up my school work again, but I had gone back in the ten years I had lost on account of sickness, and the work had advanced so I could only get a second grade certificate.

I taught one term, then went to the Nebraska Normal College to brighten up.

It was wonderful what mental vigor I enjoyed.

It seemed as if those last years of illness had been wiped out and I was living them over again.

I could easily keep up with the bright, young students, and led my classes in some branches.

I continued in college until I completed the Teachers' Course, and graduated with honor although I was fifty years old.

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I also kept house and did the work for my aged mother and myself.

She was quite a charge.

God blessed me in bearing this added burden and healed her when she was very sick with pleurisy and pneumonia.

She has had good health since.

After college closed I went into hard work—house cleaning—and then took in sewing, which brought on nervous prostration.

I made one sad mistake.

When very tired I drank a cup of tea or coffee to help me work longer, when I should have rested and looked only to God for strength; thus I kept on until I broke down.

I immediately stopped hard work, quit the tea and coffee, and looked to the Lord for healing, also sent for a lady who believed in Divine Healing.

She prayed the prayer of faith for me.

God graciously heard and strengthened my nerves, but I had no one to take care of mother or cook our food.

She was too childish to do even that much.

I was quite weak, and by the time I got a meal ready, was too tired to eat.

As soon as my neighbors knew how I was they sent me many dainties and I seemed to be getting strength; was able to be up all day, but motber was a constant charge on my mind and I grew worse, had a high fever and became delirious.

My nearest neighbor called a doctor, but I refused to take his medicine.

This made him angry and he told the women he would send me where I would have to take medicine.

So he called in the Board of Insanity and had me sent to the Hospital for the Insane, at Norfolk, Nebraska.

I had three brothers living near Belden, Nebraska, twenty miles away, but no one sent them any word until I was gone.

The next day one of my brothers came to see me.

Dr. Stevenson, the Superintendent, told him that it seemed that I had some kind of a fever.

My brother did not believe in Divine Healing, and thought it best to leave me where I would have to take medicine.

I was too sick to pray or send to Zion for prayers, but the lady who had prayed for me before, when she heard what the doctors had done, sent a request to Overseer Piper (you were in Europe then).

He prayed for me when he got her letter, and set a day for prayer.

I was blessed and strengthened spiritually in answer to his prayers, but my body was not healed until I quit swallowing the medicine.

I knew God was able to heal me in spite of the medicine, which only made me worse, and I never doubted or feared.

I was obliged to take it; but, finally, after much prayer and consideration, I determined not to swallow any more of it. So I took it in my mouth and went right into the bathroom and spit it out and rinsed my mouth. Then I was healed right away.

My appetite came, and I was able to help in the dining room work.

I had worn glasses for more than ten years, and could do no close looking without them.

My eyes were so strengthened at this time, however, that I could thread a needle and sew on black goods; also make tatting with No. 60 thread.

This was very remarkable, considering how sick I had been.

I have not worn glasses since.

A few days after I was healed my sister-in-law visited me at the hospital and told the superintendent how the doctors had sent me there because I would not take medicine.

She asked him to let me come home, and he promised her that I could come in a few weeks, as I seemed well.

While I was in the hospital, a Zion man, John Etsberg, who was canvassing in Wayne, heard about my case, and when he came to Norfolk to canvass, came to the hospital to see me

Although a stranger to me, his short call was a great comfort.

I was healed then, and expected to come home soon.

God raised up friends among strangers, and let no one harm me, though some of the patients were very cruelly treated.

I was fortunate in being in the care of a very kind lady, Miss Clara Sonnenschein.

The tempter tried to discourage me when I came home, and make me believe I could not get a school; but I had no trouble to get the same school I had taught, at an increased salary. "The bird with a broken pinion soared higher still again."

I visited Zion at Chicago last May and was baptized.

I felt greatly blessed in receiving this Ordinance at your hand.

I had sent in my application for membership more than a year before and had been received.

It seemed, for some time after I was healed, that it was useless to unite with a Church so far away; but Zion was in me and I could not be content out of Zion.

Although I have to stand alone, Jesus is with me always.

Thanking you for your prayers and praying that God's richest blessing may rest on you and all Zion, I am

Your Sister in Christ,

(MRS.) ALMIRA LAMBERT.

NURSE CONFIRMS MRS. LAMBERT'S TESTIMONY.

OSMOND, NEBRASKA, March 21, 1902.

REV. JOHN ALEX. DOWIE:—I write this to confirm Mrs. Lambert's testimony concerning her healing while at the Norfolk Hospital.

She was a very sick woman, and ought not to have been sent to that hospital.

She was under my care and I gave her medicine as ordered by the doctor, but she got worse for a while, then suddenly became well.

I did not understand the cause until she wrote me and told me how she had gone to the bathroom and had spit out the medicine I had given her.

I can say her eyes were wonderfully strengthened.

She could not read a word at first because she had no glasses; but the last few weeks while at the hospital she read quite easily and sewed and did fancy work.

Very respectfully, CLARA SONNENSCHEIN.

## DELIVERED FROM PAIN.

423 CUYLER AVENUE,
CHICAGO, ILLINOIS, April 12, 1902.

DEAR GENERAL OVERSEER:—I thank God that I can add my testimony to the many others that we read each week.

Ten years ago in May, I met with a railroad accident, and had to have both legs amputated.

It was very painful to me to wear artificial limbs, and I suffered continually upon them. I was only able to work about half the time.

I thank God that I have not missed a day from work for the last two years on account of discomfort.

Whenever a pain comes I ask God to take it away, and He answers my prayer, and enables me to work in comfort.

God wonderfully blesses and keeps me.

About two years ago I went to see Overseer Speicher, as I was in great pain.

I informed him that I was told to have another operation performed.

I was very fearful, and was not trusting the Lord.

Overseer Speicher told me that if I had another operation performed I should have it performed around my neck.

I went away very sad and thought the Overseer was very mean because he did not pray for me.

When I reached home I realized how fearful I was.

I also understood that his prayers would not have been answered because I was doubting God's Word.

I thank the Overseer to this day for the words he spoke to me. I am thankful because I have learned to trust God.

At the time I went to see Overseer Speicher the bottom of my leg was a running sore.

This is very frequent among people who wear artificial limbs.

I thank God that I have been healed since that time, and I hope this testimony may reach many others who need help.

I thank God for the many blessings we have received in our family, and thank you and Zion for your prayers.

Yours in Christ, PETER G. ADAM.

## God Heals Daughter and Husband.

FARNAM, NEBRASKA, March 26, 1902.

DEAR GENERAL OVERSEER:—I want to tell you how good our dear Father in Heaven was and is to our little Ruth.

She was sick for about a week, with high fever every night and part of the day. Her throat was swollen, coated and very sore, and she coughed very hard.

We kept praying and trusting that our Father would for Jesus' sake heal her, and she began to get better.

But the Devil was not through yet.

For more than a week she was much afflicted through her bowels.

One neighbor said, "It will not do, you must do something."

I told her we did, that we trusted God.

These words kept coming to me, "He is able to keep that which is committed unto Him."

We wrote you for prayers for my dear husband.

He began to get better the very morning you prayed for him, for which we thank you, and give God all the praise.

It is so good to trust in God, and we would not know how, had it not been for you.

May God bless you and yours.

Your Sister in Christ, (MRS.) A. B. HANN.

## Healing of Lung Trouble.

DENNISON, MINNESOTA, April 22, 1902.

DEAR GENERAL OVERSEER:—About a month ago, while I was at my home in Kenyon, Minnesota, I sent you a request for prayer.

My lungs were troubling me very badly.

I began to improve slowly and have been steadily improving until now I feel that I am perfectly healed.

I do thank and praise God for it, and also thank you for your prayers.

I thank God that He has sent you to teach us the right way.

I have received many great blessings since coming into Zion about a year ago.

I pray God to prosper Zion in all its institutions.

Your Sister in Christ, INA TURNER.

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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.

A WEEKLY PAPER FOR THE EXTENSION OF THE KINGDOM OF GOD.

EDITED BY THE REV. JOHN ALEX. DOWIE.

Entered at the Postoffice, Chicago, Illinois, as Second Class Matter.

| Subscription Rates. | | Special Rates. | |
|---|---|---|---|
| One Year | $2.00 | 100 Copies of One Issue | $3.00 |
| Six Months | 1.25 | 25 Copies of One Issue | 1.00 |
| Three Months | .75 | To Ministers, Y. M. C. A.'s and Public Reading Rooms, per annum | 1.50 |
| Single Copies | .05 | | |

For foreign subscriptions add $1.50 per year, or 3 cents per copy, for postage.

Subscribers desiring a change of address, should give present address, as well as that to which they desire LEAVES OF HEALING sent in the future.

Make all Bank Drafts, Express Money Orders or Postoffice Money Orders payable to the order of JOHN ALEX. DOWIE, 1300 Michigan Avenue, Chicago, Illinois, U. S. A.

*Long Distance Telephone South 682.* *Cable Address "Dowie, Chicago."*

All communications upon business must be addressed to

MANAGER ZION PUBLISHING HOUSE,
1300 Michigan Avenue, Chicago, U. S. A.

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

ZION PUBLISHING HOUSE, 81 EUSTON ROAD, LONDON, N. W., ENGLAND;
OF ZION PUBLISHING HOUSE, LENNOX AND GIPPS STREETS, RICHMOND, VICTORIA, AUSTRALIA;
PARIS HOUSE, RUE DE MONT, THABOR I.

CHICAGO, ILLINOIS, SATURDAY, MAY 3, 1902.

## TABLE OF CONTENTS.

LEAVES OF HEALING, SATURDAY, MAY 3, 1902.

GOD'S WITNESSES TO DIVINE HEALING—
Illustration—Mrs. Almira Lambert, . . . . . 41
Written Testimony of Mrs. Almira Lambert, . . . . . 42-43
Confirmation of Mrs. Lambert's Testimony, . . . . . 43
EDITORIAL NOTES—
Our Father, . . . . . 44
Lord's Day Early Morning Meeting in Shiloh Tabernacle, . . 44
"Thy Kingdom Come," . . . . . 45
"Thy Will be Done," . . . . . 45
Prayer Must be Addressed Only to Our Father, . . . . . 46
Streams of Life Flowing From Shiloh Tabernacle, . . . . 46
A Week of Great Activity, . . . . . 46
Impossibility of Telling All Details of Zion's Work, . . . . 46
Great Mass of Details in the Ecclesiastical Department, . . 47
Great Growth of Zion City Schools Causes Taxing of Accommodations, . . . . . 47
Building Progressing at Zion City, . . . . . 47
Great Number of People at Zion City Overrun Accommodations, . . . . . 47
Great Need of Builders at Zion City, for Building Elijah Hospice, and Zion Administration Building, . . . . . 48
Pledge of Help from Those Already in the City, . . . . . 48
Curious Statistics Concerning Zion Lace Industries Building, 48-49
No Labor Troubles at Zion City, . . . . . 49
Lies of the Waukegan *Sun* and Two Chicago Papers, . . . 49
Zion Believes in Quarantine and Disinfection, Not in Vaccination, . . . . . 50
Last Communion of the Season in the Chicago Auditorium, 50
Ordinations, . . . . . 50
Other Ordinations in Shiloh Tabernacle, June 1st, . . . . 50
Announcement of Two Zion Hospices in Chicago, . . . . 50
ZION'S LITERATURE MISSION, . . . . . 51
CARTOON—
Zion's Protest Against the Damning Liquor Traffic, . . . . 52
ELIJAH'S RESTORATION MESSAGES—
Announcements, . . . . . 53-55
Message—"The Power of the Word of God," . . . . . 56-59
NOTES OF THANKSGIVING TO ZION'S GOD, . . . . . 60-61
ZION'S SEVENTIES, . . . . . 62-63
NEWS OF ZION CITY, . . . . . 64
ILLUSTRATION—
Some Zion City Residences, . . . . . 65
THE CITY OF ZION—A RESUME, . . . . . 66-69
ZION'S BIBLE CLASS, . . . . . 70
OBEYING GOD IN BAPTISM, . . . . . 70
TWO BEAUTIFUL CHRISTIAN HOSPICES, . . . . . 71
ANNOUNCEMENT OF ZION MEETINGS IN CHICAGO AUDITORIUM, 72

# *EDITORIAL NOTES.*

"WHEN YE PRAY SAY:
OUR FATHER WHO ART IN HEAVEN,
HALLOWED BE THY NAME.
THY WILL BE DONE,
AS IN HEAVEN, SO ON EARTH."

"OUR *Father!*"

SURELY THERE were bells in Heaven that were ringing!
"OUR *Father! Pater Noster!*"

Over and over and over again we seemed to hear them ringing, as last Lord's Day morning we arose soon after the Sun had risen up into the darkness of the Earth.

From our window we saw its bright rays shining on the glistening waters of the Great Blue Lake, as they peacefully fell for miles on the shores of Zion City.

SURELY THE bells were ringing that call to prayer—"*Pater Noster! Our Father!*" As the sun rose higher he shone brightly on the new spring grass and on the glistening dewdrops which seemed to cover houses, trees and vegetation with a veil of resplendent beauty.

SURELY THE Bells of Heaven were ringing all through the City of Zion on that lovely Sabbath morning as hundreds upon hundreds from all parts of the city wended their way upward to the Temple Hill, that they might meet in Praise and Prayer and seek Divine Preparation for the work of another week.

WHEN WE stood upon the platform of Shiloh Tabernacle at exactly half past six o'clock on that lovely morning, we looked into the faces of more than one thousand men, women, youths and maidens.

They were gathered there for the first Lord's Day Early Morning Prayer Service within those sacred walls.

Our hearts were filled with wonder, love and praise, and no other word seemed so appropriate as the word, "Father."

Lifting up our hands and bowing our knees to God the Father of our Lord Jesus Christ, we blessed Him and hallowed His Name as the people burst forth into song:

"*Glory to God the Father!*"

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WE WOULD that we could convey to these pages, and to the cold metallic type which imprints these words, something of the Joy and Gratitude, and Humility, and Reverence that filled the hearts, we think, of well-nigh all the people as they sang:

In Love God gave, in Love Christ came,
That man might know the Father's Name,
And in the Son Salvation claim—
*Glory to God the Father!*

*Glory to God the Father!*
*Glory to God the Father!*
*Glory, Glory,*
*Glory to God the Father!*

WE HAD given but a short notice for this Gathering, and many did not know of it.

Yet the announcement had passed rapidly, on the previous day, from heart to heart and from house to house, until this large company was assembled on this lovely morning, on the first day of the week, the Lord's Day, in the fourth month of this wondrous year.

NO "REPORT" of such a Gathering can ever convey the Realities of the Real Presence and Power of God and of Spiritual Communion with Him.

But we shall, God willing, in our next issue give a brief report of prayers, praises and testimonies, and of our twenty minutes' talk on the glorious Theme of the Prayer inspired by the Holy Spirit directly to the Church in All Ages, through our Advocate with the Father, Jesus the Christ, the Righteous, who was possessed by the Holy Spirit in all His fulness.

ZION EVERYWHERE must know that Prayer to God can only be addressed rightly when it is addressed solely to "*Our Father*" who is in Heaven.

It was thus that the Son of Man and Son of God Himself prayed when here on Earth. Over and over again He cried —"*Father!*"

It is thus that He still pleads in Heaven.

It was thus that the Holy Spirit inspired Him to teach us how to pray.

It is thus that the Holy Spirit still inspires the cry in our hearts: "Abba, Father!" as that Holy Comforter teaches us how to pray.

FROM DAY to day, yea, from hour to hour, yea, in the Spirit, from moment to moment our hearts must be in prayerful and unceasing communication with the Father.

Zion everywhere must pray "after this manner."

HALLOWING IN deepest reverence and in sweetest confidence and in purest love that Name "*Our Father!*" Zion must ever remember that that is the first petition which our Lord inspired us to utter.

HALLOWED, SACRED, venerated, loved, and delighted in, must be the Father's Name. Zion must ever pray to the Father, "Hallowed be Thy Name."

WE SOMETIMES are prone to forget that God is our Father.

Let us ever pray, "Father, Thy Kingdom come!"

Let us ever remember that Jesus preached the Gospel of the Kingdom of God the Father, and that while He is Lord of Lords and King of Kings, and rightfully rules in that Kingdom, it is because the "Authority" has "been given" unto Him from God the Father.

LET US ever remember that this Delegated Authority must be accounted for, even by Christ, and returned to Him who gave it, for it is written:

Then cometh the End,
When He (the Christ) shall deliver up the Kingdom to God,
Even the Father;
When He shall have Abolished all Rule and all Authority and Power.
For He must reign until He hath put All His Enemies under His feet.
The last Enemy that shall be abolished is Death.
For, He put All Things in Subjection under His feet.
But when He saith,
All Things are put in Subjection,
It is evident that He is excepted who did subject All Things unto Him,
And when all things have been subjected unto Him,
Then shall the Son also Himself be subjected to Him that did subject all things unto Him,
That God may be All and in All.

SURELY, SINCE the Lord Jesus Christ thus taught us, and since the Holy Spirit thus teaches us "how to pray," it is not for man to question what God hath spoken.

Yet multitudes, with perversity and obstinacy of spirit, refuse to receive this teaching.

They say, practically, that they will pray as they will, and to whom they will; and they will pray to Jesus, the Son of God, and to the Spirit of God, notwithstanding that both direct them to pray to God the Father.

SURELY, CHRISTIANS in multitudes throughout the world forget that *it is not the will of the Church* that is to be done, nor *the will of man* that is to be done, but that *the will of God is to be* "*done on Earth as it is done in Heaven.*"

If that will is so done, beyond all question God's people will pray as God has willed them to pray.

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THROUGHOUT ALL the Earth and to every man to whom these words shall come we earnestly say, *Pray only as Christ bids you to pray! Pray only as the Holy Spirit bids you to pray! Therefore, pray only to God the Father!*

WITH HEART-SUBDUING and tender power comes the sweet instruction to pray to the Father, "Thy will be done, as in Heaven, so on Earth."

HOW GENTLY and yet firmly we should utter these words!

How deeply we should feel their far-reaching import!

How earnestly we should desire this Best of all Blessings, that our will should be so completely transformed, by the renewing of every part of our being, that it should be the most intense delight and constant desire of our hearts to do our Father's will.

AND SO we pray:

Renew my will from day to day;
Blend it with Thine; and take away
All that now makes it hard to say,
*Thy will be done!*

O ZION, pray! Everywhere pray this prayer with us at the Temple Hill, in Shiloh Park, in the early hours of the Sabbath, week by week, that the will of God, our Father, shall be done in us on Earth *just in the same way as it is done in Heaven!*

O Zion, pray that it shall be done in every Land and Nation, *just as it is done in Heaven!*

O Zion, pray that it shall be done in the sin-polluted hearts of myriads of wandering children of God, *as it is done in Heaven!*

When it is fully done Sin will not be there; Sickness will not be there; Sorrow will not be there; but Salvation, Healing and Joy will be there.

THE PRAYER Bells and Praise Bells will ring on o'er all the Earth, and the music will float o'er every Sea and climb every Mountain and descend into every Valley as Zion in unison throughout all the World will join in the sweet refrain:

Our Father Who art in Heaven,
Hallowed be Thy Name.
Thy Kingdom come,
Thy will be done,
As in Heaven so on Earth.

SWEETLY LET the Song then float through the Darkness and the Light, over lands and seas, midst storm or calm:

Let but my fainting heart be blest
With Thy sweet Spirit for its Guest,
My God, to Thee I leave the rest,
*Thy will be done!*

IT WAS with joyful and reverent hearts that we all wended our way back to our homes from Shiloh Tabernacle, feeling that the Streams of Life were flowing around that Temple Hill and through that little City, and through all the World.

And they shall flow—Glorious Streams of Life and Light and Love; Streams of Blessing never ceasing, which call for songs of loudest praise from every heart.

THE WEEK thus begun has been one of great blessing and of great labor in all Departments of Zion, and not least in the Office of the General Overseer.

WHEN WE reach the end of the week and begin to dictate these Editorial Notes to the various members of our staff, we wonder oftentimes that we have been enabled to do so many things for God.

But, aided by the large and splendid company of Officers, in Zion City especially, we are enabled to do, God working in us and through us, at Zion's Headquarters, those things which enable us to lay solidly, stone upon stone, the Foundations of the City of Zion.

TO RECALL even one-tenth of the details of the work of a single week would cover more than all of the pages of this paper.

But since it is our joy to endeavor to communicate to our friends in distant places, and to leave on record for the years and ages to come the facts connected with the foundation of this City of God, we must endeavor to tell something of the story in addition to the able "News from Zion City" which comes from the pen of our Associate Editor, and which has a constant place in this paper.

Why should the Wonders God hath wrought
Be lost in Silence and forgot?

WE ESPECIALLY desire to call attention in this connection to the article entitled, "The City of Zion: A Résumé," which appears on pages 66 to 69, and to the "News of Zion City," on page 64.

BUT EVEN these articles do not begin to give the details of the numerous matters which come up hourly for decision

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and of the important enterprises that are constantly being launched.

Nor would it be possible for us (and if it were possible it would not be wise) to tell all the business that is being transacted in all the four great Divisions of Zion's Work:

Ecclesiastical,
Educational,
Commercial, and
Political.

It is better to speak only of the work which is begun openly, and which is being carried on, or which has been completed.

---

WORK IN the Ecclesiastical Department includes not merely the Spiritual Teaching at Headquarters, and throughout every Branch of the Christian Catholic Church in Zion; but a multitude of details connected with the administration of the numerous Branches of the Christian Catholic Church in Zion in this American Continent and in all the other four Continents, and in many Islands of the Oceans.

---

AND NOT merely is this so, but the Planning, the Thinking out, the Praying to God for Guidance, and the Perception of that Guidance when it is received, by the spiritual senses; and then the embodiment of those Divine Directions in such a manner as will enable them to be understood and carried out by those to whom they are given.

All these things come under the head of the Ecclesiastical Department.

---

AND NOT only so, but constant Cries for Prayer from all around us, and from all parts of the world, by cablegrams, telegrams, telephones, letters and special messages.

All these are a part of the Ecclesiastical work of Zion.

---

AND NOT only so, but the Answering of numerous questions from members and officers of the Church, concerning many matters of conscience in connection with business, family, and public life; the Solutions of Difficulties and Perplexities; the "Hard Questions" in fact, which, as the Jewish proverb puts it, "Elijah is to answer when he comes."

All these are in the Ecclesiastical Department.

---

AND NOT only so, but the care for the numerous employees of Zion, and their direction, especially in spiritual matters, and the Preparation of the Restoration Messages from Zion.

All these, and scores of other matters, are in the Ecclesiastical Department.

---

AFTER PROVIDING fully, as we thought, and at considerable expense, ample accommodation for the very large number of children who had come to Zion City, we were suddenly confronted by Superintendent Sayrs, on the occasion of his making his weekly personal report, with the cry which we had not expected to hear again for some months, "We are crowded out, General Overseer, and must have more room for the children, who are flocking to Zion City, from all directions, with their parents."

---

WE ARE making arrangements for still extending the schools which are now held in a number of separate places in Shiloh Park, but the only accommodation that we can possibly make until the end of the school term will be to put the children in a portion of the Freight Shed—not at all a desirable place for teaching, with the whirl of traffic and the constant shunting of cars. But it is a simple fact that every building in Zion City is absolutely crowded to its utmost capacity, and as fast as the buildings are put up they are occupied.

The large and imposing Educational Buildings, which will accommodate 2400 pupils, at Enoch Avenue and Twenty-seventh, which are being built, are now about to go forward again—the needed structural iron work being put in place.

---

BUILDING IS progressing in every direction with a wonderful rapidity, and accommodations are being provided every week for large numbers of persons; and yet it seems when the week is closed as if there were more applications for even house shelter than can possibly be supplied.

---

IT HAS been painful for us to know that numbers of persons who are building on their lots in Zion City have been compelled to come out from Chicago, Waukegan, Kenosha, and other places, very early, and return by rail to these places, even as far as Milwaukee, at night, simply because there was no room for them "in the inn."

---

THIS LEADS us, therefore, to the announcement that we have begun operations in connection with the building of Elijah Hospice in Zion City, on Elijah Avenue and Twenty-sixth Street, and with the construction of a large Administration Building on the west side of Elijah Avenue, immediately opposite the new Hospice.

Excavations are being made on both sites, and foundations being laid, and the materials for the superstructures, in millions of feet of lumber, etc., are being gotten together.

---

THE LOWEST bid for the construction of the Elijah Hospice, received on April 30th, was close upon Seventy-two Thou-

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sand Dollars ($72,000), and with other work the cost would have reached nearly Eighty Thousand Dollars ($80,000).

The estimated expenditure on the Administration Building was about Twenty Thousand Dollars ($20,000).

We therefore found ourselves this week face to face with the problem of two buildings that would cost when completed, without furnishings, about One Hundred Thousand Dollars ($100,000).

AFTER MOST careful examination of the plans and specifications we saw that it would be impossible to reduce the accommodation which they provided for, and yet we were most indisposed to give to persons outside of Zion such large and remunerative contracts.

The matter was of the utmost importance, since the throng has only just set in, and, by the time that we have reached the Feast of Tabernacles, Zion City will be in great straits to accommodate the guests from distant places, who are writing, and almost demanding, that we shall provide something better than tents for their reception.

PRIVATE CONFERENCES with our principal officers, and especially with the Superintendent of Construction and the Architect, convinced us that if we could get the men of the building trades in Zion City to be of one mind, and many in Zion who live in other cities, that we ourselves could undertake these buildings.

ACCORDINGLY, LAST Wednesday night, at the large Weekly Assembly of Zion in Shiloh Tabernacle, we explained the situation and told the facts connected with the bids that we had received that day for these buildings.

WE THEN called upon contractors and all connected with the building trades to come to the help of Zion, even if they had to delay their buildings.

THE RESPONSE was magnificent.

Hundreds upon hundreds arose and declared that they would lay aside, if necessary, all work upon the buildings under construction, or as far as possible; and that they would concentrate upon the Great Elijah Hospice required for the accommodation of about one thousand of Zion's guests at one time, and upon the building for the Administration of Zion's affairs.

WE REJOICE in this spirit which is found throughout all the people and thank God for their unity of purpose and self-sacrificing zeal.

BUT IT is evident that hundreds of carpenters, bricklayers, masons, electricians, plumbers, tinners, plasterers and others connected with the building trades will be needed in Zion this spring and summer and fall.

Hence we call attention to the advertisement of the Superintendent of Construction on page 59, and hereby appeal to every Elder, Evangelist, Deacon and Deaconess in charge of the Branches of the Christian Catholic Church in Zion to make this appeal known to all members who are engaged in the building and constructive trades, in these Gatherings.

WE CANNOT promise to accommodate their wives and children immediately, but we can promise to give plenty of work and good wages, and at least good tent accommodations to all competent Christian workmen. We desire that this promise shall be immediately taken advantage of.

WE THINK there can be no danger whatever, if, instead of writing, these workmen will at once make their way to Zion City.

We humbly believe that it will pay them to do so, besides being of great benefit to Zion.

IT WOULD greatly rejoice our hearts if the response to this appeal should be so great as to enable the numerous Zion contractors to go on rapidly with the private buildings already begun in such large numbers, and with the large numbers of contracts which have just been entered into, and the still larger numbers that are pending.

WE ARE informed that the last brick has been laid in the construction of the Zion Lace Industries Factory, which now presents so beautiful and imposing an appearance; covering as it does nearly five acres, and having more than eight acres of floor space.

THE ARCHITECT for this building, Mr. Harvey G. Hays, in giving us his final report thereon, has made a number of very curious calculations as to the immense quantity of material employed in this building.

HE SAYS that more than three million (3,000,000) bricks have been used, and that these bricks, if they were put around Zion City, which is fourteen miles in circumference,

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would make a wall nearly six feet and eight inches high around the city.

HE ALSO says that the iron columns, if put end upon end, would go considerably more than a mile into the sky; and that if these columns, with the large quantity of I-beams, and other steel trusses, etc., were put together, they would make a column more than three miles high.

The building material, if put end upon end, would make a line along the shores of Lake Michigan (over 400 miles), and extend still further for sixty miles along the shores of Lake Superior.

This will give outside persons an idea of the magnitude of the First Complete Unit of our Zion Lace Industries.

We hope to multiply such Units until they have stretched to the shores of the Lake, nearly a mile distant.

IT IS our duty to record with pleasure the fact that the contractors, Messrs. T. A. McCall & Company, have fulfilled their contract, as far as we are now able to ascertain, in a very excellent manner, although the work has not yet been officially and finally accepted.

IT IS A still greater satisfaction to be able to record the fact that, although all their workmen, and those of the Structural Iron Companies that have worked in our Power House and Factories, have been Union men, there has not been the slightest trouble with them from the beginning to the end, and we have not had one single complaint concerning them, nor any word of dissatisfaction from them.

We say this in defiance of the fact that the Chicago Newspaper Press have told innumerable lies upon the subject.

The report of our Superintendent of Construction, Deacon Richard H. Harper, and Mr. Hays' official report, to which we have already referred, are our authorities, with the verbal confirmation of Messrs. McCall, and every one to whom we have spoken who has been engaged in the work.

THIS SPEAKS volumes for the power of Zion to carry out the complete prohibition of tobacco, alcohol, etc., even amongst workmen who are more or less accustomed to the use of those things.

FROM OUR many past experiences, we would have no fear whatever to employ Union workmen side by side with Zion workmen, in any part of Zion City.

If there are Christians who are still connected with these Unions who desire to come and work for us, we shall be glad to receive them, although they are not yet in Zion.

If they are content with their wages and with Zion's conditions, we shall not keep them back from work, if we are able to employ them, because they are Union men; even though we deprecate the affiliation of Christians with the Labor Unions as they are now conducted.

THE FOLLOWING article appears in the *Waukegan Sun* of May 1st:

DOWIE CALLS DOCTOR.

Dowie called for a physician yesterday. The General Overseer of Zion was not ill himself, but a disease was threatening some of his people and he preferred that the Health Department of the city should handle it. He did not care to risk the efficacy of the faith cure in dealing with smallpox.

"This is Dr. Speicher of Zion College," said a voice to Health Commissioner Reynolds over the telephone yesterday afternoon.

"Yes," said the Health Commissioner.

"There is a case of smallpox at 2815 State Street," said Dr. Speicher. "A man named Webb has it. I wish you would have him removed to the Isolation Hospital. There are a number of our people living in the neighborhood and we don't care to have them exposed to the disease."

An order was issued for the removal of the man if it were found that the diagnosis of Dr. Speicher was correct.

THIS HAS been copied by the Chicago *Chronicle* in the following form:

VACCINE SOUGHT BY DOWIE.

"ELIJAH" SENDS REPRESENTATIVE TO THE HEALTH DEPARTMENT FOR A DOCTOR.

Vaccination has won a victory in "Zion." Object lessons contained in the recent quarantine of the Dowieite "college" in Michigan Avenue bore their first fruit yesterday when Deacon Speicher, adjutant and chariot driver for "Elijah II," called upon the health officials for protection from a case of smallpox at 2815 State Street.

In this call for inoculation, officials of the health department discern the conversion of the Dowieites to a belief in science and materia medica. They predict that it will be only a short time before the doctrine of cure by prayer alone will be abandoned in the cases of smallpox and other contagious diseases, the supplication being supplemented by the ordinary precautions for the suppression of the malady.

The case to which Speicher called attention was that of G. F. Webb, colored, living at 2815 State street. For one or two days the man's body had been covered with suspicious looking sores, and reports that he was suffering with smallpox alarmed the neighborhood. A colony of Dowieites live in the vicinity.

IT HAS also been repeated by the Chicago *Record-Herald* in the following manner in its editorial columns:

Dowie is going to vaccinate his followers. This need not necessarily deprive him of their faith. He can tell them that he could heal them if he wanted to and then fall back on the argument of the man who could always stop drinking if he wanted to.

Every word of the above is an absolute lie as far as concerns our agreeing to the vaccination of any person whatever.

IT IS the duty of our Zion Health Officer in Chicago to report to the Chicago Board of Health every case of con-

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tagious disease, and it has been done for years in accordance with law.

The same thing is done by our Health Officer, Dr. Ward, in Zion City, who reports to Health Commissioner Dr. Speicher, should there be any case of contagious disease. In every case isolation is at once required, and is at once acceded to.

---

ZION BELIEVES in quarantine and in disinfection of premises, but not for one single moment in vaccination.

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IN THIS connection let us record that the Gathering in Zion City of the 250 quarantined, which we anticipated in our issue of last week, took place, and is referred to in the article entitled "News of Zion City."

Not one died of the four—or possibly six—who took smallpox. All are convalescent or discharged, with one exception. He took scarlet fever *in the Isolation Hospital;* was very sick; but is reported as having passed the crisis. For all this we glorify God.

---

ERE WE close, let us remind all whom these words shall reach before next Lord's Day, that our Last Communion for this season in Chicago will be held in the Chicago Auditorium tomorrow afternoon, May 4th, and that the beautiful Easter music, which would have been participated in by many who were quarantined, will be repeated, and that we shall speak, God willing, on "The River of God Is Full of Water."

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WE SHALL also ordain as an Elder, before the Communion, our venerable friend, George O. Barnes, of Claribel Island, Florida, who is now in our midst and who has been for some time a member of this Church.

This venerable "father" in Christ, now seventy-five years of age, possesses an astonishing mental and physical vigor, and will, we believe, in his last years be of great value to the Christian Catholic Church in Zion.

He is a man of apostolic mold, and has done much good in many parts of the world, especially in Australasia.

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ANOTHER ORDINATION which will take place on Lord's Day will be that of our distinguished Brother V. V. Barnes, who has become the Attorney of Zion City, the first Judge of Zion City Court of Arbitration, and the Solicitor General of Zion's Law Department.

Our brother is a very able man, and has held the office of County Court Judge in another State.

He is held in high honor by the leaders of the Prohibition Party, and was recently their candidate for Governor of the State of Illinois.

He has been for some time among us, and has been doing excellent work for God in his important position.

His wife, who is also an eminent Christian worker, especially in connection with Christian Temperance, will be ordained a Deaconess at the same time that our brother is ordained a Deacon.

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THERE MAY be some other ordinations, which we do not as yet feel at liberty to speak of, but the principal ordinations in the near future will be held on the first Lord's Day in June, that is, on June 1st, in Shiloh Tabernacle, Zion City, where we shall speak, God willing, during the months of June, July and August.

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UNLESS SOME unforseen events should take place, we shall, God willing, resume our Restoration Messages in the Chicago Auditorium on the first Lord's Day afternoon in September next, and continue them through the Fall and Winter until the last Lord's Day of May, 1903, when our contract for the use of the Auditorium expires.

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WE DESIRE to call the attention of all our readers to the very full announcement made on page 71 concerning the Large Buildings which we have hitherto occupied on Michigan Avenue as the Zion College and Divine Healing Home and as Zion Office Building.

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THEY WILL now be known as Zion Hospice No. 1 and Zion Hospice No. 2.

The full particulars and reasons for this change appear in the advertisement to which we have just called attention.

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WE DESIRE to say to our friends who have business in Chicago, from all parts of this and sometimes from other lands, that they will find excellent accommodations at these Zion Hospices, which will be conducted in a thoroughly careful and economical manner.

The buildings are in splendid condition, and are excellently suited for this purpose.

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AND NOW we ask once more the prayerful and kind consideration and coöperation of every true Christian who reads these words in the immensely important duties which God has imposed upon us here and elsewhere.

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BRETHREN, PRAY FOR US.

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WILL a man rob God? yet ye rob Me. But ye say, Wherein have we robbed Thee? In tithes and offerings. Ye are cursed with the curse; for ye rob Me, even this whole nation.—*Malachi 3:8, 9.*

GOD says that the earth and everything in it belong to Him—the silver and the gold and the cattle upon a thousand hills (1 Corinthians 10:26; Haggai 2:8).

He is constantly working in material things.

No one has so much business to attend to as our Heavenly Father.

The beautiful robe of green which clothes the earth must be woven by His fingers.

It is His touch that must awaken the life in the plants which blossom into flowers and grain and fruit.

His hands hold the "lines" which direct the myriads of worlds above us in their courses.

He is constantly at work, providing food for every living thing.

He also superintends this food in the wonderful processes of digestion and assimilation for renewing man's body moment by moment.

Moment by moment, He gives man the breath which he draws, and from Him, too, comes the life power which moves man's muscles and nerves, and enables him to think.

For in Him we live, and move, and have our being.

We could not draw our breath without the loving aid of our Heavenly Father.

In the great workshop of the world He has taken man into partnership with Him.

He is the Head of the entire business; but in order to develop man's powers He has made him His co-worker.

Man learns by doing.

God creates, man makes.

God has created the minerals and stored them away in the pockets of the earth to supply man with material for building and making many useful things.

Animals and plants furnish him with material for food and clothing.

God has hidden away great forces in nature to be discovered by man, as he is able to use them.

This world requires constant supervision, and God's eye never slumbers.

He watches the fall of a sparrow and sends rain upon the thirsty ground.

But vain, selfish man is apt to think that he runs the whole business himself, and to forget God.

With honest men it is always the custom in business to divide the proceeds among the partners according to some law.

And God's law says that one-tenth of all that a man gets belongs to Him, and that those who keep this for themselves rob God.

In addition to this He requires the people to give Him offerings.

Tithes and offerings are to be used for carrying on His work.

Those who rob God, He says, are cursed with a curse which they are sure to realize sometime.

The work of the Messenger of the Covenant is to bring the people back to obedience to this law that there may be meat in God's House and that He may open the windows of heaven and pour out a great blessing upon His people and upon the land.

Many have learned by experience that they are blessed in obeying this law.

Some have obeyed it all of their lives.

Others have not had their attention directed to it.

It is of great importance that all shall know what God says on this subject.

This Message goes forth from Zion to all the people.

Will you not help Zion Literature Mission to send it far and wide on the wings of the Little White Dove that all may know the law of God concerning tithes and offerings?

### Scotland is Listening to the Messenger of the Covenant.

KETTLE BRIDGE, KING'S KETTLE, FIFESHIRE, SCOTLAND, January 31, 1902.

DEAR GENERAL OVERSEER:—I was greatly benefited by your teaching in Edinburgh, and also through LEAVES OF HEALING. I was led to see I could not do with my body as I liked.

I had smoked for about twenty-eight years.

I had never been taught in the churches that it was a sin to smoke; but God opened my eyes to see it was sin; also that the selling of tobacco was sin, which we are very glad to give up.

It is about two years since LEAVES OF HEALING came to us. We have trusted God as our Healer ever since.

We eat no swine's flesh, nor do we sell any.

God has given us healing in answer to our prayers.

I am exposed on a van every day, and God has kept me.

I have been very much better this winter than formerly, and this winter is severe.

May God bless you and Overseer Jane Dowie, and spare you for many years, till Jesus comes.

Your Brother in Christ,

WILLIAM ROBERTSON.

### The Zion Roll is Flying Over Ireland.

A young man writes from Ireland:

I have been led to write to you to say that if you would send me any books, pamphlets, etc., from the Free Literature Mission in Zion I would faithfully distribute them, and do my best to advance the cause of God.

The country around here is mountainous for the most part. It is six miles to Cookstown. So I am sure there is much need of Zion literature around here.

I am lending the pamphlets which I received from Zion, and two young men have left secret societies because of them.

### Extracts From Letters.

H. C. Ulyate, from South Africa, writes:

How we do thank God for our General Overseer, and for the beautiful LEAVES OF HEALING, as one of our sisters here, always calls it.

Thank God for a doctrine that teaches us to be clean; to eat only clean things; to repent, to restore, etc.

We mean to stand for Zion.

God help us to resist unto death, if necessary.

We have a great deal of opposition here, but the more opposition we have, the stronger we seem to get.

A lady living in South Carolina, writes:

I took a little trip through the country with a lot of old LEAVES OF HEALING I had saved up.

I found many people glad to receive them.

They had never heard of Dr. Dowie and Zion before.

I organized a circulating library for Zion Literature in three towns.

Two fallen women were converted.

One has sent on her application for membership and has been accepted.

I was surprised to find a nest of Christian Scientists away out in the backwoods, twenty miles from the railway.

They had nearly broken up a little Methodist Church.

There were only four families left in it.

I spent a few days with the Christian Science people, and they seemed glad to see a better way.

The mother of the leading family subscribed for LEAVES OF HEALING.

I then visited the few Methodists left in the little church, and they, too, seemed glad to hear of the Lord's wonderful works in Zion.

When I told them that I had spent a part of two summers in Chicago, had been blessed myself, and had witnessed many healings, it was not hard for them to believe.

### Zion Literature Sent Out From a Free Distribution Fund Provided by Zion Guests and the Friends of Zion. Report for Week Ending April 26, 1902.

1472 Rolls to.....the Hotels of Europe
858 Rolls to.....the Hotels of United States
1210 Rolls to.....Various States of the Union
100 Rolls to.....Scotland
Number of rolls for the week.....4,640
Number of rolls reported to April 19, 1902.....[illegible]

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ZION'S PROTEST AGAINST THE DAMNING LIQUOR TRAFFIC.

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# ELIJAH'S RESTORATION MESSAGES OF PURITY, PEACE AND POWER



CHICAGO AUDITORIUM,
LORD'S DAY AFTERNOON,
April 27, 1902.

## The Power of the Word of God.

Reported by S. D. and E. W., and A. W. N.

No. 35.

ELIJAH the Tishbite wielded a sword of steel against the prophets of Baal after the glorious answer by fire on Mount Carmel.

At its keen point and under its sharp edge these vile deceivers of God's people fell and perished.

That was a mighty sword, and its work on that day caused a false system to fall—an evil dynasty to totter.

But Elijah the Restorer wields a mightier Sword.

Its point is keener.

Its two edges are sharper.

It cuts deeper.

Its strokes are more effectual.

They are felt around the world.

It is the Sword of the Spirit, which is the Word of God.

Elijah the Restorer, like Elijah the Tishbite, is wielding his Sword against the priests and prophets of Baal.

Baal worship is the deification of the lusts of the flesh.

The sword of steel wielded by Elijah the Tishbite only stayed, for a moment, as it were, the iniquity of that diabolical worship.

His sword of steel only caused to totter the throne of the wicked king Ahab and his filthy companion Jezebel.

The Sword of the Spirit, in the hands of Elijah the Restorer, is waging the final conflict against Baal worship, and it will pierce and hew until the monstrous thing is destroyed.

The Sword of the Spirit, in the hands of Elijah the Restorer, is causing the Thrones of Iniquity of the kingdoms of this world to totter; but it will not stop there.

It will continue its work until these accursed thrones have fallen, and "the kingdom of this world is become the Kingdom of our Lord and of His Christ."

The Thirty-fifth of Elijah's Restoration Messages of Purity, Peace and Power, delivered in the Chicago Auditorium on Lord's Day afternoon, April 27th, was the ninth Message of Power.

God's Messenger spoke of "the Power of the Word of God."

The Sword of the Spirit was in his hand.

Fearlessly and yet lovingly it was thrust in.

It was "living and active."

Soul and spirit, joints and marrow were divided asunder.

The thousands gathered in the Auditorium felt the power of that Word.

It not only laid bare their inmost hearts before their Maker, but before their own eyes.

More clearly than ever before, perhaps, they saw the terrible Baal-worshiping nature of the dominance of the flesh and the soul over the spirit.

Almost without exception they arose at the close of the address and most earnestly joined in repeating after God's Messenger a prayer for the Power of the Word of God to do its cleansing work in their hearts, vowing to God, by His help, to so live that the soul and the body should be guided, ruled and controlled by the spirit, so that the entire being might become pure and holy, a fit Habitation for God Himself.

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Chicago Auditorium, Lord's Day Afternoon, April 27, 1902.

The service was opened with the Processional, choir and officers singing, as they entered, the words:

Crown Him with many crowns,
The Lamb upon His throne;
Hark! how the heavenly anthem drowns
All music but its own;
Awake, my soul, and sing
Of Him who died for thee,
And hail Him as thy matchless King
Through all eternity.

Crown Him the Lord of Love;
Behold His hands and side,
Rich wounds, yet visible above
In beauty glorified;
No angel in the sky
Can fully bear that sight,
But downward bends his wondering eye
At mysteries so bright.

Crown Him the Lord of Peace,
Whose power a scepter sways
From pole to pole, that wars may cease,
And all be prayer and praise.
His reign shall know no end,
And round His pierced feet
Fair flow'rs of Paradise extend
Their fragrance ever sweet.

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Crown Him the Lord of Years,
The potentate of time,
Creator of the rolling spheres,
Ineffably sublime.
All hail, Redeemer, hail!
For Thou hast died for me;
Thy praise shall never, never fail
Throughout eternity.

The General Overseer, coming upon the platform at the close of the Processional, pronounced the

INVOCATION.

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

PRAISE.

The Choir and Congregation then joined in chanting the *Venite*, after which all joined in singing Hymn Number 291:

Holy, holy, holy is the Lord!
Sing, O ye people, gladly adore Him;
Let the mountains tremble at His Word.
Let the hills be joyful before Him;
Mighty in wisdom, boundless in mercy,
Great is Jehovah, King over all.

CHORUS:—Holy, holy, holy is the Lord,
Let the hills be joyful before Him.

RECITATION OF CREED.

The General Overseer then led the choir and congregation in the repetition of the Apostles' Creed:

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

READING OF GOD'S COMMANDMENTS.

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

I. Thou shalt have no other gods before Me.

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

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

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

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

VI. Thou shalt do no murder.

VII. Thou shalt not commit adultery.

VIII. Thou shalt not steal.

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

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

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

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

The Choir then chanted the *Te Deum*, with the beautiful Gregorian Chant.

READING OF THE HOLY SCRIPTURES.

The General Overseer read the first Psalm, and from the fourth chapter of Hebrews, closing with the prayer:

May God bless His Word.

Zion Choir chanted the *Gloria Patri*, after which all joined in singing Hymn Number 292.

The General Overseer then offered prayer.

PRAYER BY THE GENERAL OVERSEER.

Our Father who art in the heavens, we hallow Thy Name, and in the Name of Thy dear Son we come and say, Father, Thy Kingdom come; Father, let Thy will be done in us on earth as it is done in heaven.

Father in heaven, for Jesus' sake, by Thy Spirit's power, transform these wills of ours in this very hour that we may will to do Thy Will.

May that Kingdom which is Righteousness and Peace and Joy in the Holy Spirit come into our hearts to reign and rule within us, and go with us into every step of our daily lives.

Help us not to go anywhere, or to do anything that will violate the Law of God, the Love of God, or that will lead us away from the Light of God, or that will diminish the Life of God within us.

For Jesus' sake let Thy Kingdom come, and oh, o'er all this earth, let Thy will be done!

PRAYER FOR DOING GOD'S WILL.

Let self-will be banished, and let men know that the Will and Law of God are always best, and that "where God rules, man prospers."

For Jesus' sake, then, take away the ruling power of sin in every heart, and take away the ruling power of Satan, and Sin, and Disease, and the powers of Death and Hell in this sin-cursed and disease-smitten city, and State, and Nation, and World.

For Jesus' sake, help us to understand more firmly Thy purpose, and to do our part in carrying out that for which Thou didst send Thy Son, to destroy the works of the Devil, to do the work of God, to heal the sick, and to cleanse the sin-smitten heart, and the polluted being, and to make us clean every whit.

For Jesus' sake, help us to love Righteousness and hate Iniquity, to love Purity and hate Uncleanness, to love the Light and hate the Darkness.

Help us to have no fellowship with the "unfruitful works of darkness," with the lodges of darkness and their dark, hateful symbols of death.

PRAYER FOR DESTRUCTION OF WORKS OF DARKNESS.

O God, we thank Thee that Thy Gospel is a Gospel of Life, and Light, and Love, and Liberty.

Help us, we beseech Thee, to fight against the false teachings of death and darkness and bondage, with all kinds of accursed oaths and dark mutterings and silly secrets.

Help us to walk in the light as Thou art in the light, and not only to have no fellowship with, and not only to reprove the "unfruitful works of darkness," but, in the strength of God, to destroy them.

Give us grace today to understand more and more the Mighty Power of the Sword of the Spirit, which is the Word of God, and help us to speak regarding this as Thou shalt direct us.

PRAYER FOR THE HOLY CATHOLIC CHURCH.

Bless, we beseech Thee, the Holy Catholic Church throughout the world. (Amen.)

Bless every member of that Church, no matter in what apostate Roman, Greek, or Protestant denomination he may be.

Save the people, and destroy the organizations that keep them back from blessing. (Amen.)

Help us, we pray Thee, to realize that any organization, that any form of words, that any compact or association that keeps back the Power of God must be destroyed.

Help us to walk in the light, and in the good order of the Holy Gospel.

PRAYER FOR THOSE IN AUTHORITY.

Bless, we beseech Thee, this City, this State, and this Nation.

Grant unto the President at the head of the Administration that he and his associates shall do their part fully, as God-fearing men in the sight of God, and for the best interest of humanity, utterly regardless of party.

We pray Thee to bless the Legislature in all its branches in every State, and at the National Capital.

Take away the men who simply make the possession of power a means of promoting party.

O God, help them to realize that in this great land there should be one party, the party that seeks for Righteousness, and Purity, and Progress, and that hates and destroys everything evil.

Look upon the Judiciary, that third part of the great power of government.

Grant that the Bench may be kept pure, even down to its humblest members.

O God, save us, in the Bench, from the control of a set of godless villains in bar associations.

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God save the people, and let them elect Judges irrespective of the wire-pulling of ungodly lawyers.

O God, give us good men, good Judges, that are not elected by popular votes, but are appointed calmly by those upon whom the great responsibility of office devolves.

Father, grant us, we beseech Thee, a pure Judiciary in all its branches.

PRAYER FOR THE PRESS.

Look upon that fourth estate, which has fallen into such deep degradation, the Press.

In Thy mercy, clean out the villains who make the Press such a disgrace to the land.

Grant to us, O God, that the mighty power of the Press may be chained to the Chariot of God and Righteousness, and that all iniquity shall stop her mouth.

We beseech Thee, O Father in Heaven, to cause the people to seek for a pure Press; therefore let them be pure.

PRAYER FOR A CLEAN PEOPLE.

Destroy the intemperance, the filthiness, the alcoholic drinking, the poisoning of brain and body; the filthiness of nicotine-smoking, destroying life and making men unclean and disgusting; the filthiness of swine's flesh, creating scrofula, and tuberculosis, and trichinosis, and all the filthy, disgusting diseases which come from eating that scavenger of the land; and the filthy scavengers of the sea, the stinking, foul oysters.

God help the people to eat what is good, and not defile their bodies by debauchery in their lives, and by filthy thinking.

God save the people from their passions, and from the rule of their unclean bellies.

Save us, our God, every one of us, from the dominion of the flesh, and let the spirit prevail.

Purify our spirits.

In Reason, and Righteousness, and Purity of Life, help us to live and do right.

PRAYER FOR THE NATIONS AT WAR AND THEIR PEOPLE.

God, our Father, bless the wide world in all its darkness and sorrow.

Look upon the nations where a few clever aristocratic politicians have seized the reins of power, and armed the citizens in millions to murder each other in battle.

Scatter the wicked and bloody men who delight in war.

Grant, O God, Peace and Purity in the administration of public affairs throughout the world.

Oh, that Thy Kingdom might come.

Oh, that Thy Will might be done in the government of the nations.

Father in Heaven, help us as a people to do our work.

PRAYER FOR THE CHRISTIAN CATHOLIC CHURCH IN ZION.

Bless the Christian Catholic Church in Zion throughout the world. (Amen.)

Bless Zion City, where its headquarters are.

Bless the thousands who are gathering there now and making it their home.

Bless the schools and college that are rising there, and the industries that are there, and the people that have come there to plant homes where they can bring up their children in purity for God.

Bless Zion, therefore, everywhere today throughout America. (Amen.)

Bless Zion in Europe. (Amen.)

Bless Zion in Asia. (Amen.)

Bless Zion in Africa. (Amen.)

Bless Zion in Australasia. (Amen.)

Bless Zion in every Island of the Sea. (Amen.)

Bless us here today.

Bless the Little White Dove that carries forth the Message in many lands and to many nations.

PRAYER FOR THE SICK AND SORROWING.

Be with us as we present to Thee the cries of the sorrowing and of the sick, and sinful, and weary, who are desiring to be set free from the burdens and oppressions of the Devil.

God help these people.

Help them to put away the things that hinder.

Help them to put away the poisons that Thou didst never prescribe, and grant to them to remember that Thy Word thirty-three centuries ago said: "I am the Lord that healeth Thee"; that Thy Word is true, and that Thou dost never change.

Jehovah, our Healer then, Thou art our Healer still, and Thou wilt be so forever.

Let men put their trust in Thee and do right.

Bless the sick.

Bless the sorrowing; the mothers who stand over the dying beds of sons and daughters, and the wives who are standing over dying husbands.

Bless the little babes who are being clasped to the mothers' breasts, but are getting colder as the chilly death clutches them in its cruel grasp.

O God, let them put the babies, as they did of old, into the arms of Jesus, the Christ, (Amen) the Son of God, who is "with us all the days, even unto the Consummation of the Age."

THANKSGIVING FOR ESCAPE FROM PESTILENCE.

We thank Thee today for the 250 and more who went into quarantine rather than be infected with the filthiness of vaccination.

We thank Thee for those who are now in Thy presence today, who have been in quarantine for thirty days.

We bless Thee for many blessings Thou didst give unto them during that period of isolation.

Bless the four or six, as it may be, who were infected with that disease that came into Zion College Home from the outside.

We thank Thee that they are nearly all well.

We pray Thee that none of them may die.

We hope that they will do right and be delivered.

Bless us, and give us grace to pray to Thee with one heart and voice in the words that our Lord Jesus Christ taught us when he said: "After this manner therefore pray ye."

(Choir and Congregation joined the General Overseer in chanting the Disciples' Prayer.)

The announcements were then made by Overseer Piper.

The General Overseer then said:

Next Lord's Day there will be an Ordination Service in this Auditorium, but the principal Ordination Service in the near future will be in Shiloh Tabernacle on June 1.

**There Will be a Special Excursion to Zion City on Friday, May 30th, Decoration Day.**

There will be a service in Shiloh Tabernacle on that day, and a discourse concerning those who gave their lives that the Nation might be preserved and the slaves set free.

I have something to say from a Theocratic point of view upon both these points.

There has been a great deal of flattery and foolish talk about the South.

The South will have to repent in dust and ashes before it will ever get the blessing of God upon it.

They must not only cease to be rebels in outward deeds, but they must cease to be rebels in their hearts—that is where rebellion is.

They must be loyal to the decision of the war and of the Legislature, and no longer cheat the black man out of his education and his franchise.

May God give us a National System of Education. (Amen.)

I will speak plain words on May 30th on that subject—plain words, loving words.

Men gave their lives, and bled and died for that which has been stolen away.

The services in this Auditorium will close with the service on Lord's Day, the 25th day of May, next month.

We shall resume them on the first Lord's Day in September, if we can arrange matters properly in connection with a continuance of our lease.

The arrangements have not been quite satisfactory.

We will have them satisfactory, and will have all the time we need for our services without any bother from anybody, or else we shall not continue them here after the last Lord's Day in May.

We hope that every one of the members of the Church, who can be here, will be here next Lord's Day at the Ordinance of the Lord's Supper.

It will be the last Communion Service before we leave this Auditorium for the summer, God willing.

**I Shall Speak in Shiloh Tabernacle in Zion City Throughout June, July and August.**

I may tell you that I have arranged with the Chicago & North-Western Railway Company to take the people out to Zion City *every Lord's Day during that period*, on through trains, for *twenty-five cents round trip ticket.* (Applause.)

I have the nickel which I said I would get, at last, for the round trip on the Lord's Day!

I have not gotten it on the other days yet, but I will get it.

The round trip fare is still thirty cents on other Excursion Days.

The same rate, by the way, obtains for children on the Lord's Day as on the days when the return fare is thirty cents: fifteen cents for children between five and twelve, and nothing for children below that.

I have a nice place for children out at Zion City.

When Shiloh Tabernacle was opened there were about two hundred babies there. They were altogether too many for me; so I instructed Superintendent of Construction Harper to erect me a "Baby House."

It is now nearly finished. It is beautifully situated in the midst of Shiloh Grove.

There we shall receive the babies and give checks to their mothers, so that they can call for them after the service.

All the "unclaimed blessings"—that is, the ladies that are not married—or as many of them as are necessary, will take care of the babies, and we hope that the bachelors will pay for the house.

The other day somebody called it "the General Overseer's Baby Cage."

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It is not a cage, except for these beautiful little beings that are more beautiful than all birds.

I trust that God will greatly bless the babies, and let their mothers have peace and attend the service.

I say this because mothers will be able to bring out their babies and know that they will be cared for in cradles and hammocks, and fed with milk, etc., and there will be nothing to pay.

May God bless the mothers and their babies.

The tithes and offerings were then received, and Zion's White-Robed Choir sang Stainer's stirring anthem, "Oh, Clap Your Hands!" with splendid harmony and expression.

## THE POWER OF THE WORD OF GOD.

### INVOCATION.

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

### TEXT.

In the fourth chapter of the Epistle to the Hebrews, and in the twelfth and thirteenth verses, will be found these words:

For 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. And there is no creature that is not manifest in His sight; but all things are naked and laid open before the eyes of Him with whom we have to do.

The word which is here translated "Word" is the Greek *logos* (λόγος), which is the same word used in the first chapter of John's Gospel to describe the Eternal, Pre-existent Son of God, who became incarnate, and was born at Bethlehem, Jesus, the Messiah, the Christ, the Anointed of God and the Savior of All Men. I desire to speak to you today concerning His Power, the Power of the Word of God.

Stronger than steel is the Sword of the Spirit.
Mightier than anger is Love, and subdueth.

I speak today concerning Him when He spoke the Word of God, of whom it is written:

In the beginning was the Word, and the Word was with God, and the Word was God. . . . All things were made by Him; and without Him was not anything made that hath been made. In Him was life; and the life was the light of men. And the light shineth in the darkness; and the darkness apprehended it not. . . . There was the true light, even the light which lighteth every man, coming into the world.

That man who long ago came from God, whose name was John, was not that Light, but yet bore witness of that Light.

I who stand before you today am not that Light, but I bear witness of that Light. Today, I say, that Jesus, the Christ, the Word of God is the Light of the World.

### The Light of the World Is Jesus, for He Is the Life of the World.

He is the *Logos*, the *Ratio*, the Source and Cause of all created things.

He, who is our Redeemer, is also our Creator.

Make no mistake, the Apostle is speaking of Jesus when he says, "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. And there is no creature that is not manifest in His sight: but all things are naked and laid open before the eyes of Him with whom we have to do."

We have to do with God in Christ.

We shall stand when earth and seas are fled before the Judgment Seat of Jesus the Christ, the Son of God.

The Lamb will sit upon the Throne, and the Christ, the rejected, the neglected, shamefully crucified and despised, will then be your Judge, for Him hath God the Father from all eternity made the Creator, the Redeemer and the Judge of men.

This also refers to the Word which comes from His lips, and which is inspired by His Spirit; for He Himself in the days of His flesh said,

The words that I say unto you I speak not from Myself: but the Father abiding in Me doeth His works.

The words that I have spoken unto you are Spirit, and are Life.

They never die. They never grow old.

### The Words of Jesus Are Never Out of Date.

The Words of Jesus Christ are always up to date.

The Words of Jesus Christ will fit this age and time just as well as any age or time.

It is you who are out of date who talk about the Words of Jesus Christ being out of date.

They may be out of keeping with your dirty, tobacco-soaked and alcohol-soaked bodies and filthy, gluttonous souls and unclean spirits.

They may be out of date with your filthy infidelity; for it is the fool who has said in his heart there is no God. "Corrupt are they; they have done abominable works."

There never was an infidel yet who was not, more or less, in heart a debauchee and oftentimes one in actual life.

How need they to care for the honor of woman who never regard the honor of God?

What need had they to mind whether a woman's heart was broken, when they cared not that the heart of the Eternal Father was grieved?

They cared nothing. "The Unjust Judge" who does not "fear God," has never really "regarded man," except when his eye was on the political crib at election time.

Infidels have trampled under feet the beloved Christ. It were little to trample a woman's heart and her blood under their filthy feet.

You incarnate devils who talk about there being no God: you are speaking an infidelity that proceeds from your own intemperance and impurity. That trinity of iniquity within you: Intemperance, Impurity and Infidelity is a trinity of Devilry.

The words of Jesus Christ are up to date.

### The Words of Jesus Are Full of Divine Energy.

They are living.

They are active. The word in Greek is the Greek word *energes* (ἐνεργής) and means "energetic."

The Word of God is living and energetic and sharper than any two-edged sword; keener than any Damascus blade, and piercing even to the dividing asunder of *psyche* and *pneuma*, the soul and the spirit, the animal life and the spiritual being, and dividing even the joints and marrow, and discerning of the thoughts and intents of the heart.

There is no corner into which you can creep where you can evade the penetrating Eye and Invincible Power of that Word.

There is no created being that is not open, laid open and naked before the eyes of Him with whom we have to do.

You may cover your diseases by silks and satins.

You may deck the breast that is a mass of cancer with a blaze of diamonds, but the Eye of God sees the disease, and sees below all physical diseases the filthy and diseased spirit.

First of all I desire to speak to you concerning Christ as

### The Living Christ.

He is not dead.

No Syrian tomb holds His dust;

He lives; He lives that made the world, that spread the flood; and the dark regions of the dead are ever before His eyes.

He lives, and because He lives, we live.

He speaks to us here today, as to John in that apocalyptic vision:

"I am the First and the Last, and the Living One; and I was dead, and behold, I am alive for evermore.

"I burst the bonds of death and broke the Gates asunder. I arose. I had the authority from the Father to lay down My life and I laid it down, and I took it up.

"I opened the Gates of Heaven to all believers and set the Gates of Hell open and preached after thousands of years to the spirits in prison that were damned, and that had been disobedient in the days of Noah.

"I led captivity captive and reascended into the heavens, and gave gifts to men.

"John, I am that very same Jesus.

"I lived. I live again. I was dead, but now I live for evermore.

"I have the keys of hell and of death. I open and no man shutteth. I shut and no man openeth."

That is the Living Christ. He is not dead.

His eyes flash, and from His mouth a sharp sword proceeds.

In His hand is the scepter of the world and of the universe, which will dash in pieces every kingdom and man that resists His will.

He is living and He is active—living and energetic.

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Those who think the Christ is dead are the very same people who tell you that the Devil is dead.

The Devil is not dead, and the Christ is not dead. He is very much alive, and He says it: "And I am alive for evermore."

Let me read to you the description of Him by John the Revelator in Revelation Chapter one, verses twelve to twenty:

And I turned to see the Voice which spake with me.
And having turned I saw seven golden candlesticks;
And in the midst of the candlesticks one like unto a son of man, clothed with a garment down to the foot, and girt about at the breasts with a golden girdle.
And His head and His hair were white as white wool, white as snow;
And His eyes were as a flame of fire;
And His feet like unto burnished brass, as if it had been refined in a furnace;
And His Voice as the voice of many waters.
And He had in His right hand seven stars:
And out of His mouth proceeded a sharp two-edged sword:
And His countenance was as the sun shineth in his strength.
And when I saw Him, I fell at His feet as one dead.
And He laid His right hand upon me, saying, Fear not;
I am the first and the last, and the Living One;
And I was dead, and behold, I am alive for evermore, and I have the keys of death and of Hades.
Write therefore the things which thou sawest, and the things which are, and the things which shall come to pass hereafter;
The mystery of the seven stars which thou sawest in My right hand, and the seven golden candlesticks.
The seven stars are the angels of the seven churches:
And the seven candlesticks are seven churches.

I speak to you concerning Him who has never left us; who, when He spoke to His disciples just before that cloud received Him out of their sight, said, "Lo, I am with you All the Days, even unto the Consummation of the Age."

**Jesus Is With Us All the Days.**

Jesus, Jesus, Thou art with us now!

O Jesus, make Thyself to me
A living, bright reality,
More present to faith's vision keen
Than any earthly object seen;
More dear, more intimately nigh
Than even the dearest earthly tie.

Jesus, Jesus, we dare not think Thee absent;
Thou art with us every day and all the way.
Thou wilt never leave us.
Thou hast never forsaken us.
In Spirit and in Power Thou hast been with us every hour, and Thou art with us now.

**Every Heart In This Place Is Open and Naked Before His Eye.**

He sees the adulterer and the adulteress.
He sees the thief.
He sees the false swearer.
He sees those today whose hearts are stained by the blood of murder.
He makes no mistake.
You may think that you have concealed yourself from all, because you have gone unwhipped of man's justice, but today your hearts are naked and laid open.
If you do not make your peace with God through Him whose eye of stern justice—and of kindest love, too—is looking into your hearts, you will perish in your sin.
I speak of Him now as Living.
I speak of Him as Active.

**Jesus Christ Is Active In His Own World.**

Multitudes of people talk as if God had left His own world; as if the Creator of everything that we see, and every good thing that we receive, had set it all going, and then gone off and left it to man's foul imaginations, and to the Devil, to run it without His having anything to do with it.

You are quite angry and very much disgusted to be told that the God that made this world, and the Christ that redeemed this world, has some interest in it.

He is coming to take possession finally of His own property, and you have only a short lease, you are only a tenant at His will.

You had a notion that it was all yours and all man's, and belonged to whoever could grab it and bring it under man's law in some kind of a way and possess it.

While there was a God in some far off place in the heavens and sky, you had never seen Him, and had never had anything to do with Him; in short, you would rather not have anything to do with Him.

I am speaking the Message of God.

Christ is Living. Beware, ye who have counted Him dead!

He is active. You thought He was asleep.

His Word is sharper than any two-edged sword, and you think it does not matter much about what His Word is.

His Law is not very much to be considered, you think.

**God Sometimes Suspends Sentence Upon Evildoers.**

You knew that He had said these things, but you know you did not think that He would do them.

Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil.

These are the words of the teacher, Koheleth the Preacher, in Ecclesiastes.

God sometimes suspends the execution of His own sentence against you adulterers; against you thieves; against you murderers; against you liars; against you who are engaging in traffics that are stained with blood.

Do you think that you can sell Liquid Fire and Distilled Damnation and not be damned?

Do you think that you can sell that which intoxicates, fills men with madness and causes them to commit crimes, and covers a woman with shame, and lands her in hell, and you have nothing to do with it?

Your hands are covered with the blood of every drunken suicide!

You will have to give an account in the Day of Judgment for every harlot which your drink has made.

Do you think that you can escape?

Not unless you do right.

Not unless you forsake your sins.

Not unless you do that which is the only thing that God will take from you, Repentance and Fruits meet for Repentance.

Christ is Living.

Christ is Active.

Christ's Word is sharper than any two-edged sword. It is piercing the false mixture, that heathen philosophers and apostate preachers have made, that the soul and spirit are one.

They are not.

**The Word of Christ Divides Soul and Spirit.**

The soul, *psyche* (Greek ψυχή), is only the Animal Life.

The spirit, *pneuma* (Greek πνεῦμα), is the Spiritual Being that is the Offspring of God.

The animal life is simply a procession of generation after generation, by mere animal procreation.

The soul of a man, the soul of a beast, and the soul of Christ Himself, died, but the spirit never dies.

Souls die. "The soul that sinneth, it shall die."

Every man dies who sins.

Even the Christ, who died for sinners, "poured out His soul unto death."

He, Himself, said, "My soul is exceeding sorrowful, even unto death."

The spirit never dies.

You have confounded soul and spirit.

You have confounded the merely intellectual and animal being, and mere powers of reflection and thinking, with an immortal spirit.

An immortal spirit exists independent of brain; independent of body.

**Soul and Spirit Have to be Divided.**

Let me divide them now.

Keep clearly in mind that you have two kinds of life in you.

The animal has only one kind of life; it is *psyche* (ψυχή) the animal life.

Man has two kinds of life. He has the *pneuma* (πνεῦμα) as well as the *psyche*. He has the spirit as well as the soul.

He has that which no animal has.

Do not teach or think that the animal is endowed with it.

I am always angry, right down to the tips of my toes, when I see people in any way imputing a spiritual and moral nature to dogs, or horses, or cats, or anything else, as if they were responsible and spiritual beings. They are not.

**Animals Are Not Morally and Spiritually Responsible Beings.**

Animals are brutes, belonging to the earth, earthy, and viewing them from the standpoint of Christian morality, all

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animals are essentially immoral, indulging in absolutely promiscuous intercourse. It is their nature. It is also the nature of all birds, fish and plants. Never argue from lower forms of nature than man in teaching the laws of procreation to children, or they will be taught promiscuous intercourse, as the heathen are, and fall into the deepest depths of vice.

However intelligent animals may be, and however often we may be tempted to say that there are a great many dogs that are much more respectable than a good many men or women; however we are tempted to say sometimes that dogs behave themselves better than human beings, it is not a fact that a man and a dog can be put upon the same level.

A dog has a soul and a body, but a man has a spirit and a soul and a body. Man is made in God's Likeness, and He is a Trinity. Animals are a Duality, and nothing more, so far as is now revealed.

The Word of God, which is living and active, and which pierces with the Sword of the Spirit, sharper than any two-edged sword, divides these two kinds of life, and tells you that you are responsible, as a dog is not.

You are responsible for the kind of animal life you live; because you are a spiritual, reasonable, responsible being, whose life comes from God, the Father of Spirits.

God holds you responsible for the kind of life that you live in the flesh.

He holds you responsible if you let the flesh triumph over the spirit.

He bids you to keep under your body and bring it into subjection, else that body will triumph over the spirit.

He says to you, that if you will allow your spirit to be the slave of an unclean, hellish passion, that He will judge and damn you for it; that you shall not enter into heaven, no matter what that passion may be, whether it be the lust of wine or the lust of woman, or any filthy lust of the flesh of any kind.

It is a damning thing for you to allow it to rule you.

You must be superior to your soul and body.

You must let your spirit be purified, and cleansed, and revived, and regenerated, and quickened by the Christ of God, in whom is Life.

Therefore, my text goes on to say that, "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."

### The Effect of the Word on Joints and Marrow.

Do you think that your joints and marrow are of no account to God?

You are his children.

Your joints may be stiffened with rheumatism.

Your marrow may be diseased.

Your backbone may be flabby.

Paralysis may strike you.

Look at the misery of a man whose joints and marrow are all diseased, and who is a poor miserable creature, with life but no power to use it, and scarce power to talk, sometimes.

God's Word has power to pierce joints and marrow and make the man whole and well.

### A Pitiable Case, the Result of Nicotine Poisoning.

I saw the other day a man blind, deaf and dumb, unable to walk, or talk, scarce able to think.

There he was, the joints, the marrow all diseased because he had sinned. How?

All he had ever done to bring upon himself that calamity was to be a first-class smoker. That was all. He was neither a drunkard, thief, gambler, adulterer, or liar, as men reckon. He was only a "Stink-pot." He smoked morning, noon and night.

He stunk the whole house.

He stunk his office, and last of all, when he had stunk his own body full of the nicotine poison he said one night, "Who put out these lights?"

"Why," they said, "the lights are burning."

He said: "They are not. I am writing. Somebody has put out the light in this room," and he was very angry.

But the lights were all burning, they told him, and they proved it to him as he passed his finger through the burning gas flame.

Then he cried: "My God, I am blind!"

In the next moment he fell to the ground, for he was paralyzed, and he found afterward that he could not speak.

He was dumb. Now he can scarcely tell what he wants, only by endeavoring to write it, with a little power left him in one hand.

Dumb, deaf, almost blind, joints and marrow are all dried up.

He thought it was fine fun to smoke, and thought it made him think.

He sneered at me; but he stopped mocking Dowie or Elijah, and Elijah's God, when the lights went out that night. He has never sneered at anybody since that time. Now he is seeking "with tears" for the Place of Repentance, Faith and Obedience. He is seeking Salvation and Healing; but he has not found the Place, for he has not sought God with all his heart.

The Word of God is quick, living, active, and discerns the thoughts and intents of the heart, and makes it plain to you that the joints and marrow of your being are in the condition that they are today through your sin.

### The Terrible Effect of Sin.

Vast multitudes have no use of their joints. They have no marrow in their bones. They are poor, useless creatures, even while they live, dried up, half alive, without any real life or light in their brains, and altogether destitute of spiritual vigor.

God is speaking.

You had better be still, God is speaking.

He is speaking to you boys who smoke, and chew, and drink, and stink, and lie, and hate to think. He is after you.

You can go out from this Auditorium mocking at Him, but He is after you.

He is after you, and His Word is Living, and it is Active, and it is sharper than any two-edged sword.

There is no creature—do you hear that? no creature—men! women! do you hear it?—no creature that is not manifest in His sight.

### We Are All Naked and Open to God's Sight.

You think you can do as you like, but you cannot. You are open to His sight.

Your eyes may be shut, and you may act like an ostrich. You know how an ostrich does when it is hunted.

When an ostrich is hunted, if it were to go in a straight line, it could outrun its pursuers; but an ostrich gets afraid just like some of you here who are getting afraid now.

Instead of making a straight line, and doing what God wants you to do—make a straight line—you, like the ostrich, run around and around in a circle.

The hunter can easily cut off the mad flight of the ostrich; for he has only to ride across the circle, and he will meet it somewhere.

When the ostrich suddenly finds that the hunter is near it, it dashes off again, and makes another circle.

Then it is cut off again.

When it gets in a real close place, and sees it is going to be caught, it puts its head into the sand, or a bush, and says, "Now I am safe. I do not see the hunter, and therefore the hunter does not see me." (Laughter.)

### You Cannot Hide From the Word of God by Shutting Your Eyes.

Now, that is the way with a great many people who say, "Now, I am going to get away from Dowie. I will not listen any more. He was at me and nearly caught me, but I am off."

You are not off; my Message will go after you.

You may go around and around in circles, but you will find that sticking your head in the sand or in the bush will not save you.

There is no creature that is not manifest in His sight.

How delightful a thought that is for us, who love Him, to think that we are not too small, and we are not hidden from His sight!

How delightful a thought that is to His children to know that the eye of God sees us, and that we are not so infinitely little but that He cares for us.

God cares for the microscopic creature which lives in the bottom of the ocean in a shell so small that you cannot see any beauty in it other than in a grain of sand; but when you have put it under the microscope it becomes a beautiful palace.

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The God who made the heavens made that microscopic house for a microscopically small animal.

The same God reaches down to poor miserable men and women who cry to Him "out of the depths" of the ocean of sin, shame, sickness and sorrow.

**There Is None of You, no Matter How You Have Sinned, Whom God Does Not Love.**

He knows you so perfectly that you never can deceive Him; that there is not a moment in all of your life, in all your past, and all your present, that he does not see.

Every thought lies unfolded to His sight.

There is no night that can hide you.

The darkness cannot cover you, and none of the past can ever be blotted out until you have repented of it and have done right and been forgiven.

Today the Christ stands pleading with you.

He says, "I see you, I know you; you cannot escape Me; you ought not to seek to run away from Me: for I love you, and My search for you is because I made you, because I formed you, and because I want to save you.

"The care that I take, and the interest that I take in you today is because I am pleading for that King, Creator, and Redeemer, and Judge, the Word of God."

Listen again to the words of John the Revelator:

And I saw the heaven opened;
And behold, a white horse, and He that sat thereon, called Faithful and True;
And in righteousness He doth judge and make war.
And His eyes are a flame of fire, and upon His head are many diadems;
And He hath a Name written, which no one knoweth but He Himself.
And He is arrayed in a garment sprinkled with blood and His Name is called The Word of God.
And the armies which are in heaven followed Him upon white horses, clothed in fine linen, white and pure.
And out of His mouth proceedeth a sharp sword, that with it He should smite the nations:
And He shall rule them with a rod of iron:
And He treadeth the winepress of the fierceness of the wrath of Almighty God.
And He hath on His garment and on His thigh a Name written, King of Kings and Lord of Lords.

All of you here today who are determined that you will do right, that you will follow the King of Kings, cost what it will, stand and tell God that. (Nearly all arose.)

Now pray, and ask God to help you to do right. Those who want to do wrong, sit still. The Devil knows you, and God sees you, you who are obstinate and will not do right.

Now pray. Every one do right.

PRAYER OF CONSECRATION.

My God and Father, in Jesus' Name I come to Thee. Take me as I am. Make me what I ought to be in spirit, in soul, in body. Give me power to do right, to forsake sin, to repent of sin, to restore what is not mine, to make every wrong right to the utmost extent of my power. For Jesus' sake, the Lamb of God, the Word of God, my Redeemer, my King, my Creator, who will come back to reign, prepare me for His coming. Cleanse my being in spirit, in soul, in body. Let His Word be in me. Make me to live. Make me active. Make me know how to use the Sword of the Spirit, not in anger but in love; to make plain the distinction between an animal life, and a spiritual life; to make plain the great fact that all things are open to the eyes of Him with whom we have to do. Oh, help us not to be afraid to have to do with our Father, our Saviour, our Comforter, but let us always want to do business with God, to be in communion with Thyself our Father, by Thy Spirit, for Jesus' sake. (*All repeat the prayer, clause by clause, after the General Overseer.*)

Now did you mean it?

Audience—"Yes."

General Overseer—And will you live it?

Audience—"Yes."

General Overseer—Well, then, may God bless you.

The Congregation then stood with bowed heads while the Recessional was sung, at the close of which the General Overseer pronounced the

BENEDICTION.

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

## ZION IN NEBRASKA.

Rev. Charles A. Hoy, Elder-in-Charge Christian Catholic Church in Falls City, Nebraska, will conduct Divine Services in the following places throughout Nebraska:

*In the Court House, Tecumseh, May 12th, at 8 P. M.*

Three services per day at each of the following places:

*Tobias, May 13th, 14th and 15th.*

*Alexandria, May 16th.*

*Hebron, May 17th, 18th, 19th and 20th.*

All desiring Baptism by Triune Immersion can meet the Elder at the above places.

Let all scattered members and friends aim to attend these services.

## GOOD WORKMEN OF THE CONSTRUCTIVE TRADES WANTED!

A Large Number of carpenters, masons, bricklayers, plumbers, electricians, painters and decorators, etc., WANTED IMMEDIATELY for the construction of a Hospice and Administration Building for Zion City. First-class Wages for First-class Workmen, and Good Wages for all employed. Apply personally, or Address R. H. HARPER,

Superintendent of Construction.

**LEAVES OF HEALING.**

Two Dollars will bring to you the weekly visits of the "Little White Dove" for a year; 75 cents will send it to a friend for thirteen weeks; $1.25 will send it for six months; $1.50 will send it to your minister, or to a Y. M. C. A., or to a Public Reading Room, for a whole year. We offer no premiums, except the premium of doing good. We receive no advertisements, and print no commercial lies or cheating enticements of unscrupulous thieves. LEAVES OF HEALING is Zion on wings, and we keep out everything that would detract the reader's mind from all except the Extension of the Kingdom of God, for which alone it exists. If we cannot send forth our Little White Dove without soiling its wings with the smoke of the factory and the dirt of the wrangling market place, or compelling it to utter the screaming cries of the business vultures in the ears of our readers, then we will keep our Dove at home.

**Mechanical Engineers.**

Zion professional mechanical engineers, open for employment in Zion City, are requested to call on or address R. W. Hargrave, Manager Zion City Power, Plumbing, Lighting and Heating Association. Those familiar with steam heating, and with some knowledge of and experience in electricity are especially desired.

## TRAIN SCHEDULE Between Zion City and Chicago

| NORTH BOUND To Zion City | | | SOUTH BOUND From Zion City | | | SUNDAYS North to Zion City | | |
|---|---|---|---|---|---|---|---|---|
| Leave | | Arrive | Leave | | Arrive | Leave | | Arrive |
| 7:00 a. m. | | 8:25 | 6:48 a. m. | T | 8:15 | 9:00 a. m. | T | 10:14 |
| 9:00 | T | 10:14 | 9:39 | T | 11:10 | 2:15 p. m. | | 4:04 |
| 11:30 | T | 12:39 | 11:44 | T | 1:15 | 5:00 | T | 6:59 |
| 2:00 p. m. | | 3:13 | 1:24 p. m. (Sat. | | | 8:00 | T | 9:14 |
| 3:00 | | 4:16 | only) | T | 4:00 | **South from Zion City** | | |
| 4:15 | | 5:30 | 2:29 | T | 4:00 | | | |
| 5:20 | T | 6:56 | 5:14 | | 6:45 | 8:19 a. m. | T | 9:45 |
| 8:00 | T | 9:14 | 7:59 | T | 9:30 | 11:44 | T | 1:15 |
| "T" signifies change Trains at Waukegan. | | | N. B. No Train South Saturdays at 2:29. | | | 5:14 p. m. | | 6:45 |
| | | | | | | 7:59 | T | 9:30 |

**SOUTH BOUND** Excursion Tickets for Sunday Auditorium Services for sale at Zion City Freight and Zion City Bank Building.

**NORTH BOUND** Tickets for lot seekers, sight-seers, home settlers, and workmen, not residents of Zion City, on sale at Zion Building, Chicago. Single and commutation Tickets sold at Depot.

To travel between Zion Building and C. & N.-W. Ry. Depot, Chicago, take South Side Elevated Road from Twelfth Street to Fifth Avenue and Randolph Street. A bus at Zion City meets all trains and can take passengers from Depot to any point about the City at reasonable rates.

**ZION CITY TRANSPORTATION BUREAU, of Zion City, Illinois,**

supervises the railway ticket, steamship, excursion, freight, express and transfer business of Zion and her people everywhere.

Direction as to railroad and steamship routes given, upon request.

DEACON DANIEL SLOAN,
*Superintendent Zion Transportation.*

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# NOTES OF THANKSGIVING TO ZION'S GOD

By DEACON O. L. SPRECHER, Private Secretary to the General Overseer

HE BROUGHT them out of darkness
And the shadow of death,
And brake their bands in sunder.—*Psalm 107:14.*

THE ever-living God is working through the ministry in Zion every day.

The people who sit in "darkness" and the "shadow of death" are beholding a great light. They are turning to God and seeking in faith for deliverance in spirit, soul, and body.

Elijah the Restorer faithfully proclaims the Covenants of God to the people. They listen, and large numbers determine to obey God and trust Him fully.

The bands of sin and disease are being broken, and multitudes of hearts thank God for the gracious deliverance which He gives from day to day.

What the ministry in the denominational churches has failed to do in many cases, in the way of convicting the ungodly and turning their hearts to their Heavenly Father, is being accomplished through the ministry in Zion.

A correspondent writing to Zion a few weeks ago, telling of wonderful blessing received by one in his community, wrote in the following words:

This proud spirited woman, who had attended several weeks' "revival" without being moved, was brought to tears, as Sister Olmstead and I each told her of how Zion's teaching had given us the deliverance from the power of the Devil. . . . By the death of her brother—Baptist theology telling her it was a love token from her God—she had nearly reached infidelity.

Almost every day brings us some words like the following, which tell how the ministry in the Christian Catholic Church is teaching the people and helping them to understand God's Word and His Will.

Mr. James Paulser, of Rochester, Wisconsin, says:

I was in the Methodist Church for six years, but I learned more in the Christian Catholic Church in Zion in three months than I did in the Methodist Church in six years.

In some cases, where persons have not immediately come out of the denominations and into the fellowship of the Christian Catholic Church in Zion, the "Highways to Zion" are getting into their hearts.

In the mail it is a very common thing to find letters like the following, which tell of blessings and healings received in the family, and of how gradually they are being drawn by the grace of God into fellowship with us:

**Little Girl Instantly Healed of Typhoid Fever.**

702 WASHINGTON STREET,
MICHIGAN CITY, INDIANA, April 4, 1902.

DEAR GENERAL OVERSEER:—I have intended writing you ever since January 15th, and have put it off from time to time until now.

You will find enclosed drafts amounting to $——, which I have sent you as a portion of our tithes for January and February, 1902.

We are not members of Zion, as you know, but if God is willing we will be some time.

About two years ago we asked for prayers for our little girl Hazel, who had fallen from a fence and cut a large gash in her forehead.

We took her to a doctor and had the wound sewed up.

About three or four days after she was taken with a high fever.

We called in the same doctor and he said that she had symptoms of typhoid fever, and wanted to leave medicine.

We told him no, that we did not believe in medicine.

After he had gone we telephoned to Zion for prayers, and after we did so she was healed almost instantly and called for something to eat.

The next day she was playing again.

We have never reported this healing to you and never made any offering for what God has done for us and the little one.

MR. AND MRS. ODELL

We follow these extracts and letters with many others telling of many remarkable answers to prayer in spiritual, physical, and even temporal matters.

Not an hour passes, seemingly, without prayer being answered for some one in some part of the earth, who has been taught through the ministry of Zion to pray the prayer of faith.

Oh, that men would praise the Lord for His goodness,
And for His wonderful works to the children of men!

**Baby Healed at Time of Prayer.**

535 SOUTH DIVISION STREET,
GRAND RAPIDS, MICHIGAN.

DEAR GENERAL OVERSEER:—I will take the liberty of saying that a few days ago I sent to Zion for prayer for the healing of our baby.

You got the letter in the morning. At a quarter to nine she was very bad.

At nine the healing came.

At ten o'clock she was well; praise God forever!

I have had numerous grand victories, but I get out of one thing into another.

The Devil shall not down me, for God is mighty and merciful.

I am yours in Jesus, D. T. HARRIS.

**Healed of Pneumonia at the Time of Prayer.**

COBB, WISCONSIN, April 16, 1902.

DEAR GENERAL OVERSEER:—I feel it my Christian duty, and also a pleasure, to write and let you know how God so wonderfully answered your prayers in my behalf.

I sent you a request on the 10th of February, and was healed at about the time you got my letter, of what seemed to be pneumonia.

I had been for two weeks praying for myself, and got rid of the fever; but the pain and soreness in my lungs remained.

I could neither eat nor sleep on account of coughing so badly, and my appetite was gone.

For two weeks and five days I spit blood.

On the 10th of April I sent you a request for prayer, and on the 11th I was healed of all pain, and worked all day.

I had been so bad that I could scarcely use my hands to eat my meals.

I thank you for your prayers, and praise God for His many blessings.

God has wonderfully blessed me in paying tithes.

Praise His Holy Name!

May God spare you and your dear wife many years to preach the Full Gospel, and may it spread all over the world, is my prayer.

(MRS.) WILLIAM CALLOW.

**Healed of Congestion of the Brain.**

FLANAGAN, ILLINOIS, March 15, 1902.

DEAR GENERAL OVERSEER:—We will refrain no longer from giving our testimony to the healing of our dear little Mabel.

On the 18th of February she took sick.

We at once sent for a doctor. He said she had grip.

We soon saw that he knew nothing of her case.

The pain was intense.

She would start to crying as regularly as the sun would go down, and keep it up from one to six hours at a time.

As she got no relief we sent for another doctor, Dr. Monroe, of Chenoa, Illinois, a specialist.

We then continued with one prescription after another, but to no avail.

We saw that our child was growing worse continually.

After our child had suffered for two and a half months, and we had asked God for relief, we began to realize that He would not bless medicines.

We then renounced all medical aid, and took the Lord Jesus as our "All and in All."

On Monday morning we sent a request, asking you to pray with us on Tuesday evening at nine o'clock.

After prayers on Tuesday night she went to sleep without her crying spell and slept all night, which she had not done three nights in all those two and a half months.

The healing of our child took place six years ago, and we are glad to testify to the glory of God that her healing was permanent, and there has been no return of the trouble all these six years.

As a family we have had many healings.

May God use this testimony for the blessing of other sick and weary ones who have suffered many things of many physicians.

Faithfully yours in Jesus,

MR. AND MRS. J. W. BAUGHMAN,
Panola, Illinois.

**God Quickly Answers Prayer for Healing.**

METHUEN, MASSACHUSETTS, April 14, 1902.

DEAR GENERAL OVERSEER:—I sent you a request for prayer some time ago.

You prayed for me and your prayer was wonderfully answered.

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I could have told the exact time you prayed although there was no stated time for prayer.

I am glad we have a great Physician who is able and willing to heal all our sicknesses.

I give God all the glory and thank you for your prayers.

Yours in Christ,

(MRS.) E. SAWYER.

**Healed by God's Power at the Time of Prayer.**

NILES, MICHIGAN, March 24, 1902.

DEAR GENERAL OVERSEER:—The request for prayer I sent you March 18th was answered in my behalf the morning you prayed for me.

I got up and went to work between eight and nine o'clock, and have been able to do my housework ever since.

I thank God for Zion teaching and the prayer you offered.

Your Sister in Christ,

(MRS.) AUGUSTA C. AMON.

**God Answers Elijah's Prayer for Rain.**

DANFORD, CALIFORNIA, March 23, 1902.

DEAR GENERAL OVERSEER:—Thanks be to the great God for the blessing and to you for the petition; for, following the request, we had a general downpour of over two inches of rain.

My prayers are with you in all your effort for good.

Truly yours, D. B. BRANCH.

**Rain in Texas in Answer to Elijah's Prayer.**

SAN ANTONIO, TEXAS, April 14, 1902.

BELOVED GENERAL OVERSEER:—I received your letter in answer to my own, in which I requested prayer for rain. You stated that you prayed April 1st, and would continue until prayer was answered.

Praise the Lord!

Each day since that date it surely looked like rain, but none fell to amount to anything until Saturday night, the 12th inst., when "the heavens gave rain," and on Sunday afternoon it came with greater abundance.

My heart is so full of thanksgiving to our Heavenly Father, that the Devil was beaten and victory after victory is Zion's.

We had started to our three o'clock services Sunday.

When near town, a downpour of rain came, followed by a cold north wind, which wet our garments and chilled us through and through.

We had a seven-mile drive back home before we got dry clothes.

I said, "I am not going to take cold, nor will any of you, if you will resist Satan aright and hold fast that which is good."

We arrived home very late, almost shivering with cold, still none of the family was at all ill.

I especially praise God for Zion teaching, which, for the first time, I heard one year ago today.

I praise God and thank you for praying for me, May 6, 1901, when I was so perfectly healed of that abdominal rupture, lung trouble, and other ailments.

I do love the Lord who has so wonderfully kept me in health since then, and without doubts and fears since I first had this teaching.

My greatest delight is in Zion Seventy work.

I am so happy in carrying this glorious Message.

I am asking for more time from my home duties and more wisdom and power for service.

Please remember San Antonio and pray that God will bless our dear Evangelist Samuel's faithful labor and give her wisdom in keeping the wolves from the sheep.

May God richly bless you and your dear family and all Zion everywhere, is my prayer.

Your Sister in Christ,

(MRS.) L. A. WILKINSON.

**Eyes Healed of Hyperopic Astigmatism.**

Mr. Clarence I. Mudgett, of Raton, North Mexico, writing under date of April 22, 1902, says:

DEAR GENERAL OVERSEER:—I feel that it is God's will to tell what the Lord has done for me lately. One year ago, the 16th of this month, I was called to Topeka, Kansas, for examination of vision and hearing, as the finishing up of an examination for a locomotive engineer.

The specialist, Dr. Magee, told me that I had passed a very poor examination on vision.

He said that my eyes were affected with hyperopic astigmatism, and that I had better look for another position, as my eyes would get worse.

He said that I would need to be reëxamined in one year.

I wrote to you and Elder Reed, who is now at Wichita, Kansas, to pray that my eyes might be made whole.

This was shortly after I got home from Topeka.

I also wrote to you and Elder Reed to pray again, shortly before I went to Topeka, the 17th of this month.

Dr. Minney, a partner of Dr. Magee, and Dr. Minney's son, examined me this time, and both pronounced my vision and hearing good all around, for which I give God all the praise and glory.

We cannot begin to tell half of what the good Lord has done for us.

We were blessed with an eleven-pound Zion boy the first of this month.

The mother was only sick twenty-five minutes.

We feel that we have a very great deal to be thankful for, and we do praise God that we ever found Christ as our Saviour, Healer, Cleanser, and Keeper. How we do praise God for Zion and for the teaching that the dear Father has enabled you to give us out of His Word.

May the good Lord guide, direct, protect, and keep you and yours and all Zion till Jesus comes, is our daily prayer.

**Cancer of the Face Healed in Answer to Prayer.**

BOXFORD, MISSOURI, April 1, 1902.

DEAR GENERAL OVERSEER:—Mrs. Smith wishes me to write a testimony regarding the healing of a place on the left side of her face, just below the eye, which a doctor told her six years ago was a cancer.

I saw the place, and believe it was a cancer.

I wrote to you to remember her in your prayers, without her knowing that I had done so, and the place is healed and not a red spot left, even where it had always been so red and angry looking. It had also a place like a thorn in the center of it, and a yellow matter oozed from it, which itched and burned till her eye would look red.

After I had written you to pray for her she came to see me and said, "Something has been done for me. Did you not write and ask Dr. Dowie to pray for me?"

I told her that I did.

She said, "I want to thank Dr. Dowie for his prayers." She gives God all the glory. Written by Mrs. Fred Lodge, for (MRS.) MARIA M. SMITH.

**Baby Healed of Pneumonia.**

OAK, NEBRASKA, March 18, 1902.

DEAR GENERAL OVERSEER:—I write to tell you of our victory over the Devil.

Our baby, Cecil, was sick with all the symptoms of pneumonia.

We prayed for him, but we did not get the victory.

We continued in prayer.

I said, "We shall have the victory"; but the Devil was not to give up so easily.

This was on the 2nd of March, and on the 3d we telegraphed to Elder Hoy, at Falls City, Nebraska.

He prayed at once, and then baby broke out in a perspiration, and in two days was as well as ever.

While we thank the Elder for his prayers, we give God all the praise, and thank Him that we can pray the prayer of faith.

May God bless you, and spare you for many years.

Your Sister in Christ, D. V. CRANDELL.

**God Delivers From Incipient Diphtheria.**

9213 ELLIS AVENUE,
CHICAGO, ILLINOIS, April 18, 1902.

DEAR GENERAL OVERSEER:—I feel it my duty to write to you about my late healing.

When I came home from school, Tuesday evening, April 15th, my head ached, I had a very high fever, and my tonsils were badly swollen.

Wednesday morning when I tried to get up I felt very weak, so I stayed in bed all day.

When I raised myself I would get dizzy.

My tonsils were swollen so that I could hardly swallow.

Later, during the day, I observed three quite large, white spots on each tonsil. My fever was still high and I was very sick.

Wednesday evening, mama, papa, and I united in prayer and asked God to forgive my sins and heal me.

I thank the Lord that when I arose Thursday morning the fever had very nearly left and I felt some better, but my throat was very sore.

Mamma and papa said I was very near having diphtheria, but we did not fear, as our trust was in God our Father.

I stayed up all Thursday and felt quite well.

I sent a request to Overseer Piper, Thursday noon, and received great blessing from doing so.

Thursday evening we united in prayer again. When I awoke Friday morning, I was healed. Praise be His Name!

We cannot thank the Lord too much for His cleansing, healing, and keeping power.

We thank dear Overseer Piper for his prayers, and we thank you for giving us this wonderful truth, this true and blessed teaching.

We are praying to God, daily, to spare you and Overseer Jane Dowie to the world many years yet to come. I remain,

Your Sister in Christ,

WILLIAMINE LARSON.

**Healed of Varicose Veins.**

6413 INGLESIDE AVENUE,
CHICAGO, ILLINOIS.

DEAR GENERAL OVERSEER:—I am thankful to God for the privilege of giving my testimony to His healing power.

Have had a severe attack of varicose veins, and feel today that I am entirely well.

I am thankful for your prayers, and also for Elder Mercer's.

Please accept enclosed amount as an offering.

Your Sister in Christ,

(MRS.) CAROLINE EMMEL.

Wherein few, that is, eight souls, were saved through waters: which also after a true likeness doth now save you, even Baptism, not the putting away of the filth of the flesh, but the interrogation of a good conscience toward God, through the resurrection of Jesus Christ.—*1 Peter 3:20, 21.*

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# Zion's Seventies




A. F. LEE, SUPERINTENDENT.

AND THE Kingdom and the dominion, and the greatness of the Kingdoms under the whole heaven, shall be given to the people of the saints of the Most High: His Kingdom is an Everlasting Kingdom, and all dominions shall serve and obey Him.—*Daniel 7:27.*

SUCH is the declaration of Jehovah, by the mouth of the Prophet Daniel.

Again He says, by the same Prophet:

And all the inhabitants of the earth are reputed as nothing: and He doeth according to His will in the army of heaven, and among the inhabitants of the earth: and none can stay His hand, or say unto Him, What doest Thou?—*Daniel 4:35.*

The Kingdom of God must fill the whole earth.

None can prevent it, for the Lord God Jehovah hath declared it.

Over two thousand five hundred years have now passed since the Prophet Daniel gave utterance to the words quoted above, and since that time, as was anticipated by the Apostle Peter, "In the last days mockers shall come with mockery, walking after their own lusts, and saying, Where is the promise of His coming? for, from the day that the fathers fell asleep, all things continue as they were from the beginning of the creation."

"But," he adds, "Forget not this one thing, beloved, that one day is with the Lord as a thousand years, and a thousand years as one day. The Lord is not slack concerning His promise, as some count slackness; but is longsuffering to youward, not wishing that any should perish, but that all should come to repentance."

The same Gospel of the Kingdom which was begun to be preached by John the Baptist in the wilderness, saying: "Repent ye, for the Kingdom of heaven is at hand," and which Jesus Christ Himself preached and commanded His disciples to go and preach, is in these latter days being preached by God's prophet, Elijah the Restorer, calling men to repentance, and laying bare every form of evil in order that the Kingdom may be prepared for the King whose coming draweth near.

To this end Zion Seventies are going forth into all parts of the world with the Restoration Messages. Quietly they go from house to house, this great and growing army of the King, not as the armies of the world, with blare of trumpets and clanking of side arms and heavy artillery, with bloodshed and carnage following in their train.

Theirs is a fight of faith, and their weapon the Sword of the Spirit, which is the Word of God, but which "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."

Zion Seventies go with the Message of Peace to all who will hear and obey, but they carry a Message of authority which causes the sinful and disobedient to tremble.

They carry a Message to the Nations which declares that that Nation which will not reverence and obey God shall be destroyed.

They carry a Message to every individual which declares that every one who will not repent of sin and obey God shall perish.

Already the earth has been made to feel the vibrations of the martial tread of this gathering host as it has gone forth to do service for its King.

Their numbers are yet small compared with what we may expect to see in the field a few years from this time.

Many and encouraging are the reports that continue to come to us from various points in the battlefield, some telling of great difficulties that have had to be overcome in order to erect the Standard of the King.

Below we give a brief extract from a report received from one of Zion Seventies, who is a farmer, telling of the work done in a farming community in the state of Ohio:

**Zion Seventy District of Fifteen to Twenty Miles.**

I aim to spend one day of each week selling LEAVES OF HEALING.

Twice I have driven out fifteen to twenty miles and worked back the next day.

Where I could not sell, I gave back numbers of the LEAVES, in order to sow the seed.

P. R. MENTZER.

Another letter from one of Zion Seventies in the State of Wyoming tells of how she did

**Zion Seventy Work on Horseback.**

In less than a year my family and myself have distributed between six and seven hundred copies of LEAVES OF HEALING, saying nothing about the Tracts and Messages.

We have paid for two copies of LEAVES OF HEALING to be sent each week to the public reading room.

Also two copies to go to Fort McKinzy to the soldier boys, each week.

We are also helping in the Free Literature Mission, besides taking fifteen copies of the LEAVES each week for our Seventy work.

I wish we could help more.

For five weeks we had to go the distance of twelve miles over our district on horseback.

We tied LEAVES OF HEALING on the back of the saddle in order to take it.

The roads were very muddy, but, praise be unto God, for to Him all praise is due.

Pray for us that we may be more faithful.

Your Sister in Christ,

(MRS.) H. M. MCCULLOCH.

**Zion Seventy Work in Webster City, Iowa.**

The following is an extract from a letter from one of Zion's many faithful Seventies in the State of Iowa:

DEAR BROTHER IN CHRIST:—A long time has elapsed since we reported what Zion Seventy work is being done in our city.

Perhaps you think silence means sleep, but we are not asleep.

Ever since I went for the first time in our city (having gone twice while in Chicago before this), in October, I have not missed a Saturday night, except when very stormy or I could not with discretion go out.

We have been out some very cold and stormy evenings during the winter.

We have seen some results of our efforts.

We have the unmistakable assurance that God used us to some with whom we talked.

Several young men have attended our Gatherings through our invitations, and, although we sometimes feel a little discouraged at meeting so much prejudice, yet when we pick up the LEAVES and read of the results others have, and the way God blesses the dear Little White Dove, we are stimulated again to sow the seed and

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withhold not our hand, realizing that this Gospel is the Power of God unto Salvation, and that it sometimes takes months of continuous, earnest effort to break the barriers of prejudice and let the light stream into darkened minds and hearts.

I believe those isolated in various small Gatherings really have more to contend with than those stationed at Headquarters, who have the strength of numbers.

It is so much easier to move forward in company than to uphold the banner with only a small handful.

Just here I was interrupted by the coming of a little girl to get the last copy of LEAVES OF HEALING for her papa to read, to whom the LEAVES was the convicter of the filthiness of the use of tobacco, and who, two weeks ago today, while reading LEAVES, gave to his little son his pipe to burn. Then he said, "Take this tobacco, too, and burn it, as I never want it again."

Thanks to our God, the nickel that used to go for tobacco now goes for the LEAVES.

This is a wonderful family in many respects, and will soon be in Zion, we believe.

They have requested prayer that they may sell out here and move to Zion City, to there bring up their children amid a pure atmosphere.

The wife has gone today to carry the good news to her parents and brother who is sick in another town.

Please do not forget to pray for us in the out-stations, as we earnestly and in the strength of the Lord go out to the Devil's strongholds with this Message from God's Messenger in Zion.

We believe, with all our hearts, that God has raised him up in this eleventh hour of this Dispensation, to prepare for the coming of our King to reign, and that He is indeed coming soon.

This thought inspires us to activity in extending the news which has brought to us joy and the "Peace which passeth understanding."

Praying for you in your work for our Master,

Yours for Jesus,

(MRS.) ETTA HESLOP.

### Zion Seventy Work in Tyrone, Pennsylvania.

We quote from a letter recently received from one of the many faithful Zion Seventies in Pennsylvania:

DEAR BROTHER:—Galatians 6:9 is still a very precious promise to us.

We still have the meetings on Sunday at half past three, and on Friday evening, as begun last October.

Sometimes we have been cast down, but never forsaken.

Sometimes we felt discouraged at the slow progress we were making.

Zion's motto for this year, "Thy God Reigneth," has been very encouraging, and I am making Ecclesiastes 11:6 my motto.

Surely the joy, gladness and witnessing of the Spirit I have had with my spirit is blessed.

We are—that is, my husband and our little Margaret, aged thirteen, who is a member of the Christian Catholic Church in Zion—selling fifteen copies of the LEAVES every week, and expect to increase the number in the near future.

I wish time and space would not prohibit my writing you of many interesting details of Zion's onward movement with us. Pray that we may have more Divine courage and wisdom.

Pray for us, as a family, and especially pray for me in my home.

God bless you and Zion Seventies, especially Zion Saloon Seventies.

Your Sister in Christ, (MRS.) M. LORD.

### Zion Seventy Work in Spokane, Washington.

The twelve faithful Zion Seventy workers in the above named place report for the month of March, one thousand two hundred and ten calls made, one thousand four hundred and fifty Messages given away, five hundred and forty-six copies of LEAVES OF HEALING sold.

Excellent reports have also come to us from Vancouver and Victoria, British Columbia, Portland, Oregon, and Seattle and Tacoma, Washington.

In these seaport towns LEAVES OF HEALING has been given away on shipboard in large quantities.

Thus the Message of Zion is being carried to lands far across the seas.

May God graciously bless the seed which has been so faithfully sown by these faithful workers, and by His Holy Spirit lead thousands more to take up this work of spreading the Gospel among the millions who are now lying in darkness and sin.


# Zion's Onward Movement

SUNDAY SERVICES IN THE CHICAGO AUDITORIUM



THE REV. JOHN ALEX.

# DOWIE

General Overseer of the Christian Catholic Church in Zion

*Will Continue*

Restoration Messages of Purity, Peace, and Power

*In the*

## Chicago Auditorium

Lord's Day Afternoon

May 4, 1902

*At 3:00 o'clock.*

*Doors Open at 2:30.*

Subject of 36th Restoration Message:

"THE RIVER OF GOD IS FULL OF WATER."

Grand Processional of Five Hundred of Zion Robed Officers and Zion White-Robed Choir

Services held regularly every Lord's Day at 11:00 a. m. and 7:30 p. m. at South Side Zion Tabernacle, 6426-6434 Wentworth Avenue, and in all Zion Tabernacles.

All Welcome. All Seats Free. Freewill Offering.

CHRIST IS ALL AND IN ALL




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# NEWS OF ZION CITY

ON SATURDAY, April 26, 1902, the General Overseer and Overseer Jane Dowie entertained most delightfully, at Edina Hospice, the 250 and more students and faculty of Zion College, officers in the Christian Catholic Church in Zion, and guests, who had been for thirty days quarantined in Zion College and Divine Healing Home. A special excursion train for the accommodation of these guests left the Chicago & North-Western Station at ten minutes after nine o'clock that morning.

It was indeed a most joyous party that gathered in the cars of this train, although the clouds hung low outside and a high wind blew fitful volleys of raindrops against the windows.

Although the thirty days in quarantine had been happily and joyously spent, although there had been much spiritual blessing, yet it was inevitable that in the increasing warmth and brightness of the spring the four walls should somewhat oppress.

Hence it was good to be free once more, to greet friends from whom they had been separated, and especially to look into the beloved face and feel the warm, loving hand-clasp of the General Overseer.

It was a joy to see Zion City again, beautiful even in the gloom and rain, and to note the great progress which had been made since their last visit there.

The General Overseer, who had come into Chicago on Friday evening to finish his work on LEAVES OF HEALING, although he had worked at this all through the night and until broad daylight of that morning, nevertheless accompanied his guests on this early morning train.

He passed through the train and greeted each one of the hundreds of passengers with a hearty handshake and an invocation of God's blessing.

When Zion City was reached the entire party repaired to Shiloh Tabernacle where a Thanksgiving Service was held

This service will long be remembered for the Presence and Power of the Holy Spirit, and for the blessing which came to all present.

The morning ride in the fresh air, the walk to the Tabernacle, the interest of the meeting, and the walk to Edina Hospice whetted the appetites of all, so that the excellent dinner which was served was partaken of with keen relish.

After dinner the time was spent in resting at the Hospice, in walking and driving about the city and in visiting with friends among the citizens.

Shortly after five o'clock the special train, which had been standing on a siding at Zion City, drew up to the station, and the happy excursionists embarked for the return trip. Notwithstanding the fact that the weather had been, for the most of the day, extremely disagreeable, there was none who felt that the day had not been a pleasant and profitable one.

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ON LORD'S DAY morning, April 27, 1902, the General Overseer conducted the first of the series of early morning prayer meetings in Shiloh Tabernacle, which will be held every Lord's Day morning throughout the summer.

Although the hour of meeting was half-past six, there were over a thousand citizens of Zion City present, and God gave His people, thus met together, a delightful season of spiritual refreshing.

The General Overseer delivered the first of a series of brief lectures on Prayer, his subject on this occasion being "Our Father."

These early morning meetings in Shiloh Tabernacle promise to be among the mightiest spiritual forces at work in Zion City.

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MANY CONTRACTS for various buildings and parts of buildings in Zion City are now being finished by the contractors, and Superintendent of Construction Harper is signing certificates of satisfactory completion

A large number of other buildings are being planned, however, and there is no relaxation of the stress upon the Construction Department.

While the Zion Lace Industries Building, the Zion City Central Electric Power House and Shiloh Tabernacle are now nearly complete, there is still much to be done in the construction of Shiloh House, the east wing of Zion City School Building, Zion City Police and Fire Station and other buildings.

Besides these, plans are now being made for the construction of the Administration Building on the west side of Elijah Avenue, of Elijah Hospice on the east side of Elijah Avenue, and of other structures.

The business of Zion City General Stores has increased at such a rate that it has again outgrown its quarters, and a large new addition will be required before the permanent building can be erected and prepared for occupancy.

---

THE GREAT five-hundred-horse-power engine and generators for Zion City Central Electric Power House have arrived at Zion City and will be set up immediately.

A portion of the Power House is being partitioned off and furnished for the offices of the Chief Engineer.

A number of the foundations for the lace curtain machinery of Zion Lace Industries are now in place, and the setting up of the machinery will be begun as soon as the floor is laid in this section of the factory.

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ALL OF THE iron work for the first story of the east wing of Zion City School Building is now erected. The laying of the brick for this story will be begun as soon as contracts have been signed. This will be constructed of Zion City brick.

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ONE OF THE most prominent sights to those who pass through Zion City on the Chicago & North-Western trains, at the present time, is the derrick and engine engaged in drilling an artesian well in Edina Park.

Very rapid progress is being made in the drilling of this well. The gentlemen who have the contract are members of the Christian Catholic Church in Zion, who have had experience in drilling oil wells in the eastern part of the country.

---

THE BUSINESS of Zion City Planing Mills has increased to such an extent that it has been found necessary to add several new machines to the equipment. In order to do this, a large addition is being built to the south end of the mill.

---

THE CHICAGO & NORTH-WESTERN Railway company has large numbers of men engaged in the construction of thousands of feet of additional side track to accommodate the rapidly increasing freight business at Zion City. Work has also begun on the permanent yards of the company, which will be on the east side of the track, just north of Caledonia Avenue.

---

ZION CITY GENERAL STORES and Zion City Fresh Food Supply, both of which institutions use a great many horses and vehicles, will build coöperative stables for the accommodation of their teams.

Zion City General Stores now has over fifty employees.

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THE NATIONAL COMMITTEE of the Theocratic Party, of which Deacon Charles J. Barnard is chairman, and Deacon R. W. L. Ely and Mr. A. S. Lasley are the other members, is not a mere figurehead.

Preparations are now being made and literature is being prepared for an active national campaign in the interests of this party.

---

FIVE THOUSAND ornamental trees have arrived at Zion City for the Horticultural Department, and will be set out along some of the streets, avenues and boulevards, and in the parks.

These trees will very greatly add to the value of the lots in Zion City, and they are costing the lot holders nothing.

A. W. N.

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SOME ZION CITY RESIDENCES.

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# THE CITY OF ZION

A RÉSUMÉ

THEY SHALL call thee the City of the Lord, The Zion, the Holy One of Israel.

ZION CITY was founded, and is being built, for the purpose of the extension of the Kingdom of God upon the earth.

It is to this end that it is made a City where God shall rule in every department of family, industrial, commercial, educational, ecclesiastical and political life.

It is to this end that it is a City where none of the cursing and defiling influences of the world's great cities will be allowed to enter.

It is to this end that it is a City where the very highest opportunity will be given to every inhabitant to live a clean life, to receive the full reward for his labor, to invest his earnings where they will yield a handsome return, and to build up and maintain happy, beautiful and prosperous homes.

It is to this end that children will be given the very best educational advantages, founded upon the Word of God.

It is to this end that great industrial and commercial institutions are being established in that City, the profits of which will be in part divided with the toilers, and in part used for the training and sending forth of Zion's Messengers with the Everlasting Gospel to the world.

Zion City, near Chicago, Illinois, is but the first of a number of Zion Cities to be established near the great cities of the earth in the latter days of this dispensation, under the direction and leadership of the Messenger of God's Covenant, Elijah the Restorer, Rev. John Alexander Dowie, the General Overseer of the Christian Catholic Church in Zion.

These Zion Cities will at last find their crown, capital and consummation in Zion City, near Jerusalem, the city of the Great King, which shall be the Seat of the Empire of Jesus Christ the Son of God when He comes to reign as the All-conquering Sovereign of the entire world.

### Historical

What has been done, what is being done, and what shall be done toward the accomplishment of this glorious purpose? On February 22, 1899, the General Overseer, after many years of prayer and planning, formed Zion Land and Investment Association.

At that time he promised that if Christians would coöperate with him he would, through that association, select and secure near Chicago, a site for Zion City.

God, in the most marvelous way, enabled him to fulfil that promise.

On the early morning of January 1, 1900, in Central Zion Tabernacle, Chicago, the General Overseer announced to his people and to the world that 6,500 acres, more than ten square miles, of some of the richest and most beautiful land in the State of Illinois, had been secured in Benton township, Lake county.

This site is located within forty-two miles of Chicago, on the shores of Lake Michigan, two and one-half miles of its eastern border being washed by the waters of that great unsalted sea.

On July 14, 1900, the site for the great Zion Temple was consecrated, by the General Overseer, in the presence of ten thousand people in Shiloh Park.

One year later, July 15, 1901, the gates of Zion City were opened, and within one week all the lots offered were taken up by intending residents of Zion City. About one square mile of land was disposed of at that time.

On the 15th of August, 1901, the first residence was begun in Zion City, and before winter came hundreds of houses had sprung up on the site, and the City had attained a population of between two and three thousand people.

All winter long the building continued and went forward with most marvelous strides in the spring of 1902, until it is now probable that ten thousand people will have their homes at Zion City before the end of the first two years of its existence.

On March 31, 1902, Zion City was organized and incorporated, under the laws of the State of Illinois.

On April 7, 1902, the Theocratic Party was organized and placed in the field a ticket for municipal officers.

On Wednesday, April 23, 1902, this ticket was unanimously elected, Richard H. Harper being the first mayor.

After years of persecution, falsehood and terrific opposition from the World, the Flesh and the Devil, Zion City raises her victorious head, triumphant with a marvelous history—although so far a brief one—a splendid present, and a glorious future.

### Location and Physical Features

As already stated, Zion City is located forty-two miles north of Chicago. It is also the same distance south of Milwaukee. The land upon which it is built is admirably adapted for the purposes of a manufacturing, commercial, educational, and residential city of many thousand inhabitants.

For about one mile from the lake westward the land is low and flat, but can be easily drained and hence is unexcelled for the location of factories and freight yards. It also affords a most excellent opportunity for the excavation and equipment of a splendid harbor.

Such land also lends itself readily to the art of the landscape architect and can be transformed into beautiful parks, with lagoons, artistic bridges, and other beautiful improvements.

Jackson Park, one of the most beautiful in Chicago, is laid out upon exactly such land.

About one mile west of the lake the land rises abruptly for several feet, making a graceful tree-crowned terrace, and from there rises gradually and with natural undulations to a height of 176 feet above the surface of the lake.

The height of the Zion Temple Site in Shiloh Park is about eighty feet above the lake.

On both the north and south sides of the city are very beautiful natural parks, which can be improved at a very little expense, so as to rival some of the most attractive parks of their size in our larger cities.

It will thus be seen that all the residence portion of Zion City is high, well-drained land; all of it in close proximity to one or more of the great parks of the city, and all of it within comparatively short distance from Zion Temple Site, which is in the center of the city.

### Transportation

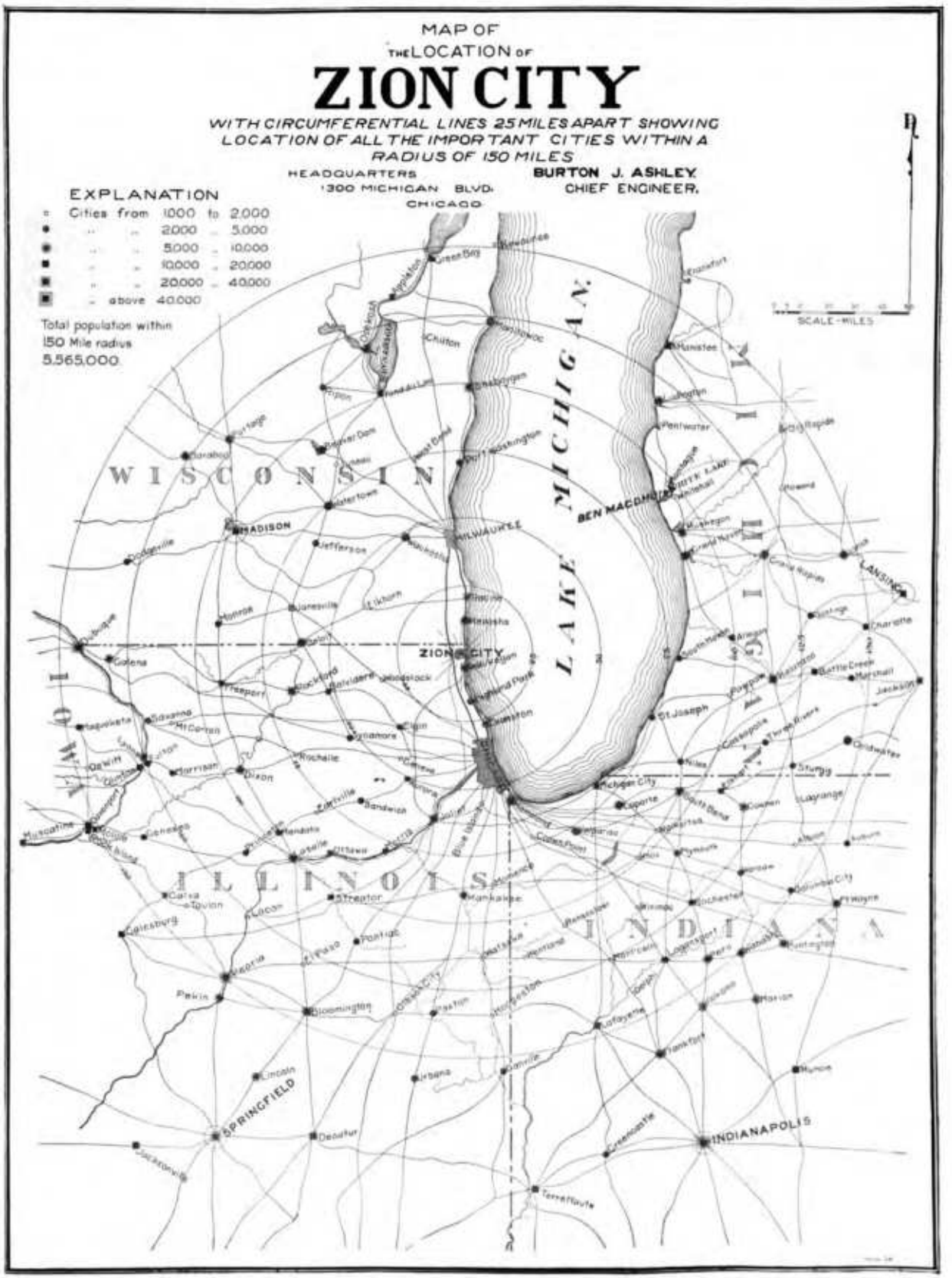
Zion City is situated upon the great main double track line of the Chicago and North-Western Railway, between Chicago and Milwaukee, one of the best ballasted roads in the country. Scores of trains daily pass in either direction.

The run to Chicago can be made in about one hour under present conditions, and the progress of science and invention in rapid transit bids fair to reduce that time by half within the next few years.

Zion City is also within about five miles of one of the main lines of the Chicago, Milwaukee, and St. Paul Railway.

Zion City is also upon the line of the Chicago and Milwaukee Electric Railway, which already extends as far north as Waukegan from Chicago, and as far south as Kenosha from Milwaukee, and will

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probably be extended between these two cities this summer.

As stated above, the natural features of Zion City lake front make the excavation of a splendid harbor possible, so that Zion City will have the advantage of a great waterway which extends to the Atlantic Ocean in one direction and by the Chicago Drainage Canal to the Gulf of Mexico in the other.

The first great industry of Zion City is Zion Lace Industries. This great institution is now actually engaged in the manufacture of beautiful machine-made lace in varying widths and patterns.

***Industries***

Handsome brick buildings covering five acres of land have just been built for it and are being equipped with a complete lace making plant.

This is the only factory producing fine machine-made laces and lace curtains in the United States, and hence is the only competitor on American soil for a trade which now amounts to scores of millions of dollars annually.

As this great industry develops, it will offer employment at the very highest wages to thousands of men and women.

Other industries will be established at Zion City as the place develops.

Zion City has already very large general stores, an active and prosperous Lumber Association, a large and busy Planing Mill, Brick Yards with a capacity of from 35,000 to 40,000 splendid brick daily; a Bank, Livery Stable, and many other institutions, which are in full operation and employing hundreds of men.

Zion City also has a Horticultural Department which is preparing to plant and set out thousands of trees and shrubs in the parks and along the streets, avenues, and boulevards of the city, as well as upon the property of the people.

Zion City will lay special stress upon the purity and efficiency of her Educational Institutions. Knowing that the power of a people lies in their keeping close to God, and therefore pure in thought, word, and deed, the work of Zion's Educational Institutions will be to educate men and women who shall be endowed with that "wisdom which is from above," which is "first pure."

***Educational Institutions***

Many evils which are tolerated in public schools, because of jeopardy to position and popularity of those in authority, are dealt with promptly in Zion Schools, and effectually eradicated.

The Word of God as the standard: "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report," shall be maintained with loyalty to God.

Nothing is taught in Zion schools disloyal to the Word of God.

Nature is studied from life, not life from nature.

God is life.

Nature is corrupt and base.

God is pure and supreme.

The course of Zion Educational Institutions begins with the kindergarten, covers the work of the primary, intermediate and grammar grades of the common school course, together with the work of the best high schools and preparatory schools; offers several collegiate courses, leading to a bachelor's degree, a thorough Ministerial Training course; a course in Music, and a course in Art.

In Zion City, Zion Educational Institutions will also include night schools, manual training schools, mechanical and electrical engineering schools, schools of domestic science, and the highest grade of work in other departments of valuable learning, all combining to make a great Zion University.

The general education of the people will also be cared for through the medium of Zion's publications, notably, LEAVES OF HEALING, ZION MORNING SUN, and ZION EVENING STAR; through the medium of libraries, museums, art galleries, and other popular educational features of city life.

In and through the whole system, however, the predominant idea will be to bring and to keep boys and girls, men and women, close to God, and to aid them in conforming their lives to His will.

Zion City is not without a most interesting, active, and powerful political life. Zion City is the headquarters of the National Committee of the Theocratic Party, and center of all the operations for that party.

***Political***

This party, whose motto is "Where God rules, man prospers," has already been organized, and its nominees have been elected as the first officers of the newly incorporated City.

The Theocratic Party, when possible, will place its own candidates in office, but when such a thing is an impossibility will lend its undivided support to the best candidate or candidates of the two old parties.

The following is the platform of the Party.

PLATFORM OF THE THEOCRATIC PARTY.

The citizens of the City of Zion, Lake County, State of Illinois, being assembled in their first Convention, held in Zion City, on the night of Monday, April 7, 1902, for the purpose of nominating the first officers of their City, do so on a Theocratic Platform, and desire to set forth their position and their reasons for the formation of this new party in political affairs of the United States of America, in the manner following:

First—We declare our loyalty to the Constitution and Laws of the United States of America.

Second—We affirm that both the Constitution and the Laws are capable of amendment and improvement in a Theocratic direction; and we simply propose to advocate the making of such alterations in the manner provided by the Laws of the United States.

Third—We declare the motto of our party to be the unalterable and unassailable truth that

WHERE GOD RULES, MAN PROSPERS.

Fourth—Our object is, therefore, the establishment of the Rule of God in every department of Government, by the free will of the people.

Fifth—We declare our conviction that the Holy Scriptures, which contain the Ten Commandments, and the inspired Gospel of Jesus Christ, the Son of God, constitute the principles of all righteous government for the individual, for the Nation, and for the whole World.

In Zion City there will be tolerated no breweries, no saloons, no drug or tobacco shops, no physicians' or surgeons' offices, no houses of ill fame, no gambling hells, no theaters, no dance halls, no secret lodge rooms.

***What Will Be Shut Out of Zion City***

The keeping or selling of the filthy swine, or their diseased flesh, which God has strictly forbidden as food, will be absolutely prohibited. It is the direct cause of cancer, tuberculosis, rheumatism, scrofula, cholera and many other unclean diseases.

Great care will also be taken to prevent obscene or indecent literature or pictures from getting into the hands of the children. In fact, it is hoped, by the help of God and the earnest coöperation of Christian people who love God and His righteousness above everything else, to make this City an object lesson to the world and a place of refuge for God's true people.

Within a period of five months nearly one million dollars have been expended at Zion City for improvements. Miles of street have been thrown up and sidewalks laid throughout the city.

***Improvements***

All temporary improvements, such as street grading, temporary side walks and the planting of shade trees, are being done at the expense of Zion Land and Investment Association, but the cost of permanent improvements, such as sewer and water mains, street paving and cement sidewalks, must be met by the lot holders, but at less expense than such improvements cost in other cities.

There will be no general taxes for lot

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holders to pay until the year 1903 and these will be comparatively light, and no unjust taxation need ever be feared in this City.

None of the residence lots of Zion City are less than forty feet in width, and they vary from 140 to 200 feet in depth. These lots are very commodious, the majority of them being more than twice the size of the ordinary city lots, hence every home can be supplied with an abundance of sunlight and fresh air, two of God's greatest gifts for the preservation of health and happiness.

**Lots**

New land will be subdivided and placed in the market as rapidly as the demand requires it.

Shareholders in Zion Land and Investment Association only will have the first choice of selection and the lowest rental.

The first step to be taken to secure a home in this City is to purchase a stock investment in Zion Land and Investment Association. This stock is $100 per share, par value, and the certificates issued are accepted in exchange for land as new subdivisions are opened up from time to time for settlement.

**How to Secure Lots**

Six per cent interest is guaranteed to stockholders from the date money is received, payable in January and July of each year, and an additional dividend of two per cent will be added when the certificates are turned in as payment for land rentals.

After July 1, 1902, the stock will bear eight per cent interest, payable semi-annually.

The stock may be retained by the shareholders as an interest bearing investment, if so desired.

The lots are transferred only by lease from John Alexander Dowie, General Overseer of the Christian Catholic Church in Zion. These leases expire July 15, A. D. 3000.

**Leases**

According to the covenants of these leases, the lessee agrees not to use the land for any purpose contrary to the commandments of God, and particularly not for the sale of drugs, tobacco, or alcohol in any form, houses of ill fame, theaters, gambling houses, hog raising or selling.

Upon the violation of the covenants of the lease the land is forfeited, under conditions, by the lessee, and goes again into the possession of the lessor or his successors.

More than 1000 acres of very choice residence land have already been leased, and investors have realized an advance of from 50 to 100 per cent. In other words, lots that originally rented for $400 now bring $600, and lots that originally rented for $500 now bring $1000.

**Value of Lots**

Where can one find a more profitable investment? With a constantly increasing population, all the land in Zion City is certain to increase in value continually.

The water supply of Zion City is being temporarily provided by private wells and artesian wells. A permanent water works system will be established as soon as possible and water mains laid throughout the City.

**Water Supply**

An abundant supply can then be obtained from the great fresh-water lake on the eastern border of Zion City, whose waters are exceptionally clear and wholesome at this point.

The streets of Zion City are very much broader and more commodious than those of the average city in America. They vary from 66 to 150 feet in width, while the great boulevards are 300 feet wide, having broad roadways on each side, and 100-foot parkways in the middle.

**Streets and Alleys**

All overhead and underground wires, gas and water mains, and other such service will be confined to the broad alleys, thus avoiding the necessity of ever tearing up the streets after they are once improved.

Either brick, stone, cement or frame buildings can be erected, but other than frame structures will be encouraged as far as possible, which will give the city a more permanent and substantial appearance, and greatly decrease the danger from fire.

**Buildings**

The minimum cost of each building is to be observed, and will be noted on the plats.

One can readily see that this will also add very much to the attractiveness of the City.

The leases provide that buildings to be used for mercantile purposes cannot be erected on residence lots, and only one permanent residence building can be built on each lot.

Building lines will be observed in residence districts, varying from twenty to thirty feet on ordinary streets, and sixty feet on the broad boulevards. This also will help make the city pleasing to the eye.

A very important and attractive feature of Zion City will be its parks and boulevards. Six commodious parks have been provided for, as shown by the Map of General Design.

**Parks**

Shiloh Park, in the center of the City, has an area of nearly 200 acres, and will contain the great Zion Temple.

Around Shiloh Park will be located the benevolent and educational institutions of Zion; the headquarters offices of the Christian Catholic Church in Zion, and the City Administration buildings.

The boating and bathing facilities at the great Lake Front Park will prove a great source of attraction to both young and old.

The other parks are Beulah, on the north; Sharon, on the south; Kedron, on the northwest, and Edina along the west side of the Chicago & North-Western Railway.

Zion City is a clean city for a clean, God-fearing people.

Zion City is the center of a mighty world-wide movement for the extension of the Kingdom of God, and the preparation of God's people for the coming of Christ their King.

The call is being made for all Christian people to belong to the Zion of God; to withdraw their investments from enterprises that are controlled by men who are considering only their own worldly and selfish interests, and to place them where they can be used, not only for the increase of the prosperity, health, godliness, and happiness of themselves and their families, but for the building up of this City of God, to be a blessing to the whole world.

A. W. N.

**Notice to Teachers.**

All members of the Christian Catholic Church who are teachers and desire to teach in Zion Schools next year are requested to send in their names and addresses to the undersigned, and make formal registration at once, for such positions. No charges for registration. *Do not delay.*

Yours for our Master's cause,
JOHN H. SAYRS, Superintendent,
1254 Michigan Avenue, Chicago, Illinois.

**Wanted at Once,**

By Zion City Power, Plumbing, Lighting and Heating Association first-class Zion plumbers and steamfitters. Call on or address
R. W. HARGRAVE,
Manager.
Zion City, Lake County, Illinois.

**Good Carpenters Wanted!**

A number of skilful, experienced carpenters will shortly be needed on the Administration and other buildings in Zion City. Address
R. H. HARPER,
Superintendent of Construction.

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# ZION'S BIBLE CLASS

Conducted by Deacon Daniel Sloan

## MID-WEEK BIBLE CLASS LESSON, MAY 14th or 15th.

### The Sanctified Man.

1. *God's truth is better to him always than his experience.*—John 17:16-19.

Being good is better than feeling good.—God's truth in the heart is better than the emotions of one's psychic nature.—Being not conformed to the world should be one's chief concern.—A commission to do what Christ did should ever be exemplified.—Salvation depends upon the cleansing of the blood.—Sanctification is the result of being cleansed by the truth—grasping the truth, obeying the truth, being changed by the truth, should ever be realized.

2. *He seeks to know Christ that he may be like Him.*—2 Peter 1:2-4.

He has a nature that savors of the things of God.—In his pursuits he seeks the things that are above.—He is not a stranger to grace, nor craving for peace, for these things are being plentifully bestowed on him through an increased knowledge of the Lord.—He has found the hidings of God's power, and he seeks the life beyond, opening out of the life that now is.—The promises of God are his delight, and he uses them to enter more fully into joy, as well as to keep out of sorrow.

3. *His one aim is to be abounding in fruitfulness.*—John 14:1-3.

If there is a variance between one and Christ, there can be no fruit.—Should there be any rebellion at God's will, or any fear at His commandments, or any withholding of absolute surrender to His mind and ways, there can be no fruit.—Not to bear fruit is to lose what one seems to have.—When one begins to bear fruit, the energy of the Word of God under the power of the Spirit of God will fit one to bear more fruit.—There must be nothing between oneself and Christ, for the greatest fruitfulness.

4. *He has entered heaven now because of his relations with God.*—Ephesians 1:2-6.

He is not longing to go to heaven to escape sorrow and sighing, for he can now be blessed with all blessings he will then enjoy.—He is holy and without blame before God, and that makes heaven here on earth.—We are His children, and where we are, there He is.—We are perfect in Him, and heaven is where no love for sin remains—where redemption has come from the consequences of sin, and where blessings are being multiplied and increasingly enjoyed.

5. *He is careful of every deed and doing.*—1 Peter 1:15-20.

The appearances of evil must be shunned.—Even a little folly is a harm to him that is reputed for goodness.—We are to be holy as He is holy.—Our conversation and actions must savor of His redemption.—The customs of the world and the ways of sin are what Christ shed His blood to save us from.—He is without sin, so must we be.—He is holy, so must we be.—He was a stranger in this world, so must we be.

*The Lord our God is a Sanctifying God.*

## SUNDAY BIBLE CLASS LESSON, MAY 18th.

### The Truth in the Heart Sets One Free.

1. *The heart alone can seek God.*—Psalm 119:10-14.

The heart alone can comprehend God.—The pure in heart see Him, and know Him.—His truth must be the motive power in the heart.—Mentality makes impressions on men, but spirituality alone impresses God in our relations with Him.—God speaks to the heart.—He says to the heart, seek ye my face.

2. *The heart alone can comprehend God's truths.*—2 Thessalonians 2:13-17.

The mind cannot know the truth, for only the spirit can discern it.—Through the mind the truth is communicated to our fellowmen, but only the spirit can grasp it or understand it.—It is impossible to tell to others of God as we know Him, for He must reveal Himself personally through His truth to every person by His Son through the power of His Spirit within our spirits.

3. *The spirit to know Him must be right with God.*—Psalm 51:7-12.

One cannot know God without enjoying Him.—If one does not enjoy God a wrong spirit is within.—Some sin has separated between the spirit and God, so that the light of His countenance can be no more seen.—The heart must be clean, the spirit must be right.—His presence must be near to our spirits.—The joy of His salvation must be in us to flow from us, in streams of gladness and joy.

4. *The word of faith must sink deep into the heart.*—Romans 10:7-10.

The Word of God bears records on earth.—It will be to us, if it falls in honest hearts, the word of faith.—It must come from the utterances of some one, and be directed to the heart.—He who preaches to the intellectual powers of man does not know God, nor has he a message from God, for a Message from God is aimed right at the heart, and spurs to action and brings about allegiance to God through assurance of salvation.

5. *The truth alone in the spirit will set free.*—John 8:20-32.

The belief of the truth is necessary to escape the corruption that is in the world, which can never entangle or bind us when we please the Lord; for he calls to liberty.—He does not will anyone to become entangled in any yoke of bondage.—The heart, after it grasps the truth, must hold on to it, continuing to obey and live up to the light until the blessing comes, or the truth in the spirit makes free from the law of sin and death.

*God's Holy People are a Truth-Delivered People.*

# OBEYING GOD IN BAPTISM.

## "BAPTIZING THEM INTO THE NAME OF THE FATHER AND OF THE SON AND OF THE HOLY GHOST."

### Twelve Thousand Two Hundred and Fifty-Five Baptisms by Triune Immersion Since March 14, 1897.

Twelve Thousand Two Hundred and Fifty-Five Believers have joyfully followed their Lord in the Ordinance of Believers' Baptism by Triune Immersion since the first Baptism in Central Zion Tabernacle on March 14, 1897.

| | | | |
|---|---|---|---|
| Baptized in Central Zion Tabernacle from March 14, 1897, to December 14, 1901, by the General Overseer. | 4754 | | |
| Baptized in South Side Zion Tabernacle from January 1, 1902, to March 14, 1902, by the General Overseer. | 37 | | |
| Baptized by Overseers, Elders, Evangelists, and Deacons | 2544 | | |
| Total baptized in Chicago Zion Tabernacles | | | 7335 |
| Baptized in places outside of Chicago by the General Overseer | 641 | | |
| Baptized in places outside of Chicago by Overseers, Elders, Evangelists, and Deacons | 4174 | | |
| Total Baptized outside of Chicago | | | 4815 |
| Total Baptized in five years | | | 12,150 |

Baptized since March 14, 1902:

| | | | |
|---|---|---|---|
| Baptized in South Side Zion Tabernacle by Elder Cossum | 7 | | |
| Baptized in South Side Zion Tabernacle by Elder Farr | 11 | | |
| Baptized in South Side Zion Tabernacle by Evangelist Bowers | 26 | 44 | |
| Baptized in British Columbia by Evangelist Simmons | 3 | | |
| Baptized in California, by Elder Taylor | 6 | | |
| Baptized in England by Evangelist Cantel | 14 | | |
| Baptized in Illinois by Deacon Sprecher | 2 | | |
| Baptized in Michigan by Elder Bouck | 6 | | |
| Baptized in Minnesota by Elder Jenson | 2 | | |
| Baptized in Ohio by Overseer Mason | 21 | | |
| Baptized in Texas by Evangelist Emma Samuel | 7 | 61 | 105 |
| Total Baptized since March 14, 1897 | | | 12,255 |

The following-named four believers were baptized in the South Side Tabernacle, Chicago, Lord's Day evening, April 27, 1902, by Elder W. H. Cossum:

Barnes, George O. ..... Washington, District Columbia
Hurst, Marand Barnes ..... 10 East Sixteenth Street, Chicago, Illinois
Stewart, Nellie M ..... 205 West Union Street, Bloomington, Illinois
Stewart, Laura A ..... 205 West Union Street, Bloomington, Illinois

The following-named seven believers were baptized at San Antonio, Texas, Lord's Day, April 20, 1902, by Evangelist Emma Samuel:

Cochran, Mrs. Emma Lena ..... 308 North Pine Street, San Antonio, Texas
Crane, Mrs. Beulah Ann ..... 725 Burleson Street, San Antonio, Texas
Hein, Mrs. Mary E ..... 721 Burleson Street, San Antonio, Texas
Hughes, Vivian Lorena ..... 725 Burleson Street, San Antonio, Texas
Reinhardt, Mrs. Luvinia .. 1915 New Braunfels Avenue, San Antonio, Texas
Thomas, Mrs. Mary O ..... 1213 Burleson Street, San Antonio, Texas
Thomas, Mrs. Emma Gertrude ... 1213 Burleson Street, San Antonio, Texas

The following-named three believers were baptized at Vancouver, British Columbia, Lord's Day, April 13, 1902, by Elder R. M. Simmons:

Bovyer, John ..... Lafevre Block, Vancouver, British Columbia
Brittain, Alfred Arthur ..... Whatcom, Washington
Rae, Rosetta ..... 876 Prior Street, Vancouver, British Columbia

## A NEW TRAIN TO AND FROM ZION CITY.

Beginning with the new time-table in effect on the Chicago & North-Western Railway the first Sunday in April, we have additional train service to Zion City. Train will leave Chicago at 5:20 P. M., arriving at Waukegan at 6:35 and transferring at 6:45 to the Waukegan-Kenosha train, reaching Zion City at 6:59. This Waukegan-Kenosha train returning in the evening leaves Zion City at 7:59, and gets to Waukegan at 8:15, so that the fast train leaving Waukegan at 8:29 will enable our people to reach Chicago at 9:30, this making one more train each way.

DANIEL SLOAN,
Superintendent Zion Transportation.

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# Two Beautiful Christian Hospices

**OPEN TO MEMBERS OF THE CHRISTIAN CATHOLIC CHURCH IN ZION AND CHRISTIAN PEOPLE ON MAY 1, 1902**

*OWING to the fact that Zion College is to be removed from the building now known as Zion College and Divine Healing Home, at the corner of Thirteenth Street and Michigan Avenue, Chicago, to Zion City, and that many of the offices formerly occupying Zion Building, at the corner of Twelfth Street and Michigan Avenue, have already been removed to Zion City, the General Overseer has decided to throw open to members of the Christian Catholic Church in Zion, and to Christian people, both these beautiful modern buildings as Hospices (preferring this term to the more usual word hotel).*

## Zion Hospice No. 1



*Corner of Michigan Avenue and Twelfth Street Chicago*

## SITUATED ON THE FINEST BOULEVARD IN CHICAGO

Both Hospices are fitted with Steam Heat, Electric Lights, Hot and Cold Water, Elevator Service, Telephones, and many other conveniences and luxuries.

Both Hospices have recently been thoroughly renovated and redecorated throughout.

Both Hospices are Fireproof.

Both are within easy walking distance of the down-town business district of the city, and within one block of several transportation lines.

## Zion Hospice No. 2



*Corner of Michigan Avenue and Thirteenth Street Chicago*

Both have a well trained corps of courteous and efficient help. Both have large and commodious rooms, well furnished and cared for. Both Hospices have everything scrupulously clean throughout. Both of these Hospices will be under the efficient management of Deacon Frank W. Cotton, who has been in the General Overseer's employ for the last eight years. Deacon J. J. Carpenter, who has also been in the employ of the General Overseer for eight years, will be Chief Clerk of Zion Hospice No. 1; and Deacon Homer Kessler, who has been Chief Clerk of Zion College and Divine Healing Home since its opening, will continue in the same capacity in Zion Hospice No. 2.

***Transient Rates $2.00 a Day.*** ***Rates by the Week or Month Furnished on Application***

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# ZION'S ONWARD MOVEMENT

**SUNDAY SERVICES IN THE AUDITORIUM**

## REV. JOHN ALEXANDER DOWIE

GENERAL OVERSEER OF THE CHRISTIAN CATHOLIC CHURCH IN ZION, HAS BEGUN

### A TWO YEARS' LEASE OF THE CHICAGO AUDITORIUM

Except June, July, and August of 1902

### THE GENERAL OVERSEER WILL SPEAK EVERY LORD'S DAY AFTERNOON

AT 3:00 O'CLOCK. DOORS OPEN 2:30

**ALL WELCOME** **ALL SEATS FREE** **FREEWILL OFFERING** **CHRIST IS ALL AND IN ALL**

*. . . . . The Chicago Auditorium is the largest building for public speaking in the city, having 4037 fixed seats, with room for 1000 on the stage and standing room for nearly 2000 more, a total capacity of fully 7000 people.*

*. . . . . GRAND PROCESSIONAL OF ZION'S ROBED OFFICERS AND ZION'S WHITE ROBED CHOIR—FIVE HUNDRED IN LINE.*

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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 XI. NUMBER 3. CHICAGO, MAY 10, 1902. PRICE FIVE CENTS.

# THE SOLICITOR GENERAL OF ZION

WHO IS ALSO

## CITY ATTORNEY AND FIRST JUDGE OF ARBITRATION IN THE CITY OF ZION.

I WILL RESTORE THY JUDGES AS AT THE FIRST, AND THY COUNSELORS AS AT THE BEGINNING: AFTERWARD THOU SHALT BE CALLED THE CITY OF RIGHTEOUSNESS, THE FAITHFUL CITY.

This is one of God's precious promises concerning Zion in the latter days. And in these days God is gloriously fulfilling that promise.

God has given to Zion "counselors at the beginning," men of God, deeply learned in the things of the Kingdom of God, as well as in the Law.

With the rapid growth in the number and scope of Zion commercial institutions, and the increase in the business of all of them, it became necessary that Zion should have a Law Department to attend to the legal affairs of these enterprises, which should occupy offices in connection with their headquarters' offices.

At this time, also, the thousands began to flock to Zion City to make it their home, and it became necessary to give the people a Law Department which would furnish them with necessary legal counsel concerning their private business affairs.

It was also inevitable that there should arise, occasionally, differences of opinion among the people of Zion City, regarding business matters. Settling these differences in the courts of law is not only expensive and, very often, unsatisfactory, but the Scriptural injunction concerning this is:

Is it so, that there cannot be found among you one wise man, who shall be able to decide between his brethren, but brother goeth to law with brother, and that before unbelievers?

Nay, already it is altogether a defect in you, that ye have lawsuits one with another.

Hence it was necessary that Zion City have her own "Court of Arbitration," presided over by a godly man, who should also be a wise and impartial lawyer.

With the incorporation and organization of the City of Zion it became necessary that a well-qualified lawyer be chosen for the important position of City Attorney.

God had been preparing for many years a man for these tasks.

When the time came, God called Visscher Vere Barnes to Zion to become the General Solicitor of Zion, the City Attorney and the first Judge of Arbitration in the City of Zion.

In the brief biographical sketch which follows these introductory remarks, it will be seen that in Judge Barnes Zion has a man splendidly educated, and amply qualified



VISSCHER VERE BARNES.

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for the position by years of successful practice.

During the very few months in which Judge Barnes has been engaged in these duties his ability and high character have won for him the confidence of the many people with whom he has come into business and personal relations.

His advice and counsel were especially valuable in the launching of the Theocratic Party, in the election of the first mayor, officers, and aldermen of the City of Zion, and in the first steps for the complete organization of the municipal government.

While Judge Barnes has become the Solicitor General of Zion, Zion people everywhere will be glad to know that Attorney Samuel Ware Packard, who has been so intimately connected with the purchase and opening of Zion City site, and with the founding of Zion's financial, commercial and industrial institutions, is still retained by the General Overseer as special counsel and is still doing a great deal of legal work for Zion in that capacity.

Attorney Packard and Attorney Barnes work together with great congeniality, each in his designated sphere. Zion is exceedingly fortunate, in these formative years of her existence, to have the consecrated ability of these two righteous counselors.

Zion Law Department of today will grow rapidly, in the years to come, into a very large and most important institution, and it is essential that the foundations be rightly laid.

Judge Barnes brings to his work a trained judicial mind and a wide experience, together with an energy which is fully consecrated to God, but his duties are of great importance, and there are many difficult legal problems to be solved, hence all the people of Zion everywhere, and especially those in Zion City, should bear him in prayer before the Throne of Grace, that God may richly endue him with His Spirit and with His Divine Wisdom. A. W. N.

### VISSCHER VERE BARNES.

On February 11th, 1851, at Greenbush, now Rensselaer, Albany, New York, Visscher V. Barnes first saw the light of day.

In 1854 his parents emigrated to Deerfield, Lake county, Illinois.

Judge Barnes received his education in the high school at Kenosha, Wisconsin; in the state normal school at Oshkosh, in the same state, and also, for a short time, in Oberlin College, Oberlin, Ohio.

He was engaged in teaching in Wisconsin for some time, occupying the position of Principal of the New Lisbon High School.

He was graduated with honor from the Law School of the Yale University at New Haven, Connecticut, and delivered one of the three orations on the occasion of his graduation.

For three years he studied and practiced law at LaCrosse, Wisconsin, in the office of United States Senator Cameron, of that state.

He was admitted to the bar in 1878, and in 1879 he removed to Dakota to practice his profession.

Judge Barnes has always been a thorough believer in the duty of every good citizen of the United States to enter actively into political life, and to throw his influence and energies on the side of justice and right.

While in Dakota he took an active part in politics, and was a member of the republican convention in that state in 1880, 1882 and 1884.

His keen judicial mind and sterling integrity of character, rather than any political wirepulling and scheming, won for him the position of county judge, and also a membership in the state legislature in 1885.

In 1886 Judge Barnes was a member of the Provisional State Senate of South Dakota, and for several years occupied the position of United States Court Commissioner.

In 1887 Mr. Barnes moved to Yankton, South Dakota.

About this time he began to take an active part in Prohibition party affairs, and was president of the state Prohibition organization in 1889.

When the question for the adoption of the constitutional amendment for prohibition in South Dakota was before the people, Judge Barnes threw himself into the work for the success of the proposition with great zeal and ability. The measure was carried by a decided majority.

In 1895 Judge Barnes returned to Lake county and opened a law office in Chicago, becoming a member of the law firm of Barnes & Barnes, with offices at 1011 and 1012 Fort Dearborn Building.

Among some of the noted cases in which he has participated were those to which he was appointed by the attorney general of South Dakota, which concerned statutes passed in pursuance of the prohibition amendment to the constitution.

Judge Barnes secured a reversal of the lower court decision, sustaining the constitutionality of the law in the supreme court in the leading case of State vs. Becker. In this case many constitutional questions were settled.

Judge Barnes was also attorney in the case of Mehring vs. Eldred, in the Superior and Appellate Courts of Illinois, settling certain questions of homestead and other rights on extension sale.

He also defended Susanna Tilly in a noted manslaughter case in Chicago, securing an acquittal in court and jury trial before Judge Stein.

Attorney Barnes was professor of medical jurisprudence in the Northern Illinois College of Ophthalmology and Otology, in Masonic Temple, Chicago, and lectured as a member of that faculty until entering Zion.

In 1900 Judge Barnes was a delegate to the Illinois state and the national prohibition conventions.

At the Illinois State convention he was nominated as Prohibition candidate for Governor of the State of Illinois, and supported his candidacy with his characteristic zeal, energy, and ability.

Judge Barnes and his wife were residents of the suburban town of Lake Bluff, Lake County, Illinois, previous to taking up their residence in Zion City.

Judge and Mrs. Barnes were received into fellowship in the Christian Catholic Church in Zion on Lord's Day, March 2, 1902, and the Judge was very soon afterwards appointed Solicitor General of Zion Law Department of Zion City, Illinois.

On Wednesday, April 23, 1902, he was elected City Attorney of the City of Zion on the Theocratic ticket.

Judge Barnes has been appointed by the General Overseer the first Judge of the Court of Arbitration of Zion City.

On Lord's Day, May 4, 1902, at the Chicago Auditorium, Judge Barnes was ordained to the office of Deacon in the Christian Catholic Church in Zion by the laying on of hands by the General Overseer.

In his private life Mr. Barnes has been for many years an active Christian worker, prominent in the Congregational and Methodist Churches, a student of art and political economy, and a man of wide culture, singularly courteous and gentle in disposition.

In his practice of law he has always placed obedience to God and strict adherence to honor and integrity above all considerations of money, place or fame, but when he was convinced of the righteousness of any cause, he entered into the defense or prosecution of it with great thoroughness and energy.

During the very brief period in which he has served in his three-fold duties of Solicitor General, City Attorney and Judge of the Court of Arbitration, he has proved himself to be an attorney of great ability, and a judge with keen judicial perceptions and absolute impartiality.

A. W. N.

### GOD ANSWERS PRAYER FOR FATHER.

COVE, OREGON, March 21, 1902.

DEAR GENERAL OVERSEER:—I have received so much good through Zion teaching that I want to help others to see good in Zion.

I praise God every day for the blessings I have received through you and your good wife.

May God continue to bless and keep you.

In a very short time after I wrote to you to pray for my father, he sent in his application for membership in Zion.

He is doing all he can to help God's cause now.

Pray for me.

Your Sister in Christ,

(MISS) MYRTIE WEST.

### Healed After Years of Suffering.

COLLINGWOOD, ONTARIO, CANADA, April 17, 1902.

DEAR GENERAL OVERSEER:—I thank you from my heart for your prayers for the healing of my body.

I am glad to tell you that I am enjoying good health for the first time in many years.

Oh, it is so good to be well after years of suffering!

Praise God for the wonderful things He has done for me through your prayers!

May you long be spared and prospered in the ministration of healing.

Your Sister in Christ, (MRS.) V. FISHER.

### Rain Falls in Texas in Answer to Prayer.

SENIOR, TEXAS, April 15, 1902.

DEAR GENERAL OVERSEER:—We received your letter Saturday morning last.

We had been watching the clouds for over a week, and had not had a sprinkle.

Saturday night we saw no more sign of rain than usual, but were awakened during the night by the sound of a rushing, mighty wind.

Soon it began to rain, and we had a good shower.

On Sunday we had a better shower.

It will be of inestimable value to this country, as the crops are far behind and the cattle starving.

We wish to show our appreciation of your intercessory prayers.

Yours in Christian love and fellowship,

MR. AND MRS. J. C. DUNLAP.

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BRING YE the Whole Tithe into the Storehouse, that there may be meat in Mine house, and prove Me now herewith, saith Jehovah of Hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it.—*Malachi 3:10.*

AFTER describing the great work of the Messenger of the Covenant, God talks to the people through the Prophet about the support of this great work.

He rebukes them because they have not obeyed His laws by paying to Him the tenth of their increase, and also their offerings.

He tells them that if they do this, He will in return pour out a blessing upon them.

The circle seems to be, by law, the course in which most things travel.

The world in which we live rolls in its circle around the sun, causing the seasons to travel the same course around the horizon of time.

Man begins his life in infancy, goes through childhood, youth and manhood, and in old age again reaches the state of infancy.

The water in the rivers pours into the ocean and rises in vapor to form clouds, which fall in refreshing showers upon the earth, and fill the springs which, in turn, become the sources of the rivers to continue the ceaseless round.

So God pours out His blessings upon man—not for man to keep all for himself, for that would break the connection of the circuit—but that man may give to Him for the support of His work and that God may pour out greater blessing upon him.

God knows man's selfish nature too well to leave the extension of His Kingdom upon the earth to choice or chance with him.

He has given the law of tithes and offerings, and He commands man to obey it.

He challenges man to prove Him and see if this law does not hold good.

When it is fully obeyed, the blessing which God will pour out upon man shall extend to all the earth.

And all nations shall call you happy: for ye shall be a delightsome land, saith Jehovah of Hosts.

Zion has multitudes who know they have been blessed and prospered because they have obeyed God's law in regard to tithes and offerings.

They are sending the Full Gospel teaching over the world that multitudes more may be blessed also.

Then their own hearts are blessed as the message comes back, telling of blessing received.

### Blessed Through Zion's Message.

Mrs. R. Halloway, of Webster City, Iowa, writes:

DEAR GENERAL OVERSEER:—I send in my testimony, trusting it may be helpful to some one.

I send it with a heart full of thanks and gratitude to God for Zion and the Little White Dove.

I was in despair and had no hope of ever being well again.

The doctor said he could do nothing more for me without an operation, and I thought that meant death, as my heart was weak.

No tongue can tell what I suffered.

I was longing for death to end my misery.

The Devil was tempting me every day to take my own life to end my agony.

I had given my heart to God when I was a girl, and had received many blessings; but I was as the prodigal—I wandered from Him.

Thanks be to God for LEAVES OF HEALING.

Thanks be to God for our General Overseer and his teaching.

The first LEAVES I read I found that God was all love and mercy, and would forgive and bless me.

I have been healed of terrible stomach trouble, from which I suffered so much.

I have been healed, also, of sinking spells, in which I used to think I would die.

I praise the Lord for all of this.

I have been healed of other things.

I hope this testimony will be a help to some one, as other testimonies have been to me.

### Saved From the Knife of the Surgeon Through Zion's Message.

1420 WEST PETERSMITH STREET,
FORT WORTH, TEXAS, February 22, 1902.

DEAR GENERAL OVERSEER:—I desire to give you a record of God's dealings with me.

One month ago I began reading LEAVES OF HEALING.

A friend, Mrs. R. A. Hamilton, sent them to me. I thank God for its appearance and for its truths.

It found me serving the Devil; and I am not perfect yet.

We have laid the hog aside.

I was preparing myself for an operation when the Little White Dove made its appearance.

I feel that I want to take wings and fly over to Zion to get rid of the temptations that are here. I have been sick all my life nearly, and thought God was the cause of it.

(MRS.) MATTIE A. WILSON.

### Leaves of Healing Opens Spiritual Eyes and Increases Faith.

BALATON, MINNESOTA, April 8, 1902.

DEAR GENERAL OVERSEER:—Please accept my tithes.

I wish it were much more.

How I thank my Father in heaven that I ever read LEAVES OF HEALING.

It has opened my eyes and increased my faith, and the Bible hardly seems the same book.

My prayers are for all Zion.

May heaven's choicest blessings be upon you all.

Your Sister in Christ, (MRS.) D. H. ESTEE.

The testimony which follows is from Henrietta Edith Campbell, East Ardsley, England:

### A Little Girl Fourteen Years Old Who Has Never Taken Medicine.

DEAR DEACONESS:—It is with a heart full of praise to God that I send my testimony.

When I awoke on Thursday morning, February 6th, I had a hot fever and felt sick.

When I came down stairs mother said I looked as if I had the measles.

A lady friend who was staying with us examined me and found that I was covered with the rash of measles.

When papa came home to dinner we had special prayer, and he anointed me in the Name of the Lord, according to James 5.

I went about doing my work as usual in the home.

By Saturday afternoon I was perfectly well, and not a mark was to be seen about me.

It was so nice to go to our Heavenly Father for healing instead of taking nasty medicine.

I have not yet taken any medicine in all my life.

Please pray that God may help me to be obedient and grow up to be useful in His service.

Dear reader, what are you doing to bless the world?

As God blesses you, will you not help Zion Literature Mission to send blessings to others?

### Zion Literature Sent Out From a Free Distribution Fund Provided by Zion Guests and the Friends of Zion. Report for Week Ending May 3, 1902.

| | | |
|---|---|---|
| 1789 | Rolls to | the Hotels of United States |
| 1139 | Rolls to | Africa |
| 725 | Rolls to | Germany |
| 455 | Rolls to | Various States of the Union |
| 58 | Rolls to | England |
| | Number of rolls for the week | 3,166 |
| | Zion Seventy Messages unreported before | 125,000 |
| | Number of rolls reported to May 3, 1902 | 2,327,562 |

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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.

A WEEKLY PAPER FOR THE EXTENSION OF THE KINGDOM OF GOD.

EDITED BY THE REV. JOHN ALEX. DOWIE.

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MANAGER ZION PUBLISHING HOUSE,
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OF PARIS HOUSE, RUE DE MONT, THABOR 1.

CHICAGO, ILLINOIS, SATURDAY, MAY 10, 1902.

## TABLE OF CONTENTS.

LEAVES OF HEALING, SATURDAY, MAY 10, 1902.

THE SOLICITOR GENERAL OF ZION—
Illustration—Visscher Vere Barnes, . . . 73
Biography of Visscher Vere Barnes, . . . 74
ZION'S LITERATURE MISSION, . . . 75
EDITORIAL NOTES—
Conversions and Healings in Zion, . . . 76
Early Sabbath Morning Gatherings, . . . 76
Ordinations at the Chicago Auditorium, . . . 77
Coming Events at Zion City and in the Chicago Auditorium, 77
Great Closing Assembly at the Chicago Auditorium, . . . 77
Important Declarations to be Made, . . . 77
Provisions for Admission at Closing Assembly, . . . 77-78
Opening of New Zion Tabernacle Near Site of Tabernacle Number 1, . . . 78
Excursion to Zion City on Decoration Day, . . . 78
Beginning of Summer's Work in Shiloh Tabernacle, . . . 78
Zion's Second Feast of Tabernacles, . . . 78
Thousands Setting Their Faces Toward Zion City, . . . 79
First Meeting of the Zion City Common Council, . . . 79
Blessing at Divine Healing Meetings, . . . 79
The Weekly Assembly, . . . 79
Zion's Use of the Graphophone, . . . 79
Revelations in the Hidings of God's Power, . . . 80
Prayer for the Sick Requested over the Telephone, . . . 80
The Privilege and Power of Prayer, . . . 80
ELIJAH'S RESTORATION MESSAGES—
Announcements, . . . 81-85
Message—"The River of God Is Full of Water," . . . 85-88
CARTOON—
Zion's Witness Against Infidelity, . . . 82
LORD'S DAY MORNING IN ZION CITY, . . . 89
Address—"Our Father!" . . . 90-91
Address—"Our Father Who Art in the Heavens," . . . 91-93
NOTES OF THANKSGIVING TO ZION'S GOD, . . . 94-95
NOTES FROM ZION'S HARVEST FIELD, . . . 96-99
NEWS OF ZION CITY, . . . 100-101
TWO BEAUTIFUL CHRISTIAN HOSPICES, . . . 102
ZION'S BIBLE CLASS, . . . 103
OBEYING GOD IN BAPTISM, . . . 103
ANNOUNCEMENT OF ZION MEETINGS IN CHICAGO AUDITORIUM, 104

# *EDITORIAL NOTES.*

## "PRAISE WAITETH FOR THEE, O GOD, IN ZION."

ZION ENTERS the fifth month of this year with Songs of Joy.

God is "satisfying" us "with the Goodness of His House."

WONDERFUL CONVERSIONS have taken place in the Chicago Auditorium.

Wonderful Healings have taken place in Shiloh Tabernacle, Zion City.

Wonderful Blessings in cleansing and quickening Power have come this week upon the people, from the first gathering in the early morning of Lord's Day until the hour in which we write, on the morning of the day of publication.

UNDER THE head of "The Lord's Day Morning in Zion City," on pages 89 to 93, our readers will find interesting reports of the glorious Early Sabbath Morning Gatherings of April 27th and May 4th, in Shiloh Tabernacle, Zion City.

We trust that much of the spiritual power which was manifest in these great assemblies will come to the reade s of these reports.

AN EVER deepening conviction comes upon us that the blessing of God is accompanying us in Zion City in no small degree, because every day is begun with God, in praise, in prayer, and in reading of His Word.

WE FEEL sure, from what we know, that there are few men and women working in Zion City who do not seek the face of God before they see the faces of their fellow men.

WE KNOW that in every department of work the superintendents are faithful in calling the men to prayer for a short time before the work of the day begins; and we are grateful to God for the earnestness of all who engage in the daily devotion for a few minutes before work begins.

BUT SCOFFERS might think, and even say, that so much prayer might cause the people of Zion City to be somewhat wearied of that glorious privilege.

It is not so.

There is no exercise in which the inhabitants of Zion City take greater delight, and this is proven by the very large

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attendance, considering the size of the population, at the early Sabbath morning meetings.

It now reaches two thousand.

---

NEVER IN all our experience have we had more delightful occasions, and never have we entered upon the work of the Lord's Day, and of the entire week, with more delight than we have since these meetings were established.

---

AS WILL be seen by the report of the Chicago Auditorium service last Lord's Day, we had the great joy of ordaining the Reverend George O. Barnes as an Elder, and Judge V. V. Barnes and his wife as Deacon and Deaconess in the Christian Catholic Church in Zion.

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THE PORTRAIT of Judge Barnes and some account of his career appear in this issue. We have also an excellent likeness of Deaconess Barnes, which will soon appear, with a biographical notice.

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A VERY FINE portrait of our venerable friend, the Rev. George O. Barnes, whom many now have learned to esteem as "Father Barnes," will appear also in a future issue.

He is now in temporary charge of the Zion Gathering in Washington, D. C.

May God bless his ministry at the Capital City of the Nation.

---

ALL THESE ordinations gave us much pleasure, and have added excellent officers to the Church.

---

THE ORDINATION of a considerable number of officers will take place in Shiloh Tabernacle, Zion City, on the afternoon of Lord's Day, June the first.

---

WE SHALL celebrate the Ordinance of Believers' Baptism by Triune Immersion in Shiloh Tabernacle on Lord's Day afternoon, June 8th, using, for the first time, the large new Baptistry, which has many conveniences that we have not hitherto had.

We shall be able also to baptize very large numbers at one time.

Let our readers pray that the First Baptism in Shiloh Tabernacle will be accompanied with the Special Manifestation of God's Power and Blessing on every candidate.

---

ON LORD'S DAY afternoon, May 25th, we shall close the present Series of Gatherings in the Chicago Auditorium.

ON THAT occasion we shall have a great Closing Assembly of God's Witnesses to Divine Salvation, and to God's Healing, Cleansing and Keeping Power.

We especially call upon our friends within reach of Chicago to be present on that occasion.

---

GOD SAID (Isaiah 43:9, 10):

Let them bring their Witnesses,
That they may be justified:
Or let them hear, and say, It is Truth!
Ye are My witnesses, saith Jehovah,
And My servant whom I have chosen.

---

WE SHALL, God willing, bring with us from Zion City on that day probably at least Two Thousand Witnesses.

With the thousands upon thousands who can gather from all parts of Chicago and its neighborhood, there should be an array of not less than Four Thousand Witnesses in the Chicago Auditorium on that day.

---

SPECIAL ARRANGEMENTS will be made for the seating of this Cloud of Witnesses.

As there will be so very many, it will be impossible to have many individual testimonies, but they will be given by the people rising *en masse*, and answering the questions that will be asked concerning their Salvation, Healing and Cleansing through Faith in Jesus Christ.

Their Declaration, "It is truth!" will be most impressive.

---

ON THAT occasion we shall deliver the Closing Address of the Series of Thirty-nine Restoration Messages of Purity, Peace, and Power which we shall then have consecutively delivered in the Chicago Auditorium. The first Message of the Series was spoken on September 1, 1901.

---

THE SUBJECT of our last Message will be, "The Power of the Covenant of Final Restoration; and the Work of the Messenger of the Covenant, the Prophet Foretold by Moses, and Elijah the Restorer."

We have certain Important Declarations to make on this subject, for which the Time has now "fully come."

---

ADMISSION TO this great Closing Assembly will be by ticket, as follows:

God's Witnesses and all Members of the Christian Catholic Church in Zion will be provided upon application, not later than May 24th, with tickets which will enable them to enter the Auditorium from Michigan Avenue between 2:00 and 2:30 P. M.

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The name of each ticketholder must be plainly written on the back of the card, and other particulars.

This must be done carefully before presenting the ticket at the door. It should be written at home and with ink.

These cards will be taken up, and will form a valuable record of the Event.

If it can be arranged, a flash-light photograph of the Cloud of Witnesses will be taken.

A limited number of Special Admission Tickets will be issued up to about 5:00 P. M., Saturday, May 24th, to others who are Friends of Zion. These can be had without charge at Zion Hospices Nos. 1 and 2, corner of Twelfth and Thirteenth Streets and Michigan Avenue. These tickets will be available at the Congress Street entrance until 2:50.

Early application should be made for both classes of tickets.

The doors will then be thrown open to admit the general public, should there be any accommodation remaining. We make these early announcements because we desire both our own people and all friends of Zion, as far as possible, to be saved from disappointment by being turned away from the Auditorium for want of room.

---

WE ARE looking forward with great interest to this Great Witnessing Assembly, God willing, on May 25th, which is also our fifty-fifth birthday, and the thirtieth anniversary of our ordination to the ministry.

---

WE ARE asking from God as His gift on that day, a Crowning Blessing upon the entire Series of Messages which we have delivered as Elijah the Restorer, and also upon the Testimonies of the Cloud of Witnesses which will then be gathered.

May the Word of God have free course and be glorified to earth's remotest bounds, in the salvation, healing and cleansing of the multitudes who will be present, or who will be reached by the reports of these proceedings.

---

NEXT LORD'S DAY a new Zion Tabernacle will be opened at 212 Sixty-third street, near Stony Island avenue, Chicago, when the Rev. J. G. Speicher, M. D., Overseer of the Christian Catholic Church in Chicago, will conduct the services and deliver the Opening Sermon.

We are greatly interested in this new Tabernacle which is to be opened in the vicinity of our old Zion Tabernacle No. 1, where God so richly blessed us at the beginning of our ministry in Chicago.

---

A ZION EXCURSION to Zion City will take place on Friday, May 30th, Decoration Day.

Tickets will be issued at a round trip rate of thirty cents for adults, fifteen cents for children from five to twelve, and under five, free.

WE SHALL have the joy, we trust, of meeting a great throng in Shiloh Tabernacle at two o'clock on that day.

We hope to deliver on that occasion an address entitled, "Voices From Soldiers' Graves."

Further announcement will be made concerning this Excursion on Decoration Day, in future issues.

---

ON LORD'S DAY, June 1st, we shall begin our work for the summer months of June, July and August, in Shiloh Tabernacle, Zion City.

God willing, we shall conduct on that day the Early Morning Gathering at 6:30 A. M., and the Afternoon Gathering at 2:00 P. M., which will be immediately followed by the Reception of New Members, the Ordination of New Officers, and the Communion of the Lord's Supper.

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SPECIAL ZION CITY Excursion Trains will leave Chicago at an early hour on Lord's Day morning, June 1st, up to 12:00 noon, and will return in the evening at the close of the services, enabling our friends, we trust, to reach Chicago by daylight.

---

THE ROUND TRIP ticket, on that day, and throughout the whole of the Lord's Days of June, July and August, will be twenty-five cents; children's tickets from 5 to 12, fifteen cents, and under five, free.

---

WE HAVE now constructed a large "Baby House," as we call it, in Shiloh Park Grove.

There mothers may leave their infants and young children, in kind and good care, without any charge, during the services in Shiloh Tabernacle.

---

WE ARE looking forward to a Glorious Summer's Work for God in Zion City; and shall do all that we can to help the thousands there, and those who are coming, assisted by many able brethren and sisters in the ministry.

---

ZION'S SECOND Feast of Tabernacles will begin on Saturday Evening, July 12th, at 7 o'clock, and will continue for Ten Days, until the evening of Tuesday, July 22d.

The Anniversary of the Consecration of the Temple Site will be celebrated on Monday, July 14th.

---

DEACON DANIEL SLOAN will make an early announcement in these pages concerning Special Rates for Transportation from All Parts of the United States and Canada.

On page 101 of this issue, under the heading of "Tent Provisions and Regulations for 1902," he gives information con-

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cerning the Accommodations which will be prepared for the many thousands of visitors who will doubtless gather during the coming months in Zion City.

SEVERAL CAMPS are now being arranged for and will be prepared in good time; but *Early Application for Tents is necessary* to prevent disappointment.

GOD WILLING, we shall open on Saturday, July 12th, the large new ELIJAH HOSPICE, on Elijah avenue and Twenty-sixth street, which is now in course of construction, and in which we hope to be able to accommodate many hundreds of guests.

LET FRIENDS in all the lands pray that God shall be glorified and His Kingdom extended through these Great Assemblies of His people in that wonderful new City of Zion on the shores of Lake Michigan, where every foot of ground is God's, and God's alone, in Perpetuity.

Every person securing a lot has a lease for 1100 years, with Divine Conditions, which are binding upon us on behalf of Zion, and also upon every citizen.

These Covenants will enable the Christian Catholic Church, for a Century and a Millenium, to absolutely control the use of the land, and prevent its being used for evil purposes.

At the end of that period the land will revert to God who gave it, and to the Christian Catholic Church in Zion, should the world last so long.

MANY THOUSANDS of Americans are crossing the Atlantic Ocean to behold the Coronation of a King in London, with as much eagerness as if they were supporters of monarchy.

But from these old lands in Europe and elsewhere, in which kings reign, many thousands are setting their faces to Zion City in America, where Christ is crowned as Lord of All, so far as it is possible for us to do so under a democratic form of government.

LAST TUESDAY evening, May 6th, we had the pleasure of attending the First Meeting of the City Council of the City of Zion.

We were an interested listener and a spectator of the excellent manner in which Mayor Richard H. Harper and the other Officers of the Council conducted the Municipal Business of Zion City.

WE HAD, also, the honor of presenting the Council with the Corporate Seal which we had carefully prepared.

It was most kindly and heartily accepted, and by an Ordinance was constituted the Official Seal of the City.

We shall in an early issue publish a facsimile of the Seal, for the information of our friends in distant parts.

The design was drawn, at our direction, by Mr. Charles Champe, our Zion Artist, and was very beautifully executed by a Chicago engraver.

THE DIVINE Healing Meetings on Tuesday and Thursday in this present week have been greatly blessed, and were well attended, despite the very adverse weather.

Many have testified to much Spiritual Blessing, and some to their Healing through Faith in Jesus.

ONE REMARKABLE Instantaneous Healing took place in a woman from the State of Alabama, who had been a sufferer for nearly half a century, and had walked, when able, with the aid of a crutch for nearly twenty-five years.

She was instantly, and apparently perfectly, healed in the public assembly.

She walked unaided upon our platform, placed her crutch in our hand, and went away a well and happy woman.

Many who never had witnessed such a scene were greatly astonished, and all present were deeply impressed.

"The Power of the Lord was present to Heal."

THE WEEKLY ASSEMBLY in Shiloh Tabernacle, Zion City, on Wednesday evening was attended by about two thousand persons, and was addressed by a number of our officers and by Overseer Jane Dowie and ourself.

A GRAPHOPHONE MESSAGE from Australia was heard with much interest.

It is evident that this wonderful instrument will prove a great blessing to Zion in all lands.

Graphophone addresses by ourself and others, with Zion songs, etc., are now being spoken and sung in Australia and in Africa.

WHEN WE can find time, it is our intention to accede to the earnest cries of our people on every Continent to make a number of permanent records which can be multiplied by a newly discovered process, and preserved in an effective manner, it is said, for many years.

WE MAKE this last remark in answer to the appeal of our private secretary, to whom we are dictating these Editorial Notes.

He reminds us of the numerous applications for these graphophone addresses that have been made from all parts of the world.

We are also continually hearing from the Mail Order Department of Zion City General Stores, which has somewhat prematurely announced that these records could be obtained.

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IT IS WITHIN our knowledge that God has already used our words in many distant lands, as spoken on these wonderful cylinders, which are ever ready to give forth their words upon properly prepared instruments.

WE ASK our friends to pray that we may be able to set apart a little time in each week for the making of these records.

It seems almost impossible that we shall be able to find that time; but we are deeply impressed that God is calling us to do this work.

We shall also have the joy of receiving back from all parts of the world, Return Messages in many languages from the officers and members of the Christian Catholic Church in Zion who are, in many instances, living in lands that we have never seen.

HOW WONDERFUL is the Continuous Revelation in these days through the "Hidings of God's Power," in all Departments of Zion.

IN A fractional part of a second, great pictures are painted by the Sun through the photographic camera, as, for instance, that wonderful picture of the Consecration of Zion City Temple Site on July 14, 1900, which is nearly eight feet long and two feet wide.

BY PHOTO-ENGRAVING such pictures are multiplied and printed with accuracy and beauty, so that millions of people in other lands can see the faces of thousands in Zion City.

IN LIKE manner Electricity, harnessed to the telegraph and telephone, conveys messages around the world. And wireless telegraphy, as it would seem, has bridged the Atlantic Ocean, between Europe and America.

ELECTRICITY SUPPLIES now, unobtrusively and silently, the Power which drives the large machines of Zion Lace Industries and Zion Printing Plant; and in many other ways we are using that wondrous Power to establish the Kingdom of God.

SITTING IN our office at Zion City, we are placed by telephone, within a few seconds, in immediate communication with our offices in Chicago, forty-two miles distant, and also with some of the principal departments in Zion City.

Our second Power House in Zion City is now approaching completion and will provide, we trust, at an early date, Power to drive all the machinery in the eight acres of floor space in Zion Lace Industries Factory.

At night, the same plant will be used for the lighting of the city in its homes and streets; and the poles that carry on one side the Power Wire, will also have, on the other side, an arm to carry the Telegraph and Telephone Wires, and so time and space will be largely bridged by the use of these Wonderful Invisible Powers.

We pray that we may be able to use them more and more to the Glory of God and the Good of Man.

ONE OF THE uses of the telephone, to which it is frequently put, is to receive from distant cities the cries for prayer on behalf of the sick and dying.

It is most touching and interesting to hear the broken-hearted sobbing of the afflicted, or their friends, who are telling us, although hundreds of miles distant, the burden that is upon their hearts.

Often we say to them, "Let us pray"; and when we utter over the wire the words of prayer that reach the Mercy Seat of God, it is touching to hear the ringing, grateful sound of the hearty "Amen" from the friends in distant cities with whom we are communicating.

BETTER, HOWEVER, than all these is the fact that we can communicate constantly with God, who needs no words.

He hears the sincere Prayer of Faith, uttered or unexpressed, for He only can understand the unspeakable anguish of deep sorrow, or the equally inexpressible thoughts of love and gratitude and confidence.

THIS IS the Greatest of all the Powers which God has bestowed upon men—the Power to communicate with Himself, and to receive from Him, through the Prayer of Faith, the Reward of those who diligently seek Him.

WE SEND forth every word in this paper on Wings of faithful, loving Prayer, assured that no words which God has inspired can ever be void of power.

BRETHREN, PRAY FOR US.

**Has God Blessed You in Tithing?**

Have you realized a fulfilment of God's promise to those who "bring the Whole Tithe into the Storehouse"? If so, let others know how true the promise is. Write your testimony and send it to Rev. William Hamner Piper, Overseer-at-Large of the Christian Catholic Church in Zion, 1201 Michigan Avenue, Chicago, Illinois. Let your testimonies be brief and straight to the point.

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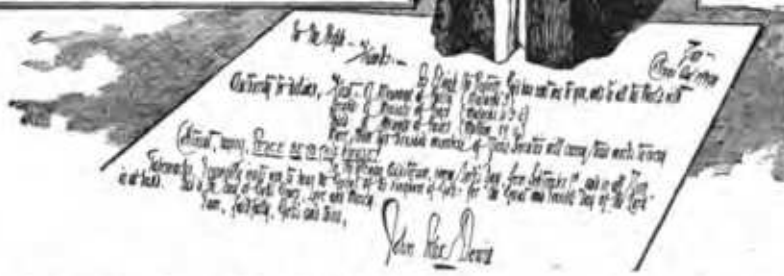
# ELIJAH'S RESTORATION MESSAGES OF PURITY, PEACE AND POWER



CHICAGO AUDITORIUM,
LORD'S DAY AFTERNOON,
May 4, 1902.

The River of God Is Full of Water.

Reported by S. D. and E. W., and A. W. N.



No. 36.

THE beautiful metaphor of the Psalmist, "the River of God is Full of Water," was not only the Scriptural basis for the Message of Elijah the Restorer, but was the key-note of the entire services at the Chicago Auditorium from 3 to 7 P. M.; and indeed of the entire day in Zion, Lord's Day, May 5, 1902.

The day had begun at Zion City in a great gathering of two thousand people in Shiloh Tabernacle at the early morning hour of half-past six o'clock.

At that Assembly the blessed Water of the Holy Spirit had flowed like a Great River, filling its banks, in and through those in Divine Presence, and, throughout the entire day, that majestic River swept on, growing in power and increasing in depth until at that memorable meeting in the Auditorium in the afternoon, it seemed as if the entire place were filled with the Swelling Flood.

There is a Stream, whose gentle flow
Supplies the City of our God;
Life, love, and joy, still gliding thro',
And wat'ring our Divine abode.

That Sacred Stream, Thy holy Word,
Supports our faith, our fears controls;
Sweet peace Thy promises afford,
And give new strength to fainting souls.

Loud may the troubled Ocean roar;
In sacred peace our souls abide.
While ev'ry nation, ev'ry shore,
Trembles, and dreads the Swelling Tide.

Hearts which had been long dry and barren, scorched and wasted by the fierce heat of the fires of evil passions and evil habits, sprang into Newness of Life under the revivifying power of the Water of the Holy Spirit.

Fountains of tears, which had long been dry and rebellious, were broken up.

Those who had been so long away from their Father's home, wandering in crooked ways and feeding the swine of unholy desires, now returned weeping and penitent, with confessions upon their lips, crying, "Father!"

And the Pure Water of that great River of God flowed into the hearts of those who loved God, but had been giving Him only a partial service.

That Water swept away, in its mighty current, the selfishness, the lack of courage, or whatever hindrance there may have been to full and free consecration and service, and became a new Power in these lives.

And the Pure Water of that great River of God flowed into the hearts of those who had been in the service of their Master, bearing the burden and heat of the day, pouring out their lives for God and humanity.

That Water revived and refreshed and refilled their spirits, and gladdened their lives with a consciousness of increased Power.

And so, through the hearts of all the thousands, who gathered there on that afternoon, the Life-giving Water of that River of God swept onward, a River Full of Water.

And the power of that service did not end when the Benediction had been pronounced, and the people separated and went to their homes.

In their hearts, yea, within their entire beings, there is a Well of Water springing up into Everlasting Life, and from that Well there flow Steams of Life to all about them.

May the River of God which is Full of Water of Life flow through these pages to our readers on every Continent, and to all the Islands of the Sea, and "give New Strength" to fainting spirits, souls, and bodies.

This day, being the first Lord's Day of the month, was also the occasion of the regular monthly Communion Service.

This service was not only the most largely attended of any Communion Service held in the Chicago Auditorium during the present Series, and the occasion of the reception of one of the largest companies of new members ever given the right hand of fellowship at one time; but it was also a service in which there continued the same mighty Power of the Spirit which had filled the place all the afternoon.

Although a heavy shower of rain had begun to fall about an hour before the time for the opening of the meeting, and had continued until after the service opened, the attendance was very large, over three thousand people being present, nearly all of whom remained to the Lord's Supper.

Two large train-loads of people came in from Zion City to attend this service.

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ZION'S WITNESS AGAINST INFIDELITY.

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Had the weather in the afternoon been fine, there can be little doubt but the attendance would have overflowed the Auditorium; but God was "watering the earth" so abundantly that it came literally in "floods," and was preceded by high winds which almost swept the people from the streets. But Zion was there in thousands, and God was there to bless.

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Chicago Auditorium, Lord's Day Afternoon, May 4, 1902.

The service was opened by the joyous singing of the glorious truth contained in the Processional Hymn:

Christ is risen, Christ is risen!
He hath burst His bonds in twain;
Christ is risen, Christ is risen!
Alleluia! swell the strain.
For our gain He suffered loss
By Divine decree;
He hath died upon the cross,
But our God is He.

REFRAIN—Christ is risen, Christ is risen!
He hath burst His bonds in twain;
Christ is risen, Christ is risen!
Alleluia! swell the strain.

See, the chains of death are broken;
Earth below and heav'n above,
Joy in each amazing token
Of His rising, Lord of Love;
He forever more shall reign
By the Father's side,
Till He comes to earth again,
Comes to claim His bride.

Glorious angels downward thronging
Hail the Lord of all the skies;
Heav'n with joy and holy longing
For the Word incarnate, cries,
Christ is risen, Earth, rejoice,
Gleam, ye starry train;
All Creation, find a voice;
He o'er all shall reign.

REFRAIN—Christ is risen, Christ is risen!
He hath burst His bonds in twain;
Christ is risen, Christ is risen!
O'er the universe to reign.

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

INVOCATION.

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

VENITE.

The Choir chanted the words of the *Venite*.

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

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

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

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

The sea is His and He made it: and His hands prepared the dry land.

O come, let us worship and fall down: and kneel before the Lord our Maker.

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

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

For He cometh, for He cometh to judge the earth: and with righteousness to judge the world and the people with His truth. Psalm xcvi. 9-13.

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

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

PRAISE.

All then joined in singing Hymn Number 63:

"For God so loved!" Oh, wondrous theme!
Oh, wondrous key to wondrous scheme!
A Saviour sent to sinful men—
Glory to God, the Father!

CHORUS—Glory to God, the Father!
Glory to God, the Father!
Glory, glory,
Glory to God, the Father!

RECITATION OF CREED.

The General Overseer leading, the Choir and Congregation then joined in earnestly reciting the Apostles' Creed:

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

THE READING OF GOD'S COMMANDMENTS.

With impressiveness and power, the General Overseer then read the Eleven Commandments, Choir and Congregation singing the response, "Lord, have mercy upon us, and incline our hearts to keep this Law."

I. Thou shalt have no other gods before Me.

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

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

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

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

VI. Thou shalt do no murder.

VII. Thou shalt not commit adultery.

VIII. Thou shalt not steal.

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

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

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

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

SCRIPTURE READING.

After the chanting of the *Te Deum* by the Choir, the General Overseer read the sixty-fifth Psalm:

Praise waiteth for thee, O God, in Zion:
And unto Thee shall the vow be performed.
O Thou that hearest prayer,
Unto Thee shall all flesh come.

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Iniquities prevail against me:
As for our transgressions, Thou shalt purge them away.
Blessed is the man whom Thou choosest, and causest to approach unto Thee,
That he may dwell in Thy courts:
We shall be satisfied with the goodness of Thy house,
The holy place of Thy Temple.
By terrible things Thou wilt answer us in righteousness,
O God of our salvation;
Thou that art the confidence of all the ends of the earth,
And of them that are afar off upon the sea:
Which by His strength setteth fast the mountains;
Being girded about with might:
Which stilleth the roaring of the seas, the roaring of their waves,
And the tumult of the peoples.
They also that dwell in the uttermost parts are afraid at Thy tokens:
Thou makest the outgoings of the morning and evening to rejoice.
Thou visitest the earth, and waterest it,
Thou greatly enrichest it;
The River of God is Full of Water:
Thou providest them corn, when Thou hast so prepared the earth.
Thou waterest her furrows abundantly;
Thou settlest the ridges thereof:
Thou makest it soft with showers;
Thou blessest the springing thereof.
Thou crownest the year with Thy goodness;
And thy paths drop fatness.
They drop upon the pastures of the wilderness:
And the hills are girded with joy.
The pastures are clothed with flocks;
The valleys also are covered over with corn;
They shout for joy, they also sing.

He also read the following seven verses from the twenty-second chapter of Revelation.

And he shewed me a River of Water of Life, bright as crystal, proceeding out of the Throne of God and of the Lamb, in the midst of the street thereof.
And on this side of the River and on that was the Tree of Life, bearing twelve manner of fruits, yielding its fruit every month: and the Leaves of the Tree were for the healing of the nations.
And there shall be no curse any more: and the Throne of God and of the Lamb shall be therein: and His servants shall do Him service;
And they shall see His face; and His Name shall be on their foreheads:
And there shall be night no more; and they need no light of lamp, neither light of sun; for the Lord God shall give them light: and they shall reign for ever and ever.
And he said unto me, These words are faithful and true: and the Lord, the God of the spirits of the prophets, sent His angel to shew unto His servants the things which must shortly come to pass.
And behold, I come quickly. Blessed is he that keepeth the words of the prophecy of this book.

May God bless His Word.

PRAYER BY THE GENERAL OVERSEER.

Our Father who art in the heavens, we hallow Thy Name, and we bless Thee that we know that Thou art the Rewarder of those who diligently seek Thee.
Father, Thy Kingdom come; that Kingdom which is not meat and drink, but Righteousness, and Peace and Joy in the Holy Spirit.
Father, Thy Will be done as in heaven so in earth. Let that Will be done in us, and when it is done in us as it is done in heaven, there will be neither sin, nor sickness, nor impurity within us. Then, for the sake of Jesus Christ, so lead us into Thy heavenly Kingdom, that we shall be cleansed from all impurity in spirit, soul and body.

CONFESSION.

To that end help us, therefore, to confess our sins, and the things wherein we have come short.
Even those who are holiest and best are constrained to confess that their purest service, and their most perfect service hath somewhat of the unclean and the imperfect.
O God, our best is not perfect. Therefore take even our holiest things and cleanse them from all impurity and make our service pure.

PRAYER FOR THE WANDERERS.

O God, there are many here today who have been wandering far away.
They have spent their substance in riotous living, in secret sin, while they have appeared to man to be upright and good.
They have been trampling under feet the laws of God and man, and living far from Thee.
O God, Thou dost see the sinner in his sin, and grievous as that sin may be, he is still Thy son.
He is Thy son, and away in the far country, where he has spent all, Thy Spirit is reaching him and teaching him of Thy love.
The cry is coming, all the way from Thy Throne, our God and Father, "My son, come home! Come home!
"You are weary at heart, and the way has been so dark and lonely and wild, O prodigal child, come home!"
That Cry of Thine is ringing in the ear of the prodigal today.
Bring the wanderers home, that they may hear Thee say, "This, My son was dead and is alive again. He was lost and he is found."
There will be joy in heaven, joy in the presence of the angels.
Mothers, who have been long in heaven, will be so glad to hear that today their boys have come back to God.
O God, bless the wandering boys and girls here, the wandering men and women here, and bring them back from the Enemy's country, from feeding human swine, and from the hunger and stench of the swine trough and its unsatisfying husks.
Father, for Jesus' sake, bless every one here today.

PRAYER FOR THE HOLY CATHOLIC CHURCH.

And now bless Thy Church, the Holy Catholic Church throughout the world, that Church which is the "Church of the Firstborn who are enrolled in heaven."
Amidst all the apostate churches, amidst all the impurities, Thou hast a multitude of those who love Thee, and whose Names are in the Book of Life.
Bless, then, we pray Thee, all those in the apostate churches, and alas, in the apostate denominations, multitudes who have entered into their fellowship but have never entered into the Kingdom of God.
O God, let Thy Spirit enter into multitudes of them today.

PRAYER FOR THE DISOBEDIENT.

Bless those in Thy presence who have had a name to live and have been dead. Their religion has been a poor, imperfect, miserable thing, a thing of occasional devotion, and they have never given Thee that which they owed to Thee.
They have robbed Thee in tithes and in offerings; they have been cursed with a curse because they have robbed Thee, even throughout this whole nation.
O God, make Thy people to bring the Whole Tithe into the Storehouse that there may be meat in Thy house, so that Thou wilt open the windows of heaven and pour them out a Blessing that there shall not be room enough to receive it; so that Thou wilt rebuke the devourer for their sakes, and he shall not destroy the fruit of their ground; so that their vine shall not cast its fruit before the time in the field, for Thou hast said it, Jehovah Sabaoth.
O God, may all Thy people obey Thee in this, that all nations may call us blessed, for we shall be a delightsome land, as Thou hast said, O Jehovah, God of Hosts.
Help us, then, to do right, that the Blessing may come to Zion which never comes to thieves and robbers who rob their God and serve the Devil.
For Jesus' sake help us, then, to do our part, to bring the Whole Tithe into Thy Storehouse in Zion.

PRAYER FOR MESSENGERS OF GOD IN DISTANT LANDS.

Be with Thy people who are in all the lands, battling amidst the heathen foe. God bless them today.

PRAYER FOR THE CHRISTIAN CATHOLIC CHURCH IN ZION.

Bless the Christian Catholic Church in Zion, which Thou hast called into existence in this period of the dispensation of Thy grace in these latter days, preceding the Coming of the King.
Do Thou bless, therefore, today, all who have been sent forth.
Bless the Christian Catholic Church in Zion in America. (Amen.)
In Asia. (Amen.)
In Africa. (Amen.)
In Australasia. (Amen.)
In Europe (Amen) and in the Islands of the Sea. (Amen.)
Bless the Little White Dove that carries the Message.
Bless Zion's varied agencies, and bless Zion City.

PRAYER FOR THE SICK AND SORROWING.

O God, we beseech Thee, be with us now as we plead that Thou wilt hear us for the sick and the sorrowing whose petitions are in our hands.
Many sorrowing hearts, mothers, fathers, children, are pleading for their loved ones, standing in the Valley of the Shadow of Death, and not knowing that the healing of Thy seamless dress is by their beds of pain: for Thou art with them; and there is no dark valley where Thou art, O Light of Life!
Many are now getting to know Thee.
God help this little band all over the earth who are telling that Story; who are witnessing.
Hear us for these sick ones, that every impediment may be taken out of the way, and that they may trust Thee with an intelligent and simple and perfect faith: for Thou hast said, "I am Jehovah-Rophi—I am the Lord that healeth thee," and Thou dost never change.
We are so glad that Thou dost never change, that Thou hast said, "I am Jehovah, I change not."
We would be consumed, if Thou wert changeable; but, our Father, Thy Love never changes, and Jesus Christ Thy Son never changes. He is "the same yesterday, and today, yea, and forever." He is with us still, the same Saviour, the same Healer, the same Cleanser, the same Keeper, and the Holy Spirit never changes.
May Thy Spirit be with us now, that we may know that "the River of God is full of Water."
Help us to trust Thee.
Make this hour to be one of blessing to the thousands now present.
Now hear us as we pray in the words that our Lord taught us when He said, "After this manner therefore pray ye."

Led by the General Overseer, all joined in chanting the Disciples' Prayer.

Overseers Piper and Speicher then made the announcements, after which the General Overseer said:

Before the offerings, I asked the Overseer for Chicago to make these announcements of our wide-spread work in this city, which has hundreds of centers great and small, from the Zion Tabernacles, which have accommodation for thousands

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and hundreds, to the cottages where the tens meet. As you have heard, we have Elders and Evangelists and Deacons and Deaconesses who conduct gatherings in many languages in Chicago, for it is a many-tongued city. We do not often make these announcements here, because it takes so much time.

There were some persons, however, who ignorantly said the other day that they thought that the whole of Zion's work in Chicago was confined to this Auditorium service.

**Widespread Character of Zion's Work.**

We have something like fifteen hundred workers in all parts of this city.

They are Zion Seventies, Deacons and Deaconesses, Maternity Deaconesses, Evangelists, Elders, Overseers, and other workers.

We do not speak a great deal about it here, and I suppose that some had thought that this Auditorium service was the whole thing.

It is, on the contrary, only a special Sabbath afternoon Assembly, and the work of Zion in Chicago goes on constantly from morning to night, every day and every night, in one form or another.

The work of the Christian Catholic Church in Zion goes forward continually in scores and hundreds of places, not only in this city, but in many cities throughout this land, in every State of this Union, and on every Continent.

I praise God today for the work as it goes forward everywhere.

We do not wonder that people do not know, because there is no publicity given to it, except as it comes through LEAVES OF HEALING, and through the work itself.

We are not troubling about publicity; we want to do the work. If it is good work, it will publish itself, and that is just what it is doing. Good seed brings good harvests, if the soil is properly attended to, and well watered.

I wish to say a word or two concerning the

**Peculiar Movements of the Chicago Press.**

The newspapers are really funny.

I always knew that the Devil was a scoundrel, and I was always of the opinion that he was a fool, but I never imagined that he would attempt to play two different parts in the same paper on the same day.

It is very amusing to notice how we are cursed and blessed, just now, almost in the same breath.

The Chicago *Journal*, for instance, sings the songs of the City of Zion in three numbers in a very beautiful strain to the music of a Wooley shepherd of the West.

Now the *Daily News* has started with another Swain singing the praises of Zion City. Very funny!

What does it mean?

It simply means that Chicago and the Chicago press are at last waking up.

That press is the dullest and most stupid press in the world. It is behind the times tremendously, because of the ignorance, and corruption, and audacity, and mendacity of its poorly paid, illiterate and beastly reporters (laughter and applause), and because of the crass ignorance of its editors, who think, forsooth, that because they shut their bleared eyes to God's Wonderful Works in Zion everybody else does.

At last they have found that the whole country is laughing at them, so they are trying to come around, and in many funny ways are trying to get into the procession. They make me laugh. Yet I do not know whether to cry or laugh over it. It is a ridiculous scene.

They had better now get to know on which side they are.

They are doing what they said the other day about that bad man Samuel Stevenson. They said he was foolishly "playing the game both ends against the middle." I do not know quite what that means, but it seems to be the kind of thing the press is doing.

**The Great Need of Decency and Dignity in the Press.**

I hope that God, in His infinite mercy, will give to this city a decent press, and will grant that the days of its fooling will be over for the sake of the city in all its interests.

It is time it was over.

It is time that the press arose to something like the dignity that is demanded by a city of this size, and a city with its tremendous commercial and manufacturing powers, and that the editors would talk and write some good, sound sense.

May God grant it.

I have been attentively watching this press, and have spanked it from time to time to keep it in moderate order.

I am reminded by an Overseer that so valuable are they beginning to consider their articles concerning Zion that this last "Swain" who has been singing the song has actually printed below his article, "Copyright. J. Swain."

No one must copy that on peril of punishment for poaching on that writer's preserves.

That poor fellow did not know a great many things, so he guessed at the half and multiplied it by two. (Laughter.)

God will fulfil all His Promises to Zion.

If you want to know the truth about Zion City, you had better come out and see it, and you had better all come at once, so that we can take care of you at the same time.

I am very much delighted to tell you that, since I went out to make my residence there, the population has continued at a still greater rate to increase steadily; buildings on every side are going up, all our industries are getting a firm root, and all our commercial and financial institutions are becoming strongly established.

I had the great joy, at half-past six o'clock this morning, in Shiloh Tabernacle, Zion City, of meeting at our Early Morning Prayer Meeting

**Over 2,000 Persons in Shiloh Tabernacle, at Zion City.**

I do not know where you can find another prayer meeting with an attendance of 2,000 at half-past six o'clock in the morning, or perhaps at any other hour.

You should have seen, this lovely morning, the people wending their way from all parts of the city, with such happy, bright faces, coming in thousands into Shiloh Tabernacle.

They were all waiting for me, with a few exceptions, at half-past six o'clock.

When I met the children of Zion City today, for the first time on a Sabbath morning, I found nearly a thousand children there at ten o'clock.

The educational as well as the religious, and the commercial as well as the political work of Zion goes forward everywhere.

I hope that the day of shameful and shameless lying upon the part of the so-called religious and of the secular press will soon be at an end.

If it does not stop voluntarily, it will be stopped by the inextinguishable laughter of the people; because the attitude of the Associated Press Liars is getting too absurd for anything.

May God grant that Zion shall go forward.

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## "THE RIVER OF GOD IS FULL OF WATER."

INVOCATION.

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

TEXT.

In the Sixty-fifth Psalm and in the ninth verse are words of Divine Inspiration to which I call your prayerful attention:

Thou visitest the earth, and waterest it,
Thou greatly enrichest it;
The River of God is Full of Water.

Now on the last day, the great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto Me, and drink. He that believeth on Me, as the Scripture hath said, out of his belly shall flow Rivers of Living Water. But this spake He of the Spirit, which they that believed on Him were to receive: for the Spirit was not yet given; because Jesus was not yet glorified. (John 7:37-39.)

The former treatise I made, O Theophilus, concerning all that Jesus began both to do and to teach, until the day in which He was received up, after that He had given commandment through the Holy Ghost unto the apostles whom He had chosen: to whom He also shewed Himself alive after His passion by many proofs, appearing unto them by the space of forty days, and speaking the things concerning the Kingdom of God. (Acts 1:1-3.)

Remember that that was the purpose for which Christ came to earth—to establish the Kingdom of God.

And, being assembled together with them, He charged them not to depart from Jerusalem, but to wait for the Promise of the Father, which, said He, ye heard from Me: For John indeed baptized in water, but ye shall be baptized in the Holy Ghost not many days hence.

They therefore, when they were come together, asked Him, saying, Lord, dost Thou at this time restore the Kingdom to Israel? And He said unto

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them, It is not for you to know times or seasons, which the Father hath set within His own authority. But ye shall receive Power, when the Holy Ghost is come upon you: and ye shall be My witnesses both in Jerusalem, and in all Judea and Samaria, and unto the uttermost parts of the earth. And when He had said these things, as they were looking, He was taken up; and a cloud received Him out of their sight. And while they were looking stedfastly into heaven as He went, behold, two men stood by them in white apparel; Which also said, Ye men of Galilee, why stand ye looking into heaven?

**The Folly of Gazing up into Heaven.**

Many people are gazing up into heaven.

They ought to attend to their work on earth instead of gazing up into heaven.

I notice that the men who gaze up into the heavens are, for the most part, a pack of infidels. It should not be so: for true Astronomy can never be opposed to Christianity. But, alas! a false Astronomy fights a true Christianity; and so always does "science, falsely so-called."

The biggest telescope, until lately, in this country, was built by a man who was an absolute infidel. He told the astronomers to search the starry heavens; but he was an infidel. That was openly asserted, and publicly, in my presence nearly fourteen years ago in San Jose, California.

I notice that a great many persons who are stargazers say a great many nonsensical things.

There is a great deal more nonsense talked in astronomy than in any other science.

There are few Christian astronomers; very few men search the heavens, the workmanship of God, with the Spirit of God in their hearts.

They tell the most astounding lies.

They understand how to measure, but that is a mere matter of mathematics and observation. There is no reverence about that at all, no more than in taking your bearings at sea and working your way across the ocean.

A half-drunk captain, swearing and cursing, can work his way across the ocean by compass, by star, by mathematical tables and by observation.

I am shocked to see the irreverence of the great mass of astronomers; they who talk about there being no God, but some great, blind, irrational Force. It is perfect nonsense.

**The Evidences of Divine Design in Creation.**

If I were to tell anybody that this glass that I hold in my hand came by chance, he would laugh at me.

If I told you that the watch which I carry came by chance he would laugh at me: for he would say he could see design and workmanship on every part.

If I were to show a man a globe of the earth or a globe of the starry skies and tell him that these mere weak representations came by chance, he would laugh at me: yet the same man would say that the earth itself and the starry heavens came by chance; by "a fortuitous concatenation of atoms," or some other ridiculous thing.

Our so-called scientific men are, many of them, the most irreligious brutes going.

Many professors who are talking science are living like devils, and many know it, too.

I speak it straight out.

Would to God that science were in the hands of godly men.

There are a few men like Lord Kelvin, better known as Sir William Thompson, and others, who are reverent, but they are just a few, a very few.

The great mass of so-called scientists are an irreverent pack, and they do not care how they attack things that are sacred in connection with morality as well as with science.

They imagine that because they are professors in some Brummagem University of yesterday, that they are "up-to-date liberals," and have a right to talk as they please.

The Lord have mercy upon them, and give them repentance for the mischief they have wrought with their so-called "Science of Religion," which condescendingly and impudently offers Jesus Christ, the Eternal Son of God, a place in their Scientific Pantheon, on a level with Zoroaster, Confucius, Mohammed, and Joseph Smith. Their impertinence is a tower of colossal ignorance.

**Ludicrous Assumptions of So-Called Scientists.**

The impudence of so-called scientific men is becoming perfectly phenomenal.

They tell you that they have discovered the secret of life, and have found a germ somewhere that, if scientifically cultivated, will give you immortality.

I do not wish to characterize that "discovery" just as I feel; I would say some dreadfully irreverent, and probably coarse things about that germ. I will content myself, however, by simply saying that they have a maggot in their heads. (Laughter.)

I feel a perfect contempt for their assumed knowledge.

I love learning. Nobody can ever say I do not.

I owe much to scholarship; and reverence the true teacher in every age, and in every department of human knowledge.

I have been a very diligent reader.

I had a great deal of my education in Edinburgh and its colleges and academies, and in its university; but with it all I have a profound contempt for the alleged learning which is often nothing but a mass of elegant ignorance.

**An Absurd Calculation.**

The other day I noticed a calculation, for instance, concerning the age of the Mississippi delta; a most ridiculous thing.

They measured the delta, and measured how many millions of tons of silt had been deposited.

Then they measured the amount of silt at present deposited in one year, and, dividing the entire amount deposited by the present annual deposit, professed to tell you how many millions of years old it was.

I have known, in Australia, when we have had a tremendous downpour of several feet of water in a few days, the whole course of a river changed, and as much mud brought down in one day as in twenty years before. These scientists took it for granted that the annual deposit has been a constant quantity for millions of years. Anybody who ever saw a tropical storm would laugh at them.

I get disgusted utterly with nineteen-twentieths of what passes for science. It is nothing else but presumptuous ignorance, theological, geological and otherwise.

If we got some sound facts, that were worth having, from reliable men, men that are honest, and thoughtful and reverent, we would be glad to get them.

Thank God for some men of that kind—Faraday, Owen, Miller, Thompson, and others.

But many others have made some very absurd so-called discoveries. The number of microbe killers that have been discovered is wonderful. The people who have drunk them have found them to be microbe killers, that they have killed the man and the microbe, too.

Do not get away from your duties upon God's earth by gazing into heaven.

Listen to what these angels said:

Which also said, Ye men of Galilee, why stand ye looking into heaven? this Jesus, which was received up from you into heaven, shall so come in like manner as ye beheld Him going into heaven.

And he shewed me a River of Water of Life, bright as crystal, proceeding out of the Throne of God and of the Lamb, in the midst of the street thereof. And on this side of the River and on that was the Tree of Life, bearing twelve manner of fruits, yielding its fruit every month: and the Leaves of the Tree were for the Healing of the Nations.

"The River of God is Full of Water."

What a glorious word that is.

"The River of God is Full of Water."

What does it mean?

It means everything that water represents.

**There Are Four Emblems of the Holy Spirit.**

The first is Fire; the second is Air; the third is Oil; the fourth is Water.

If you combine oil and air and water in the proper combination they will burn in the most powerful fire.

I have seen platinum, the hardest of metals, melt under such a fire as that in three seconds.

The Holy Spirit is that Water of which I am speaking today. The River of God is the Holy Spirit.

The River of God is full of Water; the blessed, beneficent powers of water; think of it!

**The Great Fructifying Power of Water.**

I remember not very many years ago traveling down the valley of San Joaquin in California.

Barren, bare, waterless, useless, seemed a great deal of the land to me.

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Suddenly, however, I came into a belt of great fertility. I said, "Why is this?"

"Water," they said.

"Where did you get it?" I asked. "There is no water here on this plain to speak of—where did you get it?"

They pointed to the beautiful Sierra Nevada, that great range of mountains which skirts that valley and is a continuation of a great range far up. They pointed to the snowy peaks, and they said, "There we get the water."

Then they showed me how they had turned much waterless country into a vast vineyard and orchard.

Some of that land was actually sold to a friend of mine for about two dollars an acre, and he pointed to some of that land that was worth one thousand dollars an acre because it was full of vines and fruit trees, and brought in a splendid income.

It was Water, Water, brought down from these mountains, that wrought the transformation.

I saw fine, strong cattle and lovely plains with green grass, and I looked closer and saw that it was alfalfa.

I saw how they guided the water, and made it flow gently over the land, and how they kept it there, until the seed started to grow.

They could get several crops a year of that beautiful alfalfa and other grasses.

I saw at once, what I had seen in a lesser degree in other lands, the tremendous power of water as a fructifying power.

That water came into these dry, barren, waterless plains from the snow-clad mountains which yielded their treasure when the summer sun shone upon them and melted the imprisoned waters, which were then guided and distributed until they gently flowed over all the wilderness wastes, and turned them into fertile fields, lovely gardens, and rich orchards and vineyards.

**The River of God Is the Holy Spirit.**

So it is in spiritual matters.

All my springs are in Thee, O God!

"The River of God is Full of Water."

That River, the Streams whereof make glad the City of, God, is the Holy Spirit proceeding from the Father and the Son. In that blessed Stream the Tree of Life is growing.

Christ is that Tree of Life, and the leaves of the Tree are the Words of God, and they are for the Healing of the Nations.

The Divine Stream of Divine Revelation is blessed everywhere that its Waters of Life come; everything is quickened and blessed.

**Beautiful Is the Illustration Given in the Forty-seventh Chapter of Ezekiel.**

He represents in a vision, a Water vision, that suddenly he sees Water spread over a great extent; it is the whole world, but it is only to the ankles.

Then he sees again another thousand years pass on, for that is the symbol of the measurement, and he sees this Water to the knees. Then passes on another thousand years, and it is Water to the loins.

Then the angel measures again, and the fourth thousand years come, and it is a great River of Water to swim in, "a River that could not be passed through."

Ah, we came to the fourth thousand years, when the Promise of the Father, the sending forth of the Holy Spirit, was fulfilled, and ever since it has been a River of Water deep and wide, and "everything shall live" where these Waters of Life flow.

"The River of God is Full of Water."

He sees that wonderful River passing over the lands, crossing through the seas, going down the arid deserts, and everything where the Water goes is healed and blessed.

So it is with the River of God.

The Spirit of God is full of Divine Power to fructify and bless.

**A Wonderful Scene at the Feast of Tabernacles in Jerusalem.**

The Christ of God, in whom the Holy Spirit dwelt in Immeasurable Power, stood one day in Jerusalem and told that story.

Think of it!

Oh, what a beautiful service it was!

That service will come back again some day, in the Temple, in more glory than ever.

Early, early in the morning, a million people and more, who had been dwelling in tents and booths all around Jerusalem, arose, on the Last Great Day of the Feast of Tabernacles.

What was the scene?

From the Temple there issued forth the High Priest, bearing in his hand the sacred golden vessel.

With him were all the attendant priests of the Sanhedrin, and all the pomp and display of the Temple guards, and also all the Roman guards.

The beautiful music that had come down through the ages: the silver trumpets, the harp, and the viol, swelled forth in mighty volume.

The sweet singers sang this song with joy, "With Joy shall ye draw Water out of the Wells of Salvation," as they went down the Temple mountain to the sweet, sweet stream of Shiloah, that stream which came out of the earth, and went away around Moriah and Zion, and then was lost in the gardens of Ophil—a strange river.

They went down to Shiloah, and there the High Priest took into the golden vessel the Sacred Water.

Then, turning back, he went up the Temple mountain, singing with all the guards and with all the people:

Give thanks unto Jehovah,
Call upon His Name,
Declare His Doings among the peoples,
Make mention that His name is exalted.
Sing unto Jehovah;
For He hath done Excellent Things:
Let this be known in all the Earth.
Cry aloud and shout,
Thou inhabitant of Zion:
For great is the Holy One of Israel
In the midst of thee.

Then, entering into the Temple, he poured out the Water upon the Altar of God.

Just at that moment, there stood beside that Altar a young man, an untitled Rabbi.

Standing in the midst, He raised his hands and cried:

If any man thirst, let him come unto Me, and drink. He that believeth on Me, as the Scripture hath said, out of his belly shall flow Rivers of Living Water. But this spake He of the Spirit, which they that believed on Him were to receive: for the Spirit was not yet given; because Jesus was not yet glorified.

**Jesus' Teaching Concerning the Living Water at the Well of Sychar.**

That day He was speaking of the Holy Spirit, just as when at Sychar's well He said to that woman of Samaria, "If thou knewest the Gift of God, and who it is that saith unto thee, Give Me to drink; thou wouldst have asked of Him, and He would have given thee Living Water."

She did not understand. But, oh, how gently He made her know!

Into that parched and weary woman's heart, who had had five husbands and was now living in shameless adultery, there came—into this barren, barren heart—the Water, a Well of Water, a Spring of Water, that made her a Messenger of God.

She went into the city and brought out all the men of Sychar to the feet of Jesus.

O God, give us that same Water today, that we thirst not! (Amen.)

"The River of God is Full of Water."

**God's Gracious Answer to Prayer for Rain.**

Oh, it was so hard to stand here two weeks ago, when the earth was parched, and the very seed blowing out of the ground, and the people were afraid all over the land there would be great dearth.

Somehow they came to me. They came from Texas, and Kansas and everywhere, and they said: "O, man of God, pray!"

I believed that God loved us; I believed He cared for us; I believed He wanted the people to have bread to eat, and seed to sow.

I knelt here, two weeks ago, and said: "God, send us from the River of Thy Love the blessed rain."

You know we have received it.

Bless God, it has come, and all the land is so fertile and beautiful today.

Had God nothing to do with it?

Was it not He who nourished the land with these showers that have made it so beautiful today?

Yes, it was God.

Thou visitest the earth, and waterest it,
Thou greatly enrichest it.

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"The River of God is Full of Water!"
Then, O God, send the better Water still! (Amen.)
Send the Holy Spirit upon this people!
Let the Power of the Holy Spirit come now.
"The River of God is Full of Water!"

(The General Overseer, in a low, clear voice, then began the beautiful song, "A Well of Water." Softly at first the Choir and Congregation joined; then the volume of the voices grew, until the whole audience was singing, with tears of joy flowing down their faces, the well-known words:)

Blessed words that with me dwell,
Sweetly spoken at the well,
Where our Saviour sat one day,
Resting, weary by the way.

CHORUS—"I will be within thee, a Well of Water,
Springing up into everlasting life."

Blessed words in sweet refrain,
Drink and never thirst again,
Water from the fount of love,
From the crystal streams above.

**Oh, Come and Take of the Water of Life Freely!**

Weary hearts, some perhaps like the prodigal away out in the wilderness; prodigal child with substance wasted in riotous living in the enemy's country, and none to give you meat; sent into a field to feed swine!—the deepest degradation that the Master could think of. O, prodigal, feeding the swinish passions of the swinish multitudes, God wants you to come back!

Weary women, seeking Water at the noonday hour, like the Woman of Samaria, because you wasted the morning hours of your life in dissipation; weary women, God help you! God help us all.

"The River of God is Full of Water!"

God will give you the grace that will cleanse your heart from sin, and make you pure, and keep you pure within.

**A Beautiful Legend of Waters in the Desert.**

A beautiful legend of the old Rabbis is that once an angel came from heaven and alighted upon a barren desert.

The angel looked around, and there upon the sands, and also beneath them, he could see the whitened bones of the men, women, children, and camels who had perished in that waterless waste.

The angel took from his breast a little vial and dropped upon the sand a few drops of water.

All at once there arose, says the rabbinical legend, a beautiful Fountain, and that Fountain had this property: that if any one who was pure in heart and did right in the sight of God would take that water and carry it in their bosom, they could pray to God, in the waterless wilderness, drop a few drops upon the barren sand and, lo, a Well of Water would spring forth.

That is a legend, but this is a fact: that if you take the River of God, the Spirit of God, and go into the most barren wilderness, you can carry words that are Spirit, and that are Life, and that will bring Life and Health, and Peace and every Blessing.

All who want the Blessing of a Full Salvation from God, stand up and ask Him.

(It was truly a thrilling sight, and many who saw it were moved to tears, as that great audience of thousands, without any apparent exception, joyfully arose, and, with faces uplifted to God, very earnestly repeated after the Messenger of God, the words of the Prayer of Consecration.)

PRAYER OF CONSECRATION.

My God and Father, in Jesus' Name I come to Thee. Take me as I am. Make me what I ought to be in spirit, in soul, in body. Give me Thy Holy Spirit, the Fire to cleanse, to burn up every filthy passion, and all unclean desires; the beautiful Air, the Breath of God, to revive me; the beautiful Water, to enrich me; the beautiful Oil, the Holy Oil, to heal me, and anoint me for Thy service. Give me Thy Spirit. River of God, flow on, flow through me, and make me a blessing to others, for Jesus' sake. (*All repeat the prayer, clause by clause, after the General Overseer.*)

Did you mean it?
Audience—"Yes."
General Overseer—Will you live it?
Audience—"Yes."

When the General Overseer had finished speaking, the people remained reverently standing while the sweet-voiced singers of Zion's White-Robed Choir passed slowly out, singing their Recessional.

The General Overseer then pronounced the Benediction, and those who desired to retire passed quietly out.

After a brief intermission, during which the nearly three thousand Christians who remained gathered on the ground floor, in the boxes and on the stage, the services were resumed.

The General Overseer first extended the right hand of fellowship to one hundred and sixty-one new members, many of them from Zion City, many from Chicago, the others being from all parts of the United States, from Canada, and from Europe. Some of the latter were from London, and various parts of England, and had only arrived in Chicago that morning.

It was indeed an inspiring sight to see this great company received into fellowship, and yet to know that these were but a small part of those, in all parts of the world, who had entered the fellowship and communion of the Christian Catholic Church in Zion during the month.

Then came the brief and simple, but powerful Ordination Service, in which the hands of God's Messenger were laid upon three candidates for the ministry in Zion, for a greater indwelling of the Holy Spirit for the work of that ministry.

The ordained were:

GEORGE OWEN BARNES, Elder.

VISSCHER VERE BARNES, Deacon.

ANNA MARIA BARNES, Deaconess.

After the Ordination, the officers and members of the Church present signified, by rising, their acceptance of these three as officers, and heartily pledged them their support and assistance and prayers.

Then came the sweet and holy hour of blessed Communion with one another and with God at the Table of the Lord.

The General Overseer administered the Communion with simple earnestness and power, the Overseers, Elders, Evangelists, Deacons and Deaconesses assisting in the distribution of the elements.

Then, very briefly, the General Overseer addressed his people in his post-communion Family Talk; the parting song, "God be with you till we meet again," was sung by the people and by the General Overseer; and the Services, which had lasted four hours, were closed by the

BENEDICTION.

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

**Good Workmen of the Constructive Trades Wanted!**

A Large Number of carpenters, masons, bricklayers, plumbers, electricians, painters and decorators, etc., WANTED IMMEDIATELY for the construction of a Hospice and Administration Building for Zion City. First-class Wages for First-class Workmen, and Good Wages for all employed. Apply personally, or Address R. H. HARPER,
Superintendent of Construction.

**Mechanical Engineers.**

Zion professional mechanical engineers, open for employment in Zion City, are requested to call on or address R. W. Hargrave, Manager Zion City Power, Plumbing, Lighting and Heating Association. Those familiar with steam heating, and with some knowledge of and experience in electricity are especially desired.

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# THE LORD'S DAY MORNING IN ZION CITY

Shiloh Tabernacle, Zion City, Lord's Day Morning, April 27, 1902, at 6:30 A. M.

THIS was the first Christian Sabbath morning Gathering in Shiloh Tabernacle for Praise, Prayer and Preparation.

It was a glorious spring morning—sunny, calm, bright, radiant—as hundreds upon hundreds wended their way to the Temple Hill in Shiloh Park, eager to offer to God their Morning Sacrifice.

Heavenly Sabbath Bells seemed everywhere, although all was silence on Earth, save for the songs of birds, and the happy voices of the people of the City of Zion.

The lovely blue waters of Lake Michigan, which for miles lay along the city's front, and the City rising around Shiloh Park on every side, never looked more beautiful. But it was



SHILOH TABERNACLE, NEAR TEMPLE SITE, ZION CITY, ILLINOIS, MARCH 31, 1902.

the Meeting with the Risen Lord which was the desire and object of the throng that entered Shiloh Tabernacle. They desired to see that Gracious Master who said to Mary on the Resurrection Morn: "Why weepest thou? Whom seekest thou?"

Many realized that Christ was "risen indeed" on that morning; for He revealed Himself to all whose eyes were opened to see Him, and, especially, as the Holy Spirit enabled the General Overseer to present our Lord as the Teacher and Inspirer of Prayer to "Our Father."

More than one thousand were present, although the notice was short, and many did not know.

It was the Opening of an Era of Prayer in Zion City—of Early Communion with God in the Spirit, on the Lord's Day.

The General Overseer took charge of the meeting, which was opened by the Congregation singing Hymn Number 202:

Oh, for a thousand tongues to sing
My great Redeemer's praise;
The glories of my God and King,
The triumphs of His grace.

The General Overseer then read the First Epistle of John, 6th chapter. This was followed by singing,

What can wash away my sins?
Nothing but the blood of Jesus.

After prayer and song, the General Overseer called for one-minute testimonies of praise and thanksgiving, calling first upon Elder Dinius who spoke a few words of Thanksgiving, especially thanking God for a delightful Zion Seventy Meeting on the evening previous.

**Brief Testimonies of Praise and Thanksgiving.**

Among the many words of Praise and Thanksgiving uttered, were expressions like the following: "I thank God for Shiloh Tabernacle; it is very delightful to be here in the presence of the Lord."

"I thank God for the way in which He is blessing Zion in her commercial and financial departments."

"I praise God for the healing of my son."

"I praise God for a people that begins the day in praising God."

"I was very lame last night, but was able to walk here this morning."

"Praise God for His healing, keeping, and cleansing power."

"I thank God for His help in the Health Department."

"Thank God for the healing of my son, and the privilege of being here this morning."

"Praise God that our General Overseer is in Zion City and that we are here to hear him."

"I praise God for a full Gospel."

"Praise God for good health."

"Praise God for continuous blessing."

"Praise God for His wonderful Healing Power."

"Thank God for His blessing in South Africa through Zion."

"Praise God for bringing us here. Satan tried to hinder us."

"I thank God for the brotherly love here."

"I thank God for good news from California. One lady in writing to me said she had given up four spurious holiness

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papers, and thanks me for LEAVES OF HEALING. She says she believes that Dr. Dowie is inspired. She is going to send her tithes to Zion."

"Praise God for LEAVES OF HEALING."

"Praise God for renewed strength given me since coming to Zion City."

"Praise God for all His goodness."

"Thank God for His Healing Power. I was quite sick yesterday, but He has healed me."

"Thank God with all my heart that the Lord has sent the General Overseer to foreign lands to establish Zion."

"I praise God for the multitude of spiritual and physical deliverances, and the privilege of worshiping Him in Zion City this morning."

"Praise God for the privilege of being permitted to be in the first Zion Tabernacle in Zion City."

"Praise God for the General Overseer and LEAVES OF HEALING."

"I thank God for His sustaining grace."

"I thank God for the privilege of bringing up our family in Zion City."

"Praise God that an aged lady, eighty-one years of age, was brought to Christ during the past week."

"I praise God that I am able to be out of doors. This is the first time I have been out on a Sabbath day for one month. I was quarantined. Quarantine is not half as bad as you might think. We were brought closer to God."

"Praise God, I am being fully saved."

"I thank God that I and my only son are in Zion."

"I praise God for Zion City and the privilege of being in Zion City General Stores."

"Praise God that in Him is Life, and the Life is the Light of men."

"Thank God for Elijah the Restorer and Overseer Jane Dowie."

"Thank God for His unfailing promises."

"Praise God for His great Love."

"Thank God for a clean city."

"Praise God for a teacher who is leading sinners from darkness to light."

"Praise God from whom all blessings flow, and that He has let my eyes to see the Messenger of the Covenant and Elijah the Restorer."

"Thank God for a pure people in Zion."

"Thank God for a heart of praise this morning."

"Praise God for restoring my sight."

"Praise God for His wonderful works."

The General Overseer requested Elder Brock to pray especially for the sick in Zion City, and Elder Dinius followed with prayer for the children.

The General Overseer then told the audience to engage in a few moments of silent prayer, saying, "let every one talk to God for himself."

Search me, O God, and know my heart:
Try me, and know my thoughts:
And see if there be any way of wickedness in me,
And lead me in the Way Everlasting.

"Now let us pray for the unsaved, whom we love."

All in silence prayed, and then united with the General Overseer in singing:

For you I am praying,
For you I am praying,
For you I am praying,
I'm praying for you.

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## "OUR FATHER."

INVOCATION.

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

I read from the sixth chapter of the Gospel according to St. Matthew, fifth verse:

And when ye pray, ye shall not be as the hypocrites: for they love to stand and pray in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have received their reward. But thou, when thou prayest, enter into thine inner chamber, and having shut thy door, pray to thy Father which is in secret, and thy Father which seeth in secret shall recompense thee. And in praying use not vain repetitions, as the Gentiles do: for they think that they shall be heard for their much speaking. Be not therefore like unto them: for your Father knoweth what things ye have need of, before ye ask Him. After this manner therefore pray ye: Our Father which art in heaven, Hallowed be Thy Name. Thy Kingdom come. Thy will be done, as in heaven, so on earth. Give us this day our daily bread. And forgive us our debts, as we also have forgiven our debtors. And bring us not into temptation, but deliver us from the evil one. For if ye forgive men their trespasses, your heavenly Father will also forgive you. But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.

TEXT.

After this manner therefore pray ye: Our Father.

It is my earnest desire, beloved, to minister to you in the short time that God has left me for ministry in this world—for at the longest it is short—in such a way as best to help you while I live, and, should I precede you, to be of some help to you when I have passed away.

### The Value of Knowing How to Pray.

I cannot better minister to you in these morning hours than by delivering a very brief address on Prayer, each morning that I am able to be here.

This is one of the greatest joys of my life, and I say that I think I can be best used to you by speaking to you concerning that which has been my constant exercise, and which I know a little about.

If I can only help you, my brothers and sisters in the ministry, and you my dear people, many of whom have long been in the Lord, to understand better what it is to pray the Prayer of Faith that saves the sick, the sinful, the sorrowful and the weary, then I shall have done well.

In this address I desire to talk to you first of all concerning Him to whom it is our privilege to pray.

I desire to remind you of what our Lord has said in the words that I have read.

### Prayer Must Be Addressed to Our Father.

Our Lord has said, "After this manner, therefore, pray ye, Our Father who art in heaven."

Our Father! Our Father! Father! Not Brother; not mother.

We have a great High Priest, our Elder Brother, who pleads for us. It is not unto Him that we must pray. He is our Advocate with the Father, Jesus Christ the Righteous One.

He is our Advocate with the Father; do not forget that.

He pleads for us with God.

The Holy Spirit is God's Advocate with us.

He pleads with us for God.

He pleads with the Father and reveals the Father to us by His pleading, helping our infirmities, teaching us how to pray.

Never forget that the Holy Spirit pleads with us on behalf of God.

Jesus pleads with God, in behalf of us.

But you will see that both the Holy Spirit and the Son of God are Intercessors, Mediators, Pleaders, Advocates.

We are never taught to pray either to Jesus or to the Holy Spirit.

Jesus said, "When ye pray say,"—what?

Audience—"'Our Father.'"

General Overseer—"Our Father."

Most earnestly and simply I remind every one of you that

### You Must Pray as Jesus Taught You.

It does not matter what you think. It does not matter what you have done in the past in your ignorance.

The Apostle said, "The times of ignorance therefore God overlooked; but now He commandeth men that they should all everywhere repent."

### The Times of Ignorance in Your Prayer God Overlooked.

You did not know any better. You were taught to pray like that. You were brought up like that; but now He commands you to pray aright.

It is time to stop praying in a way other than God has taught.

It is time to get right, and to keep right.

One reason why a great many letters go astray is because they are not properly addressed.

One reason why a great many prayers are not answered, is because they are not rightly addressed.

Jesus Christ and the Holy Spirit have both taught us to pray to the Father.

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The Holy Spirit comes into our hearts crying what?

Audience—"Abba! Father!"

General Overseer—Jesus Christ come to earth to teach us how to live and how to pray.

**Unitarian Prayer Taught to Children.**

Children have been brought up practically Unitarians by being taught to pray to Jesus Christ in the prayer:

Gentle Jesus, meek and mild,
Look upon a little child,
Pity my simplicity,
Suffer me to come to Thee

Where is there in these lines any prayer to the Father?

Where is there any recognition of the Holy Spirit?

It is not there.

The child is taught that Jesus Christ is all he needs; that he has only to go to Jesus, and say, "I come to Thee," and pray to Jesus.

If anybody could tell me where Jesus ever taught us to pray to Him, I will do what Jesus said.

He is my Lord, my Teacher, and my Leader; He is the Son of God, and if He so directs me, I shall pray to Him.

If He teaches me to pray to the Holy Spirit, I shall pray to the Holy Spirit.

If the Holy Spirit teaches me to pray to Jesus, I shall pray to Jesus, because I must be led by the Spirit.

But neither lead me so: for I am led of the Spirit of God to pray to God the Father, and I am led by Jesus Christ the Son to pray to God the Father.

I am not a poet; but I would suggest as a substitute for the old Unitarian rhyme which I have referred to, the following lines as a Children's Prayer:

Heavenly Father, I'm Thy child,
Make me meek and make me mild,
For the sake of Christ, my Lord,
By Thy Spirit, through Thy Word.

You will notice that Jesus never talked of praying to any one else than the Father.

When, in the days of His flesh, some prayed to Him, I want you to remember that they did not really pray to Him at all, but they prayed to the Father who was in Him. He told them that. He said:

The words that I say unto you
I speak not from Myself:
But the Father abiding in Me
Doeth His works.

When He taught them to pray, He taught them to pray to the Father through the Spirit.

**During the Days of His Flesh Christ Never Taught Any One to Use His Name in Prayer.**

In that prayer which He Himself taught His disciples, His Name is not to be found, and the Name of the Holy Spirit is not to be found.

Just before He passed away, He said:

Verily, verily, I say unto you, If ye shall ask anything of the Father, He will give it you in My Name.

Hitherto have ye asked nothing in My Name: ask, and ye shall receive, that your joy may be fulfilled.

His meaning was, "I am going to the Father. I am going to be your Advocate and Pleader with the Father. When ye pray in the future, pray in My Name. I will pray the Father for you."

So He taught His people that He went into the Heavens, to be the Advocate with the Father.

He said that when the Holy Spirit came, He would lead us into the way of all the Truth, and would reveal to us all the teaching of Jesus, and bring all things to remembrance, whatsoever He had said.

**In These Latter Days, the Holy Spirit Is Bringing to Your Remembrance**

the Great Fact that Jesus taught us to pray to the Father, and to Him alone.

He Himself also prayed to the Father.

He still prays to the Father.

The Holy Spirit prays to the Father.

All God's children throughout the Universe must pray to the Father.

The Apostle Paul put it in beautiful and appropriate words when he said:

For this cause I bow my knees unto the Father, from whom every family in heaven and on earth is named, that He would grant you, according to the riches of His glory, that ye may be strengthened with power through His Spirit in the inward man; that Christ may dwell in your hearts through faith; to the end that ye, being rooted and grounded in love, may be strong to apprehend with all the saints what is the breadth and length and height and depth, and to know the love of Christ which passeth knowledge, that ye may be filled unto all the fulness of God.

Remember that this was the apostolic mode of teaching; that the apostles taught men to pray to the Father; that they taught men that their fellowship was with the Father, and with His Son, Jesus the Christ, and that He, the Christ, was the Advocate with the Father, the Righteous One.

We must pray in the Name of Jesus Christ, the Son of God; and in that Name alone.

We must pray in the power of the Holy Spirit, and helped by that Spirit, and by Him alone; then we shall pray acceptably.

May God grant that we shall so pray. (Amen.)

Sing with me our last hymn, "Glory to God the Father."

The audience joined heartily in singing:

"For God so loved!" Oh, wondrous theme!
Oh, wondrous key to wondrous scheme!
A Saviour sent to sinful men—
Glory to God, the Father!

CHORUS.—Glory to God, the Father!
Glory to God, the Father!
Glory, glory,
Glory to God, the Father!

In love God gave, in love Christ came,
That man might know the Father's Name,
And in the Son salvation claim—
Glory to God, the Father!

As man He tarried here below,
The power and love of God to show;
To help and heal all human woe—
Glory to God, the Father!

Upon the cross His life He gave,
His people from their sins to save;
For them descended to the grave—
Glory to God, the Father!

By God exalted from the dead,
He reigns on high, the living Head
Of every soul for whom He bled—
Glory to God, the Father!

CLOSING PRAYER.

Father in heaven, we thank Thee for a good morning.

I pray Thee to command Thy blessing upon the dear people who did not know about the meeting, and upon those, our Father, who did, and did not come.

God bless them all, and help them to come together as Mary did, when she sought her Lord on the first day of the week, very early in the morning. She found Him in the garden, and she said, Raboni, and she knelt at His feet.

She found her Lord, and heard His words of pure and heavenly love.

Let us, our Father, also see Jesus. Let us, too, cry, Raboni, and let us find Him here in Shiloh Tabernacle every First Day morning, and may He, and Thy Holy Spirit, go with us into the work of the day, and throughout the week.

Again we commend unto Thee, our Father, the sick ones in Zion City and everywhere, and Zion throughout the world.

O God, bless our dear ones in the far distant outposts in Australia, in Asia, in Africa, and in Europe, and in the Islands of the Sea. Bless them everywhere today for Thy dear Son's sake, by Thy Spirit on this Lord's Day, and alway. Amen.

BENEDICTION.

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

## OUR FATHER WHO ART IN THE HEAVENS.

Shiloh Tabernacle, Zion City, Illinois, Lord's Day, May 4, 6:30 A. M.
Reported by O. L. S. and I. M. S.

"Another beautiful Lord's Day morning in Zion City, and the privilege of attending another wonderful season of grace in Shiloh Tabernacle," was the thought which filled the hearts of multitudes who rose in Zion City on Lord's Day, May 4, 1902.

As if specially prepared by the loving Heavenly Father, the

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morning came with a delightful spring-like atmosphere and beautifully clear skies.

As the people from all parts of the city streamed forth to Shiloh Tabernacle, the very air seemed to fill them with praise and thanksgiving, and each looked about him and wondered at the sight of the people coming from all directions.

About two thousand gathered.

Those who were privileged to go up to the "House of the Lord" at that early hour will never forget the scene.

It seemed as if the whole city was turning out *en masse* to offer unto God their morning thanksgiving and prayers.

Surely, no Roman Catholic early morning mass ever called forth from any city of its size, such a wonderful throng of people.

They were not there because their forefathers had "worshiped in this mountain." They were not there simply to obey the rule of the Church. They did not go simply to go through the form of prayer written in a prayer-book. It was not because this was to be the only service of the day in which they could worship God.

What brought them there?

It was a throng of men and women, and even little children, who had been called together by a Prophet of God in these latter days.

They had been touched by the Messages from God's servant in Zion.

Obedience to these Messages had brought them into new spiritual and physical life; into a new hope and trust in God; into a clearer revelation of the Word and the will of God.

Many of them had been brought from the very gates of death through the ministry of the Christian Catholic Church in Zion. At last they had been brought together to build a City for God, from which might be prepared and sent forth, Messengers of Zion, to all the earth, to labor for the extension of the Kingdom of God.

To begin the day in praising and worshiping God was to them a blessed privilege and an inspiration. And so, with love and worship in their hearts, they came once more early in the morning to seek their Lord and to receive His blessings.

"Holy, holy! holy!! is the Lord," they sang, as they sat in the "Tabernacle of the Most High."

With eager ears and loving hearts they drank in the words of testimony and praise from each other.

Then with most earnest and appreciative attention they listened to the General Overseer as he spoke so thrillingly of "Our Father, which art in the Heavens."

We cannot say into which of the heavens their spirits were carried, but all received a wonderful uplift, and were brought into a closer relationship with God. O. L. S.

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The meeting was opened by singing Hymn Number 63, "Glory to God, the Father!"

The General Overseer then read the Sixty-fifth Psalm,—

Praise waiteth for Thee, O God, in Zion:
And unto Thee shall the Vow be performed.
O Thou that hearest Prayer,
Unto Thee shall All Flesh come!

Prayer was then offered by the General Overseer, closing with the Disciples' Prayer.

After another hymn, the announcements were made, after which the meeting was thrown open for

**Short Testimonies of Praise and Thanksgiving.**

"I praise God for the victory He gave me last week over Satan's work."

"I praise God for leading me, with my family, a few days ago to Zion City. We are all safe under a tent."

"I praise God because Zion City is the easiest place to be good that I ever struck."

General Overseer—You will find it the hardest place to do wrong.

"Praise God for the blessing I have received this week."

"Praise God for the teaching I have received through LEAVES OF HEALING."

Prayer was then again offered by the General Overseer for the sick, who had sent their requests, and for the work in general.

INVOCATION.

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

"Father"—that is a glorious word.

It is the best word. No other word brings us nearer to God.

Great as are the words Saviour, Redeemer, Sanctifier and Keeper, let us remember that everthing comes from the Fountain of all Blessings, our Father, who is in the heavens.

This morning I desire to speak to you about these words: "Who art in the Heavens." The word heavens is not singular; it is plural.

In the original Greek the words are (Πάτερ ἡμῶν ὁ ἐν τοῖς οὐρανοῖς), *Pater hemon ho en tois ouranois, Father of us who (art) in the Heavens.*

**There Are Many Heavens.**

Moses said to Israel:

Behold, unto Jehovah thy God belongeth the Heaven,
And the Heaven of Heavens,
The Earth, with all that therein is.

Solomon said, in dedicating the Temple of God at Jerusalem:

But will God in very deed dwell on the Earth?
Behold, Heaven and the Heaven of Heavens
Cannot contain Thee;
How much less this House that I have builded!

The Apostle Paul said:

I know a man in Christ . . . caught up even to the Third Heaven . . how that he was caught up into Paradise, and heard unspeakable words, which it is not lawful for a man to utter.

There is more than one Heaven, but I do not know how many.

There are these lower Heavens, where there has been so much defilement and in which the "Prince of the Power of the Air, the spirit which now worketh in the children of disobedience," hath so much power.

The words translated, "spiritual wickedness in high places" mean literally "hosts of evil spirits in the upper air."

That word Heaven is applied sometimes just to the upper air around us, which today is so beautiful and sweet because the clouds have been swept away and the dark shadows have gone.

There is no depression. The clouds are not pressing down the atmosphere and making it hard to breathe, but today it is all open right away up to the Sun.

The lower air is so delightful to breathe because everything is open.

In these lower Heavens, sometimes, there is a great deal of Diabolical power.

The Devil is the Prince of the Power of the Air.

He gets into the air, and sometimes the word which comes almost to your lips is "The very Devil was in the air."

That is often literally true.

**Storms Are the Work of the Devil.**

He is here; and when you see a terrific storm, and the mad elements raging and tearing down houses and crushing people to death, do not call it God's work; it is the Devil's.

God never crushed babies to death.

God never beat out the brains of innocent little children.

God never brought down the houses upon His own children, sometimes whilst in the very act of true worship. It is the Devil's work—that Prince of the Power of the Air, who tried to drown Christ.

He got up a big storm when Christ was asleep, and the men who were accustomed to that sea, and had sailed it for many years, were in a terrible state. They awakened the Master and said, "Carest Thou not that we perish?"

Did Christ say, "Why, you are afraid of what My Father is doing. My Father is doing this thing"?

He said no such thing. He stood up there and rebuked the winds and waves, saying, "Peace, be still!"

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They were not doing God's will. They were doing the Devil's will. He would never have rebuked them if they were doing His Father's will.

I expect the Devil said, "Ha! there is the Master asleep. I will get up a storm and drown Him, and that will save all the pigs in Gadara." (Laughter.)

Christ was on His way across the Lake of Galilee to cast out Devils and kill pigs at Gadara.

You cannot wonder that the Devil got up a storm. I never wonder when he gets up a storm. He is never happy; but he tries to destroy happiness.

**The Devil Is Continually Being Defeated.**

If I were the Devil, I would keep on getting up storms: for that would then be my nature; but it is not, since God has made me a lover of True Peace.

I am more surprised that Satan does not get up more storms, only I see that he keeps on getting whipped, and doubtless he does the worst he can.

Make no mistake, however; whether the Devil is singing a soft song or a loud one, he is all around a bad one. He is in some part of the upper air, and is probably being driven by God's angels from one place to another. One day the Appointed Angel will bind him, and throw him down into the depths of Hell, as the Book of Revelation declares.

It is all clear this morning, but he is there, and he will get down in a few days and there will be a tremendous roar.

When I opened this Shiloh Tabernacle, there was a tremendous roar.

He said, "I will knock down their little cockleshell of a Tabernacle."

In the very first Divine Healing Meeting we had a storm. We received the beautiful rain in the next hour and the Devil had to stop. The storm passed away. Satan wept. God sent rain.

The Devil cannot fight successfully against God's people if they will only be faithful to Him.

"Our Father who art in the Heavens."

I am so glad our Father is in the Heavens. He is in the Heavens far above the lower skies.

**"In the Heavens."**

Far above these lower skies,
Where heaven's unfading mansions lie,
Blest within these blessed abodes
Dwell the ransomed saints of God,

in the highest heavens with the Lord Himself.

Their days of weeping are gone.

Passed is this scene of toil and pain.

They are with our Father.

They are with our great Elder Brother.

O mothers! the baby is all right. He is in heaven with God, with the Gentle Shepherd. She is all right. Baby is happy. Growing, growing, all these years into a glorious manhood or womanhood in Heaven.

"Our Father, who art in the Heavens."

In the Heavens all the saints of God have been gathering through all the ages.

In the Heavens is Enoch, who walked with God on earth, and was translated that he should not see death.

The Heavens are full of the great and mighty saints who have wrought great things for God.

**There Are Many in the Heavens Whom We Want to See.**

O Mary, Mother Mary, Holy Blessed Virgin Mary!

We scarcely wonder that people worship thee, for we want to see thy face.

Thou wert the one pure woman on God's earth, whom God could use to be the Mother of the Holy Child, Jesus.

We want to see Joseph, the Carpenter of Nazareth.

We want to see the good man who stood by the maiden who had a babe with no earthly father.

We want to see the apostolic men whom Christ loved—that Nathaniel who prayed on earth, Paul and Peter, and the mighty ones whom He called from lowly stations, and made greater than the greatest of earthly rulers.

We would like to see Dorcas, who cared for the poor, and who was resurrected amidst the prayers and tears of those whom she had blessed in Jesus' Name.

We would like to see the holy women and men of all ages.

"Our Father! Our Father, who art in the Heavens."

We would like to see Jesus who is in the Heavens.

We would like to see the City of God, and join its Songs of Triumph, and fall down in adoration before the Great White Throne.

Remember that Heaven is a location and that in the Heavens there is One Center, and that Center is the City of God, and the Throne of God. From that center all the Universe proceeds.

"Our Father who art in the Heavens."

Remember also that the Kingdom of Heaven must come into us. "Neither shall they say, Lo, here! or, there! for lo, the Kingdom of God is within you."

Let the Heavens get within us, and let the hell get out of us.

Let there be no hell within us, but let Heaven be in us.

May God grant you that blessing.

Every one who desires that blessing, stand and tell God so.

The assembly then repeated the following prayer, clause by clause, after the General Overseer:

PRAYER OF CONSECRATION.

Our God and Father, in Jesus' Name we come to Thee. Take us as we are, and make us as we ought to be in spirit, soul and body. Let Thy Kingdom come. Let it be within our hearts. Let it be in all the homes in Zion City, and in our daily work for Thee, and throughout all Zion and all the world. Now give us a glorious day of mighty blessing here and everywhere for Jesus' sake.

After the Doxology, the meeting was closed with the

BENEDICTION.

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

## ZION IN NEBRASKA.

Rev. Charles A. Hoy, Elder-in-Charge Christian Catholic Church in Falls City, Nebraska, will conduct Divine Services in the following places throughout Nebraska:

*In the Court House, Tecumseh, May 12th, at 8 P. M.*

Three services per day at each of the following places:

*Tobias, May 13th, 14th and 15th.*

*Alexandria, May 16th.*

*Hebron, May 17th, 18th, 19th and 20th.*

All desiring Baptism by Triune Immersion can meet the Elder at the above places.

Let all scattered members and friends aim to attend these services.


## TRAIN SCHEDULE Between Zion City and Chicago

| NORTH BOUND To Zion City | | | SOUTH BOUND From Zion City | | | SUNDAYS North to Zion City | | |
|---|---|---|---|---|---|---|---|---|
| Leave | | Arrive | Leave | | Arrive | Leave | | Arrive |
| 7:00 a. m. | | 8:25 | 6:48 a. m. | T | 8:15 | 9:00 a. m. | T | 10:14 |
| 9:00 | T | 10:14 | 9:39 | T | 11:10 | 2:15 p. m. | | 4:04 |
| 11:30 | T | 12:39 | 11:44 | T | 1:15 | 5:00 | T | 6:59 |
| 2:00 p. m. | | 3:13 | 1:24 p. m. (Sat. | | | 8:00 | T | 9:14 |
| 3:00 | | 4:16 | only) | T | 4:00 | **South from Zion City** | | |
| 4:15 | | 5:30 | 2:29 | T | 4:00 | 8:19 a. m. | T | 9:45 |
| 5:20 | T | 6:56 | 5:14 | | 6:45 | 11:44 | T | 1:15 |
| 8:00 | T | 9:14 | 7:59 | T | 9:30 | 5:14 p. m. | | 6:45 |
| "T" signifies change Trains at Waukegan. | | | N. B. No Train South Saturdays at 2:29. | | | 7:59 | T | 9:30 |

**SOUTH BOUND** Excursion Tickets for Sunday Auditorium Services for sale at Zion City Freight and Zion City Bank Building.

**NORTH BOUND** Tickets for lot seekers, sight-seers, home settlers, and workmen, not residents of Zion City, on sale at Zion Building, Chicago. Single and commutation Tickets sold at Depot.

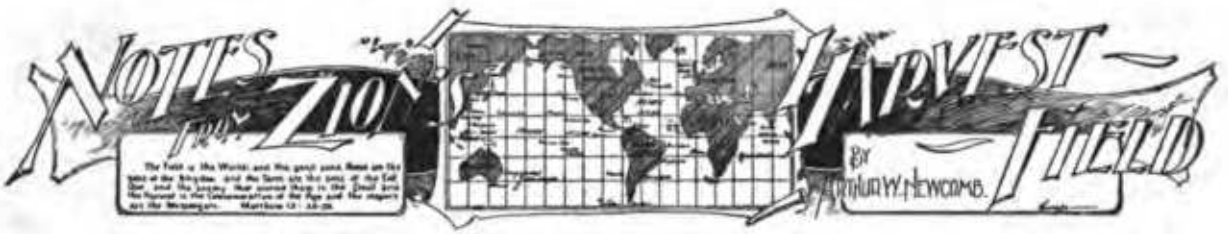
To travel between Zion Building and C. & N.-W. Ry. Depot, Chicago, take South Side Elevated Road from Twelfth Street to Fifth Avenue and Randolph Street. A bus at Zion City meets all trains and can take passengers from Depot to any point about the City at reasonable rates.

**ZION CITY TRANSPORTATION BUREAU, of Zion City, Illinois,** supervises the railway ticket, steamship, excursion, freight, express and transfer business of Zion and her people everywhere.

Direction as to railroad and steamship routes given, upon request.

DEACON DANIEL SLOAN,
*Superintendent Zion Transportation.*


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**Cincinnati, Ohio.**

Rev. George S. Mason, B. D., Overseer in temporary charge.
Elder Emma K. Mason, Assistant.

Zion's work in Cincinnati has been greatly blessed of God, in Salvation, in Healing and in Cleansing among the people under the faithful ministry of Overseer Mason and his wife Elder Mason, and a number of consecrated Deacons and Deaconesses.

Overseer Mason sends us some wonderful testimonies recently given in Zion Tabernacle, in that place:

The following is an outline, only, of some of the interesting testimonies given at various times recently in Zion Tabernacle, 205 West Fourth street, Cincinnati, Ohio.

George Robb, 231 West Eleventh street, Covington, Kentucky, said: "I was a slave to tobacco for fifty years. I would fill up with whisky and curse my family. God has made me free. Through Elder E. K. Mason's prayer God healed me of rheumatism."

Miss Anna Kerst, 617 York street, Newport, Kentucky, said: "I thank God for healing me of a severe cold on the lungs, and for delivering me from worry."

William B. Barrowcliff, 212 Magnolia street, Cincinnati, Ohio, said: "I praise God for bringing me out of the Muscovite and the Odd Fellow lodges. When I was initiated as an Odd Fellow they put a heavy chain around my neck. They showed me an open coffin in which was a skeleton. But God has shown me, instead, a living Saviour, and has given me liberty. I used to drink. One summer I was drunk all the time. But God took the cursed appetite all away. Lately, as a result of giving a public testimony, I was healed of bleeding piles. Thank God for Zion! Paying tithes has been a great blessing to me. Through Miss Fannie Law's testimony my wife, also, was healed, though she had been given up to die by several doctors."

Mrs. Henrietta Coffey, 90 West Third street, Covington, Kenucky, said: "I had heart trouble and blood poisoning. I was a cripple for many months. God healed me at a cottage meeting. The shoe and the plaster cast that I wore, and the crutch, are there on the Tabernacle wall, thank God! My old doctor, Joseph Ranshaw, saw me walking easily and naturally and said: 'Is it possible you are not a cripple!'"

Leo Jansen, 89 Fairfield avenue, Bellevue, Kentucky, said: "I praise God that He, in the summer of 1901, brought me out of the darkness of Romanism. I drank and smoked, and was called a good Roman Catholic. God has taken away the desire for such things. My wife has been greatly blessed in childbirth and had no use for the doctors."

Mrs. Alice H. Daniel, 1526 Saint Clair street, Covington, Kentucky, said: "In the autumn of 1901 I suffered many weeks from a large abscess. It was lanced by a doctor. But at that time I promised God that a knife never should be put into my body again. One of Zion's Seventies called. I said that I did not believe in Dowie. But after reading the LEAVES I realized that Dr. Dowie was a man of God. I knelt and asked pardon for talking against him. Then God healed me. He has blessed me in Triune Immersion.

Gus Hammock, 901 East Front street, Cincinnati, Ohio, said: "I thank God that He has taught me true repentance, and brought me out of the Methodist Church and out of Secretism. He has healed me of the dirty tobacco and beer habits, and has helped me to restore to those whom I had wronged."

Mrs. Mary J. Burrell, Avondale, Cincinnati, Ohio, said: "Praise God, He has healed me of stinginess and helped me to pay tithes. He has taken from me the desire for theaters and novels. I have been healed of partial blindness."

Theodore Dreyer, Junior, 33 McMicken avenue, Cincinnati, Ohio, said: "I cannot thank God enough for His mercy in saving me. I was a wretched drunkard. I sang in saloons for the beer. Often I was in the gutter. The boys hooted at me. Three times I was locked up. And oh, what a stinkpot I was! It broke my mother's heart. When I came to the Tabernacle I wore an old soldier's coat, and was like a tramp. I knew nothing. But I saw that Elder (now Overseer) Piper was a man of God.

"So I repented and obeyed in Triune Immersion. Then I paid tithes, and God has blessed me. I have been able to pay up my old whisky bills. God has given me a good wife and a beautiful baby boy and a happy home."

Miss Lida Howard, 820 West Fifth street, Cincinnati, Ohio, said: "I was a chronic invalid, unable to work and hardly able to walk. I thank God for salvation and healing through Christ."

Edward C. Horney, 3500 Water street, Cincinnati, Ohio, said: "I praise the Lord for salvation and for bringing me out of the Methodist and into the Christian Catholic Church in Zion. I have had to learn true repentance by paying up an old board bill, and getting cleaned up from the beer drinking and tobacco habits."

Miss Louise Baehi Nowack, 1623 Sycamore street, Cincinnati, Ohio, said: "The doctors said that I had tuberculosis of the bowels. After they had performed an operation they said I would die soon. Deaconess Storey gave my sister a copy of LEAVES OF HEALING in August, 1901. We did not believe it much. I was in terrible pain and could only walk stooping. We thought we would try going to Chicago to Zion. As we started mother said, 'How can you take that dying girl away?' After the first meeting in Chicago I could walk straight. I came back home looking so well that people asked, 'What did Dowie do to you?' But I only saw Dr. Dowie on the platform. God healed me. I have left the German Methodists, and am happy with Zion people."

Harvey Palmer, Zion City, Illinois, said: "For nine years I was such a bad boy that I did not even write to my mother; a stinkpot, using sometimes fifteen cigars a day, and a slave to drink, with a stubborn nature and a violent temper. I thank God that for a whole year I have had no desire for drink and tobacco."

Mrs. William Wall, 107 Front street, Bellevue, Kentucky, said: "I used to pray God to bless my doctors and help them. But I have found that God is the Healer without the doctors. The doctors operated on my head for what they said was decayed bone. It made a running wound, which had to be dressed for twenty-one weeks. Then they wanted to operate again. The wound was burned with caustic. My suffering was terrible. When I gave up all drugs and treatment and physicians then God healed me, and I praise Him for it."

Charles W. Fulton, 1005 Ludlow avenue, Cincinnati, Ohio, said: "When Dr. Colter, of Clifton, was treating me for malarial fever he said, 'Here are two kinds of truck. Take them.' That made me think. If the doctors call it truck it surely must be. God healed me from malarial fever and blood-poisoning, and, what is better, set me free from bondage to tobacco and strong drink and pig, and brought me out of the Episcopal Church."

Miss Lucy E. Hicks, 203 East Seventh street, Newport, Kentucky, said: "Many doctors said that I had heart disease and consumption and could not live six months. I was nearly choked on flaxseed tea. I was like a worn-out garment that could not be patched. But the thought came, 'Jesus makes me whole.' How thankful I am that in passing I saw the sign, 'Zion Tabernacle,' and went in. God has made me well and strong, able to do housework and able to walk long distances selling LEAVES OF HEALING in saloons. Praise God, too, for bringing me out of the Baptist Church, which fights Divine Healing."

John D. Meyer, 304 East Fourth street, Cincinnati, Ohio, said: "I thank God for tithing. Since paying my tithes to God, I have twice as much money as before."

Deaconess Nancy Starratt, 205 West Fourth street, Cincinnati, Ohio, said: "I wish to thank the Lord that He saved me. And I thank God for Zion. God healed me of a bad case of inflammatory rheumatism. The more physicians I had the worse I got. There was valvular heart trouble with hemorrhage. My limbs were swollen and there was numbness of the entire body, and there was constant pain in the heart. In the Methodist Church I did not know that disease was the Devil's work. I praise God that He has healed me and brought me into the Christian Catholic Church in Zion."

Mrs. Magdalena Dehner, Lexington Pike, Covington, Kentucky, said: "I had asthma from childhood. For sixteen years I suffered with piles. My asthma was so bad that often I could not sweep or lift anything. But I got the Zion teaching in the cottage meetings in the autumn of 1901, and have been healed. This has been the most comfortable winter that I have ever passed."

John Miller, Baum street, Cincinnati, Ohio, said: "I was once a victim of tobacco and beer, but, thank God, I was saved through running up against the word 'stinkpot' in LEAVES OF HEALING. Then I cleaned house, stopped eating pork, and buried my medicines in the garden. God has given me great blessing in tithing."

Mrs. Louisa Grote, 1525 Race street, Cincinnati, Ohio, said: "My sickness was inflammation of the bowels, with abscess. The doctors gave me ten different kinds of medicine in a day. But they said they had no cure, only to operate. But Elder Voliva came and prayed with me. In April, 1901, I was taken to Zion in Chicago. My husband gave up his saloon business. Then I was healed while the General Overseer was preaching. Soon after, cancerous tumors passed from me. I used to think I must drink a good deal of gin. But

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God saved me from that and has brought me out of the Roman Catholic Church and made me well and strong and happy in Zion."

Benjamin F. Boyd, 203 East Seventh street, Newport, Kentucky, said: "I am thankful to be saved out of the Baptist fold, where I was a filthy tobacco chewer and a slave of medicines and defiled with hog meat."

Frank Kuhn, 368 Western avenue, Covington, Kentucky, said: "I praise God for many wonderful healings in my family. I thank Him for saving me from the darkness of Romanism and from tobacco, rum, and swine's flesh, and from secret societies."

Alfred E. Hall, 325 Baum street, Cincinnati, Ohio, said: "The Devil made me a drinker and a gambler and a tobacco user. When I read LEAVES OF HEALING with the word 'stinkpot' in it that copy went into the stove. But the truth troubled me till I stopped using pork and every vile thing, and repented deeply and obeyed Christ as Saviour, Healer, and Cleanser. Paying tithes to God has brought me blessing in business."

Deacon L. A. Hildreth, 1917 Eastern avenue, Cincinnati, Ohio, said: "I have very many blessings to thank God for—a good wife and a happy home, for many healings in my family. God has delivered me from strong drink, tobacco, and swine's flesh, and from the Methodist Church. I have much joy in Zion Seventy work."

William Kruger, 231 McFarland street, said: "A year ago I was as near an atheist as you can find. At the Presbyterian Church they told me that God was making my boy Charlie a cripple. I did not want that kind of a God. The boy had insomnia for three years. Every night, every half hour or so, he would awake with a scream. A Zion Seventy worker, Mrs. Sara J. Hayes, called and prayed for him. That night for the first time he slept quietly all night, so still that we thought he had died. As I watched with him I read LEAVES OF HEALING out of curiosity. The wonderful change in the boy made me think there might be a God. And the little fellow said: 'Won't you pray for me, papa, and be good so that I can walk?' Dr. C. R. Holmes had performed a mastoid operation and said, 'He may live five months, but I can't see how he can live a month.' But he is alive and walks without crutches, and is in school. His shoe is on the wall there. His leg has lengthened several inches, and, *as we obey God*, his healing comes. The doctors said that he would never be able to hear, but he hears the tick of a watch. I was a tobacco worm, and swallowed from ten to fifty glasses of beer a day, so that I could sometimes 'see 'em crawling on the wall.' And I was a Maccabee. But God has saved me from my sins and made a new man of me."

## SPECIAL MISSIONS IN IOWA.

Written by Rev. James R. Adams, B. D., Elder in the Christian Catholic Church in Zion.

HIS WORD runneth very swiftly.

After God had given Zion Lace Industries so great a deliverance from the attempts made to destroy it, and brought to naught the millions of newspaper lies concerning that memorable conflict, there yet remained in many people's minds the false impression that Zion was terribly beaten.

Many others had heard of the deliverance, and were halting between two opinions, not knowing what to believe.

In order to give the people the exact truth, and to circulate widely the General Overseer's sermon, "Hear What the Unjust Judge Saith," I arranged to conduct a number of brief missions at points near Waterloo, Iowa, where I then lived.

My first point was

### Hudson.

This is the former home of Overseer John J. Speicher, M. D.

I was advertised to lecture in the town hall on "Zion's Trials and Triumphs."

Every available seat and space for standing was occupied.

The people listened intently for two hours or more.

God enabled us to sweep away an immense amount of prejudice and put Zion in the true light before the people.

Mr. Joseph L. Leavitt, of Waterloo, was present, and sold a large number of LEAVES OF HEALING.

### Dunkerton.

Kleckner Hall was engaged for a similar lecture.

It rained all day.

By night the roads were almost impassable. The storm grew worse, and it grew very dark.

Notwithstanding all this, about fifty earnest people, mostly men, assembled in the hall and showed keen interest in our explanation of God's work in and for Zion.

About forty copies of the LEAVES were sold here.

### Oak Grove.

We held services two nights in the school house.

The weather was stormy, the nights dark and the roads rough.

Yet, so great is the interest in Zion, that the building was well filled each night with a respectful, eager audience.

But the devotees of the sacred American swine did not like it.

They arranged with a certain church member to buy the fifty-six eggs which had been in his incubator for two weeks.

These were to be used on the little flock of Zion members after the last meeting.

But the egg owner got drunk and forgot his part of the cancer growers' protest, and the swineherds were also too drunk to throw eggs, if they had them.

So we concluded our meetings in peace.

Many copies of the LEAVES were sold.

### Fairbank.

We held two good services in Miller's Opera House.

Although the announcements of the meetings were distributed only the previous day, the attendance again showed the interest of the people.

The next day Evangelist Adams and myself sold fifty-two copies of the LEAVES in an hour and a half.

### Laporte City.

Here we held the services at the home of Mr. C. J. Mauser.

The Zion Gathering, under the faithful leadership of Mr. Andrew Bishop as Conductor, was much cheered and encouraged by the meetings.

### Ledyard.

J. B. Rendall is Deacon-in-Charge at this place.

Who is he that will harm you, if ye be zealous of that which is good?

The Zion meetings in Ledyard were widely announced.

Fifteen were to be held in a week

Woodman Hall, the largest available auditorium in town, was secured.

The attendance was large from the first.

People came in from eight or ten surrounding towns.

By the middle of the week the seating capacity was taxed to its utmost.

Many people remained after the day's services were over.

Thus we had after-meetings, unannounced.

One minister came on three days, a considerable distance, to attend the meetings.

Several other ministers attended various services, and all seemed much interested.

Extra meetings and conferences were held at the home of Deacon Rendall.

God gave us blessing in witnessing to His present power to save, heal and cleanse to such an extent that the town was greatly stirred.

And so was the Devil.

He put it into the hearts of "certain vain fellows of the baser sort" to get up a riot and distract the public mind from Zion's Messages.

He utterly failed, thank God!

On Friday, after the evening meeting was over, I stood near the door greeting the people who still lingered in the hall.

At a certain moment I was strongly impressed to leave the building. It came as clearly as though a voice had said, "Go now!"

Yet I tarried.

Again came the impression of mind stronger than before, "Go now."

Inwardly I said, "I do not know why I'm going, but I must go." So I took my hat and went out alone and went home without incident.

A few moments later the family came in and informed me that a large crowd was lying in ambush near the house, waiting for my coming and armed with rotten eggs, etc.

Then I understood the impression.

I had passed within six feet of the place where, but a few moments later, the

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gang secreted itself, with the pile of eggs.

The next night the service was larger in attendance than ever.

The Spirit of God was with us.

But the adversary was busy outside.

No sooner was the meeting over than a long wagon filled with masked ruffians was backed up to the door of the hall.

The mob was all around.

There seemed no possibility of escape.

We waited in prayer.

God heard, and delivered us again.

Soon the crowd in the wagon became uneasy and took it around the corner.

The mob retired to the far corner of the building and narrowly watched the doorway.

Yet I passed right by them and in five minutes was home, while they still watched the doorway.

By Sunday the mob was furious with rage and disappointment.

All the day they hung about in little silent, sullen groups, watching every movement of all our people, and particularly mine.

The services were more blessed of God than ever.

"The power of the Lord was present to heal."

Several little children were presented for consecration at the morning meeting.

A communion service was held in the afternoon, and when it closed we had already conducted in the week five services more than our programme called for.

We had sold a large number of LEAVES OF HEALING, one gentleman taking seven different copies to help him investigate Zion.

Being very tired I appointed Deacon Rendall and Deaconess Wooldridge, of Brownville, to lead the closing testimony meeting, while I retired to get some rest.

The testimonies given below were either spoken in the meeting or written out later and mailed to me.

In the meantime the infuriated mob, led by a local druggist and the local editor, and armed with tar and feathers and rotten eggs, vainly sought for me, as on previous nights, until after midnight, when they acknowledged their defeat and slunk away into the darkness.

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LEDYARD, IOWA, April 4, 1902.

DEAR ELDER ADAMS:—I am thankful I can write of God's goodness and love for me.

I am thankful for the help I received in the meetings you were enabled to hold here; also for the healing our Father gave our baby boy in answer to your prayer when here.

Baby has been so well and good ever since; and his bright little face is an every-day testimony of what God does for His children.

God has healed my arms of a lameness caused by lifting too much.

If I ironed or did much sweeping they would ache so that I could not rest at night.

But in answer to prayer the pain has gone, and now I can use my arms all right.

Yours in Jesus' Name,

(MRS.) J. B. RENDALL.

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March 26, 1902.

DEAR ELDER ADAMS:—We do thank you, dear Elder, and Overseer Piper, and we praise God for the week of Zion meetings that you have given us in Ledyard.

We are sure that many received healing, and, above all, spiritual blessing.

The enemies of Zion, the last two evenings that you were here, were very much awake, and were out with their usual arguments.

The night that you left us your reception would have been warm indeed.

"But He passing through the midst of them went His way."

"The angel of the Lord encampeth round about them that fear Him, and delivereth them."

A few weeks ago our little girl, Gracie, had sores back of her ears and all over her face.

This continued for about a month.

Then we sent to the General Overseer for prayers.

Her face began to get well at once, and in a few days was smooth again.

In the morning of the day that Elder Adams came to Ledyard there was a hard bunch upon my wrist.

The Elder prayed that it should be all removed at once.

During the afternoon it disappeared and has not returned.

For these and many other answers to prayer we praise God.

Yours in Jesus, DEACON J. B. RENDALL.

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BLUE EARTH, MINNESOTA, March 27, 1902.

DEACON RENDALL.

*Dear Brother in Christ:*—I thank my Heavenly Father that He counted me worthy and made me willing to accept the full Gospel which is taught in Zion.

Through that teaching I was healed of chronically diseased eyes, of fifteen years' standing.

I had tried doctors and many remedies, and still they grew worse, until I vowed to God I would trust Him and take no more remedies, even if I should go blind.

We have also had many answers to prayer in our family.

I thank the dear General Overseer and all the Elders for their prayers.

Your Sister in Christ,

(MRS.) WILHELMINA WESNER.

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LEDYARD, IOWA, March 30, 1902.

I am glad to testify to God's power to heal.

In March, 1901, I stepped on a rusty nail and it went nearly through my foot.

I put a poultice on it.

In two days it had swollen nearly twice its normal size.

By this time the pain was intense.

After a week I began to trust God for my healing, taking off the poultice.

Deacon Rendall sent to the General Overseer a request for prayer.

The pain ceased, the swelling went down, and two days later I put on my shoe and went to work.

Yours in the Name of Jesus,

J. C. ARNOLD.

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Other testimonies given at this meeting have been sent direct to the General Overseer, being addressed to him.

The day following the close of our mission in Ledyard I conducted a Testimony and Communion Service in Zion Tabernacle in

**Webster City.**

The following testimonies were given:

William Pardoe, 321 Seneca street, said:—"I thank God for what He has done for me.

"I had very sore eyes. I was blind all last summer.

"When Elder Adams prayed for me the pain soon passed away. I can now read ordinary print.

"I have also been healed of the tobacco habit in answer to your and the General Overseer's prayers."

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Mrs. R. Halloway, 811 Seneca street, said:—"I thank God for the Little White Dove.

"I had suffered terribly from stomach trouble.

"For a year I almost suffered death from what I ate.

"But I have been wonderfully delivered.

"I have been instantly healed from symptoms of pneumonia in answer to Brother Goudie's prayer.

"I had dizziness and fainting spells so I could not raise my head from the pillow.

"Mrs. Robinson, Conductor of the Gathering, prayed for me and I arose and walked in the Name of the Lord.

"I thank her for her many prayers. May God bless and keep her.

"I thank God for the General Overseer's and Elder Adams' prayers, and for the prayers of the Gathering."

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Mr. Frank Kinman, 717 Seneca street, said: "I had a very lame back. Elder Adams prayed and I was relieved of the lameness."

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Mrs. Etta Heslop, 1103 First street, said: "Seven years ago I first heard of Zion.

"At that time I was suffering from heart disease in its worst form.

"I put my trust in God, and in answer to prayer I was perfectly healed.

"My husband noticed the change in my manner and condition and asked me the reason. I told him that God was healing me.

"I work constantly.

"I rejoice in health and strength and in Zion.

"I am thankful for our General Overseer, a man who dares to fight sin."

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Mrs. Sarah J. Hosford, Apple avenue, said: "God has healed my eyes. The disease is now all gone."

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Mr. J. F. Hummel, said: "My wife was paralyzed and the doctors said she was too old to expect to be healed.

"I said to her, 'Read what Mr. Dowie has to say about Divine Healing.'

"She read LEAVES OF HEALING and read her Bible and found they agreed.

"Today she is healed and walks, praise God!"

Elder Adams:—I desire to ask you all a question: After God led you to come into Zion, how long did you wait before you actually came in?

Answers—"Three weeks"; "six years"; "about a year"; "seven years"; "right away"; and various other periods.

Elder Adams—Did any of you gain any blessing by waiting?

Answers of "No! No! No!"

Elder Adams—Did any one feel that a mistake was made and that waiting re-

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sulted in a loss of blessing? (All emphatically answered, Yes!)

Mrs. Amy Robinson, 1023 First street, said:

"My three years in Zion have been the happiest of my life.

"Three years ago I was an invalid; a total physical wreck.

"I exhausted the doctors and their drugs until I became a drug fiend.

"Then I found the Zion teaching that God was the Healer; but I stuck to medicine, and got no answer to prayer.

"God showed me I must trust Him alone.

"How many things he delivered me of I can never say. The greater blessing was spiritual rather than physical.

"I never was so near heaven as when at Zion Headquarters.

"I constantly thank God for Zion's Leader and for LEAVES OF HEALING."

---

Master Clifford Pardoe, 821 Seneca street, said: "When I was seven years old I had a number of warts on my hand. One night mother prayed for them, and in the morning they were all gone.

"I had catarrh and fits. Mother wrote to the General Overseer and I was healed.

"Deacon Sloan prayed for me when I broke my arm, and it is perfectly healed now."

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Mrs. Mary Harris, 314 Division street, said: "From the first time that I read LEAVES OF HEALING I was convinced that Zion was God's work and that Dr. Dowie was a true servant of God.

"Once I was tipped out of a buggy.

"My eye was badly cut and swelled shut. God healed it in answer to prayer.

"I have also been Divinely delivered from pains in the stomach and bowels. Since coming into Zion I have felt younger and stronger."

---

Mr. Sol. Kepler, 515 Bank street, said: "In 1896 I became sick.

"Dr. Ross gave me brandy, but it did no good.

"I grew worse all along.

"I was paralyzed in one limb and was hot and cold by turns.

"I was in great pain.

"My pastor called and said, 'I pity you.'

"LEAVES OF HEALING came to me.

"I was taken to Zion in Chicago.

"The General Overseer laid hands on me, and God has healed me of that and other diseases."

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I have also received the following letters from people in or near Webster City:

WEBSTER CITY, IOWA, April 13, 1902.

DEAR BROTHER IN CHRIST:—I took a severe cold which settled in my throat so that I was unable to speak above a whisper.

I was prayed for, and God healed my throat.

I then had the grip.

Sister Robinson prayed for me and instantly the pain left me.

It is well nigh impossible to recount all God's blessing.

Respectfully, your Sister in Christ,

(MISS.) SARAH A. SARGENT.

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WEBSTER CITY, IOWA, March 30, 1902.

DEAR ELDER ADAMS:—It will be six years next month since God first healed me of sick, nervous headache, neuralgia and almost prostration.

I read LEAVES OF HEALING and accepted the true Gospel.

I wrote to the General Overseer for prayer, and I believe I was healed at the time he prayed.

I arose at once, feeling healed and so strange and different.

I have been wonderfully kept from these three troubles, even in a long ride of twenty-five miles in the hot sun.

My two youngest children have never taken any medicine or tasted any unclean food.

When my last baby was born, God heard the General Overseer's prayer and the labor was not over ten minutes until the child was born.

I am so thankful God kept me faithful when I had to fight the battle alone, amid trials and persecutions and threats of arrest for praying for my children.

When you called at our house and prayed, I was healed of a terrible cough, brought on by overwork and exposure.

I thank you for your kindness and prayers.

Faithfully yours in Jesus,

MRS. MARY M. PARDOE.

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HOMER, IOWA, April 5, 1902.

DEAR ELDER ADAMS:—I praise God for what He has done for me.

Last August I accepted God for Salvation, Healing and Holy Living.

I had been sick over three years and in bed most of the time.

First I had heart trouble.

I began taking medicine.

Every organ of my body became diseased.

I was in that condition when LEAVES OF HEALING came to me.

I went to the Zion meetings, but had to go to bed there.

Elder Adams laid hands on me and prayed in the Name of the Lord.

God healed me instantly of my heart disease and my stomach trouble.

Oh, what a blessing it is to eat what I want and to eat solid food!

I give God all the praise.

Your Sister in Jesus, (MRS.) SARAH OWENS.

---

Leaving Webster City on the midnight train I went to

**Sheffield.**

The little Zion band met in a Divine Healing Meeting, followed by a very precious Communion Service in which we all markedly realized the presence and power of God.

The same evening I returned to

**Waterloo and Cedar Falls.**

Here regular services had been maintained during my absence by my wife, Evangelist Sarah Elizabeth Adams, assisted by Mr. Joseph L. Leavitt, who is now in charge of the work at these points.

I close these notes with loving and earnest prayer for God's continued blessing upon his people at each of the places visited in His Name and in His Service.

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**Grand Rapids, Michigan.**

Arie Van Woerkom, Deacon-in-Charge.

Zion in Grand Rapids has been for several months without an Elder, but Deacon Van Woerkom has been holding the fort, and God has been blessing his ministry.

Zion in that city has suffered the fires of persecution, but God is blessing His work, and is giving His people victory. Deacon Van Woerkom sends us the following testimonies from two brothers and a sister in the Grand Rapids Gathering:

1 EAST BRIDGE STREET COURT,
GRAND RAPIDS, MICHIGAN, March 21, 1902.

DEAR GENERAL OVERSEER:—I feel it my duty, as well as privilege, to write you an account of my healing through faith in Jesus.

I was healed of malarial fever through the Elder's prayer.

A little over a year ago God healed me of a felon on my finger, which was very painful, so that I could not sleep day or night.

I sent for Elder Adams.

He read a few lines out of the Bible, and then he prayed for me in the Name of Jesus, and my finger was better in a few days.

The people told me that I would have to have my finger cut off at the first joint.

But I did not pay any attention to them.

Praise God, my finger is just as good as ever.

I had a very sore throat this winter, and our Deacon Van Woerkom came and prayed for me, and I was well the following morning.

Your Sister in Christ,

(MISS) HENRIETTA LINDEMAN.

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1 EAST BRIDGE STREET COURT,
GRAND RAPIDS, MICHIGAN, March 21, 1902.

DEAR GENERAL OVERSEER:—I thank and praise God that I am able to write this testimony for His love and healing power.

About three years ago I was taken with rheumatism and was not able to walk, and then bowel trouble set in.

Mr. Van Woerkom (now a Deacon) came over one evening and prayed for me, and I got up and walked.

About five weeks ago I was again taken with a severe attack of rheumatism in my legs, so that it was impossible for me to stand.

I told my mother to send for Deacon Van Woerkom to come and pray for me.

Our Deacon came during his noon hour.

The only way for me to find any comfort at all while sitting was to place my feet on a chair in two pillows.

Our Deacon prayed for me and I felt a strange feeling going through my legs as if something was working its way through them.

The Lord's Day following I asked my father to bring the Deacon with him.

When they came in the evening they could see a marked change for the better in me.

I was able to walk upstairs without any aid, whereas before this my brother carried me, I not being able to stand.

The next day I began toward noon to grow worse.

Again we called for our Deacon to pray for me, which he did, and two days after this I was at school again. I am still perfectly whole and praise God for it. Yours for Jesus, JOHN LINDEMAN.

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1 EAST BRIDGE STREET COURT,
GRAND RAPIDS, MICHIGAN,
March 21, 1902.

DEAR GENERAL OVERSEER:—I feel it my duty, as well as a great pleasure and privilege, to tell you how wonderfully God has healed me.

One year ago last fall I accidentally shot myself through the ankle and foot.

I did not make it known until midnight.

I could not stand the pain any longer.

I then got up and put my foot into some water and the pain would leave for a few minutes.

I did not think of sending for a physician nor did I think of sending for our Elder.

For about a week I had been suffering very much with pain.

Then I sent my brother to telephone to our Elder Adams.

He came and talked about Divine Healing, and then he prayed for the healing of my ankle.

When I awoke in the morning the pain was all gone, and within three weeks my ankle was entirely healed.

We have many things to thank our Heavenly Father for and are going to trust Him for all things, regardless of the opposition of our relatives.

My prayers are for Zion, and I hope that the time is not far distant when we shall live in that beautiful City of God.

Your Brother in Christ,

WILLIAM LINDEMAN.

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# NEWS OF ZION CITY

FROM the moment when the rising sun lifts his round shoulder above the dancing blue waters of Lake Michigan, and turns the myriads of dewdrops into opals and diamonds, until he has sent his last, long, slanting rays glimmering through the groves on Zion City site, "to build" is the principal verb in the vocabulary of the citizens of Zion City.

There is not a moment during all these hours of daylight when the sound of the hammer and the saw and the plane is not heard; when picks, spades, shovels and trowels are not busy; when paint brushes are not flying over fresh, clean lumber.

Every little company of builders, in every part of the city, begins its day's work with a brief service of praise and prayer, and it is with praise and prayer in the heart that all these busy workmen carry on their delightful task of building up that city which God has promised to be of such momentous significance in the work of the Restoration of All Things.

Hundreds of residences are being built in every part of Zion City; scores of public and semi-public buildings for occupancy by Zion's educational, industrial, commercial and municipal institutions are being erected; but so great is the need of a great public caravansary for the accommodation of the scores of transient guests who visit Zion City daily, and of the many more who are building homes which are not yet ready for occupancy, that the entire building force available in the city and as many satisfactory builders as can be obtained from the outside will be concentrated during the next ten or twelve weeks upon the construction of Elijah Hospice, on the east side of Elijah avenue, just north of Twenty-sixth street.

It is expected that this building will be ready for occupancy in time for Zion's Second Feast of Tabernacles, which will open in Zion City on July 14, 1902, the second anniversary of the consecration of Zion Temple site.

This Elijah Hospice will be a very large building of attractive architecture, and will be one of the chief features of Elijah avenue, which is now fast becoming the great principal thoroughfare, commercially and officially, of Zion City.

A very large force of men and teams began the excavation for the foundation of Elijah Hospice last Monday morning.

All the building work in connection with this structure will be carried on in two shifts, half the men beginning at four o'clock in the morning and working until noon, the other half beginning at noon and working until eight o'clock in the evening.

Deacon John D. Johnson, general manager of Zion City Lumber Association, has ordered the three million feet of lumber which will be used in the construction of this building.

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IMMEDIATELY ACROSS Elijah avenue from the site of Elijah Hospice, another large force of men is at work excavating for the foundations of the Zion City Administration building.

This building will also be put up as quickly as possible, in order to accommodate the rapidly growing business of Zion City Bank and Zion Land and Investment Association, and of Zion City as a municipality.

The little Zion Land Office, which stands at the corner of Elijah avenue and Shiloh boulevard, is being crowded day by day by a never-ending stream of customers for the various financial, commercial and legal institutions, which are finding temporary shelter beneath its roof.

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EXTENSIVE ADDITIONS are being built to Zion City General Stores.

One section, sixteen feet wide by forty feet long and one story high, will be built immediately north of the present structure and will be used as the offices of the institution. Next to this will be a building thirty feet wide by one hundred feet long and two stories high, which will be occupied by the dry goods department.

At the extreme north of the row of six sections of this building, will stand the structure which is being prepared for the hardware department, which will also be thirty feet wide by one hundred feet long and two stories high.

A checking room and warehouse, thirty feet long by thirty feet wide and two stories high, is being built at the rear of the office section.

These additions will allow the stores still more efficiently to attend to their rapidly growing trade.

The tea, coffee and spice department, which at present occupies quarters in the same room with the grocery department, and the harness shop, which now occupies a separate little building by itself, which it long ago outgrew, will take the rooms to be vacated by the dry goods and hardware departments when they move into their new sections.

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ZION CITY is almost daily adding to the industrial and commercial portion of her directory, as might be expected in a city which has grown in less than a year from a hundred to nearly five thousand inhabitants.

One of the latest industries to be launched in Zion City is the Zion Sugar and Confection Association, organized for the purpose of refining sugar and manufacturing all kinds of pure and wholesome confectionery.

The new association will be managed by members of Zion whose business ability and minute knowledge of confectionery manufacturing has made them eminently successful.

A building will be erected at once, and the manufacture of confections will be begun as soon as the equipment can be installed.

Another new commercial institution of Zion City, and one which will be very highly appreciated by the people, is the Zion City Steam Laundry.

This laundry will be operated under an association formed after the manner of the associations which operate Zion's other commercial institutions.

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WORK IS PROGRESSING at Zion Lace Industries Factory building in the doing of the little odd jobs necessary in order to complete the structure.

Carpenters are building the spire and setting the flag staff on the tower on the west front of the building. The bitumen and wood floors are being completed in the mending room and preparations are being made to lay the floors in the lace curtain section where the concrete foundations for the lace curtain machinery have now nearly all been laid.

The bleaching and cleansing machinery in the bleachery and the machinery for drying the product in the finishing room are now nearly all installed and ready to run, and work is being pushed in the setting up of the vats and other equipments of the dye house.

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THE IRON WORK of the first wing of Zion City School building, on Enoch avenue just south of Shiloh park, is being gotten into position, and hundreds of thousands of Zion City brick are being hauled to the site of the building to be used in putting up the superstructure.

It is expected to have the building completed for occupancy by Zion College about the first of September of this year.

During this time, also, a number of commodious Zion Junior School buildings will be built in various parts of the

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city. The children of Zion City of school age have now increased in number until the present temporary school accommodations have become far too small. Nevertheless, work is being carried on as well as possible under the circumstances, in the various buildings available, among them being the old pavilion which was used at the Feast of Tabernacles, Shiloh Tabernacle and the unoccupied rooms in Zion City freight sheds.

THE EXTERIOR work on the office annex to the Temple Cottage is now complete.

The two buildings, now painted alike—a pure white, with green roofs—present a very handsome appearance

It is expected that the interior work on the annex will be completed this week and that the offices for which it was built will be moved in.

Good progress is also being made in the erection of Shiloh House, the General Overseer's residence, at the corner of Elisha avenue and Shiloh boulevard. The handsome brick walls are now a story and a half in height, and the interior frame work is being raised as rapidly as the brick walls.

VERY RAPID progress is being made in the drilling of the artesian well in Edina park. The great drill has already sunk 500 feet into the earth, and several feet more are being added to the depth every day.

ONE OF THE chief attractions of Edina park will be an observatory tower, 125 feet in height, which will be erected very soon.

From the top of this tower a most remarkable view of the manufacturing, business and residence portions of Zion City will be obtainable.

This tower will be built of light steel framework and will be constructed with a view to furnishing special facilities for taking photographs from its top. This will be done at regular intervals for the purpose of making an accurate record of the progress of the city.

THE FIRST MEETING of Zion City Common Council was held in one of the anterooms of Shiloh Tabernacle, on Tuesday evening, May 6, 1902.

At this meeting Mayor Richard R. Harper presided, and the organization of the council was effected.

One of the features of the evening was the presentation of handsome gold stars to the mayor and chief of police, and of shining aldermanic stars to the aldermen by their admiring friends and constituents.

Like everything else in Zion City's political history, this first meeting of the executive and legislative arms of the municipal government was unique in many respects.

The intense devotional nature of the gathering, as well as its practical, hard-headed business sense and its quiet, orderly enthusiasm, with none of the alcoholic or nicotinic stimulants which are usually employed to induce an enthusiasm in ordinary political gatherings, made it distinct from the meetings of councils in other cities.

ZION CITY BRICK YARDS are turning out large quantities, daily, of a very splendid article of brick, which immediately commends itself to all builders who have examined it.

So many of them have been turned out that a very large excavation has been made in the pit from which the clay is dug. In order to facilitate the work of getting out the clay, which is very hard and tough, and lies very compactly, dynamite cartridges are being used.

ZION CITY STREET CONSTRUCTION DEPARTMENT now has about fifteen teams at work in various parts of the city, and this number will very shortly be increased to twenty.

Several thousand feet of new sidewalk are being laid in various parts of the city.

ABOUT A THOUSAND trees have now been put out on the avenues, streets, and boulevards, by Zion City Horticultural Department, and thousands more are being prepared for the same purpose.

ZION CITY is a city of most unique and remarkable privileges and blessings.

Her people are happy, joyous and grateful that they are permitted to be amongst the pioneers of Zion City; there God rules, not only in theory, but in the most intensely practical way in every department of the city's life.

The people of Zion City consider that it is a most estimable privilege to be permitted to work in the building up of that city, and thus to have their part in the great work of the building up of God's cities in these latter days, which are to usher in the reign of Christ, the King, from the City of the Great King, Jerusalem.

But amongst the privileges and blessings of life in Zion City there is none prized more highly than that of being able to attend the truly wonderful services which are being conducted by the General Overseer and Overseer Jane Dowie, in Shiloh Tabernacle.

This tabernacle is indeed proving itself worthy of the name, "Shiloah," the place from which there is the "sending forth" of Streams of Life to all the nations.

Last Lord's Day morning, at half-past six o'clock, fully 2000 people gathered in Shiloh Tabernacle to attend the early morning service of praise and prayer and the twenty-minute lecture on prayer by the General Overseer.

To hear a lecture on prayer by a man of God who has by experience learned so much regarding that subject and whose prayers through all the years have been so wonderfully answered in hundreds of thousands of cases is indeed a most rare privilege.

At this early morning service the Holy Spirit came upon the people in mighty power and rested upon them during the day, so that the first Lord's Day in May, 1902, will be long remembered in Zion as a day full of peculiar power and blessing.

A. W. N.

## TENT PROVISIONS AND REGULATIONS FOR 1902.

New tents can be had for $16, or slightly used ones for $12, at Zion City General Stores, including all tent fixtures, but without floors. Floors cost $4.50 extra.

Tents will not be rented to be put on the personal lots of individuals in any subdivision of the city, but may be rented by the week or month and placed on leased ground in the established camps of Zion for the use of families or parties where middle-aged, sober-minded persons are members of such a party.

Tents are 9x14 feet, divided by a curtain partition, with a 4-foot wall and an 8-foot center, supplied also with extra covering, which has proven them to be storm-proof. This size is the most economical and convenient we can secure.

Two tents may be required in some instances. Even these would be cheaper than one large one. Then, one can be used for sleeping, and the other for cooking purposes.

Tents are rented furnished or unfurnished, including floors and ground space, at the following rentals: Unfurnished, $2 per week, or $6 per month; furnished, $3 a week, or $8 a month. Where the ground only is furnished, the rental will be $1 per month, and in any case the scavenger fee will not exceed 25 cents a week.

***Zion Resident Camp*** is located on the Leonard place, south of Thirty-third street, and on the east side of Sharon park, and is intended for those locating in Zion City for work and to become permanent residents.

***Zion Holiday Camp*** is located in Shiloh park, southwest of the Tabernacle, and is intended for those spending the summer months in Zion City, chiefly for a vacation or for the teaching.

***Zion Emergency Camp*** is located on Edina boulevard, north of Shiloh boulevard, overlooking Edina park, and is intended for those who are engaged at work on Elijah Hospice or Zion City Administration Building, or for such others as the word emergency may apply to.

During Zion's Second Feast of Tabernacles, tents will again be located in Camp Esther, for which a charge will be made of $2.50 a person for the ten days; but persons leasing tents in Zion Holiday Camp for at least a two months' period, may obtain accommodations, including this occasion, at the season rental price.

Applications for the renting of tents to be located in either Zion Resident Camp, Zion Holiday Camp, or Zion Emergency Camp, together with requests for accommodations in Camp Esther during the Feast of Tabernacles, must be made by personally applying at Zion Land and Investment Association Office, where leases for Zion Camp privileges will be drawn, particulars stipulated, and the instrument signed and witnessed to for proper countersigning.

Particulars concerning the location of a tent or for tent space in any of these camps are referred to Deacon Loblaw, superintendent of parks; and the right to occupy tents located on any of these grounds will be inquired into by the Police Department, which has authority to inspect all lease agreements. Persons will be debarred from the privilege of camping on Zion territory until they obtain such permission in writing, upon application to

DEACON DANIEL SLOAN,
*Supervisor of Zion Camps.*

**Teachers Wanted.**

Let any member of the Christian Catholic Church in Zion, who is thoroughly qualified both by training and experience, and desires to teach in the Preparatory, College or Piano Departments of Zion College in Zion City for the coming year, make application at once to

REV. WILLIAM HAMNER PIPER,
Vice-President
1201 Michigan Boulevard, Chicago.

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# Two Beautiful Christian Hospices

**OPEN TO MEMBERS OF THE CHRISTIAN CATHOLIC CHURCH IN ZION AND ALL APPROVED CHRISTIAN PEOPLE**

*OWING to the fact that Zion College is to be removed from the building now known as Zion College and Divine Healing Home, at the corner of Thirteenth Street and Michigan Avenue, Chicago, to Zion City, and that many of the offices formerly occupying Zion Building, at the corner of Twelfth Street and Michigan Avenue, have already been removed to Zion City, the General Overseer has decided to throw open to members of the Christian Catholic Church in Zion, and to Christian people, both these beautiful modern buildings as Hospices (preferring this term to the more usual word hotel).*

## Zion Hospice No. 1



*Corner of Michigan Avenue and Twelfth Street Chicago*

## SITUATED ON THE FINEST BOULEVARD IN CHICAGO

Both Hospices are fitted with Steam Heat, Electric Lights, Hot and Cold Water, Elevator Service, Telephones, and many other conveniences and luxuries.

Both Hospices have recently been thoroughly renovated and redecorated throughout.

Both Hospices are Fireproof.

Both are within easy walking distance of the down-town business district of the city, and within one block of several transportation lines.

## Zion Hospice No. 2



*Corner of Michigan Avenue and Thirteenth Street Chicago*

Both have a well-trained corps of courteous and efficient help. Both have large and commodious rooms, well furnished and cared for. Both have everything scrupulously clean throughout. Both are under the efficient management of Deacon Frank W. Cotton, who has been in the General Overseer's employ for the last eight years.

***Transient Rates $2.00 a Day.*** ***Rates by the Week or Month Furnished on Application***

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# ZION'S BIBLE CLASS

Conducted by Deacon Daniel Sloan

### MIDWEEK BIBLE CLASS LESSON, MAY 21-22.

### The Fruitful Man.

1. *He wills to be used more largely of God.*—John 15:4-8.

The curse of God is on a fruitless man or woman, for cursed is he that doeth the work of the Lord negligently.—Our light is to so shine that men may be won to God.—Fruitfulness involves self-denial and discipline; it requires a complete abandonment of even life itself, so that Christ will be all.—When He is all, all things are possible; no one can glorify Him by barrenness.—If one receives fully from God, he must give back freely to Him.

2. *He will live Christ as well as preach Christ.*—Philippians 1:15-22.

One must live Christ to know Him.—If one knows Him, he cannot help but blaze abroad that knowledge; various motives may prompt one to preach Christ.—There can be but one motive, though, that can impel us to live Christ; for if we live Christ we will forget self and magnify Him not only in life but also in death, if need be.—This is the power that causes the fruit to burst forth; it comes from abundant life within.

3. *His aim is to do God's work first.*—John 4:34-38.

The opportunity to feed a hungry soul is more important than an occasion for feeding oneself.—To give ease to others comes before our own rest; some see so much work of their own to do that they can find no time for the work of the Lord.—Some are blinded by their own necessities, and can never see the fields of God already white for the harvest.—Our eyes must be lifted up to heavenly things, then we will see the work God has for us to do in His field, which is the world.—Even though we enter His field with weeping, we shall leave it with joy, bringing our sheaves with us.

4. *He ever proves his work to be of God.*—2 Timothy 4:5-8.

He does not sow the seed, and then go to sleep and let the seed be destroyed, or an enemy come in and sow tares, but he watches everything which would hinder the greatest fruitfulness.—He watches for the early rain as well as for the latter rain.—He patiently waits for fruit; he works, he watches, he waits, before he reaps, and proves that his work is wrought of God, for if the work abides, there comes a reward; but labor will be lost if we build upon wood, hay or stubble, it will be burned up; but if built upon the one foundation it shall stand, for whatsoever God doeth it shall be forever.

*The Lord our God is a Fruit-Demanding God.*

### SUNDAY BIBLE CLASS LESSON, MAY 25.

### The Holy Spirit's Renewing of the Body.

1. *He will quicken the body into newness of life.*—Romans 8:10-13.

The Spirit of God is life to the body of those who work righteousness.—The Spirit of God dwells in the body of the obedient child of God to quicken it; but this cannot be done when one lives after the flesh.—The Spirit of God is the power of God within us to mortify the deeds of the flesh. What a life now opens to the obedient child! Yea, the resurrection life is now possible.

2. *He is better than bread or food for the body.*—Luke 11:9-13.

Some persons consider diet or certain articles of food as the only essentials to health.—It is true that bread and fish and eggs are better than stones, serpents and scorpions, for the clean is ever better than the unclean; for God has always said, "Ye shall not eat that which is unclean."—We should pray more earnestly for the Holy Spirit than we do for bread, for then we shall receive meat that does not perish.—The life-giving Word of God, when the Spirit of God unfolds it, is better than bread.

3. *He will refresh the body as a river of water.*—John 7:38, 39.

The water of life must be partaken of freely, for it is as clear as crystal, and will make us pure.—It is not to be measured by bottles, wells, fountains, or even a river, for it is likened unto rivers of water.—Faith sends these streams welling out of us; they are the fruit of the Spirit; but the Spirit of God must be in us, and dwell in our hearts by faith, in order that the fountain may be kept pure and sweet.

4. *He causes us to exult in vigor.*—Acts 2:15-18.

A dull Christian, a dreamy Christian, a stupid Christian, a drowsy Christian, is incongruous with the calling of God.—Every true spirit every anointed child of God, is wide-awake, gloriously joyful, ever abounding in praise. A person who has been begrimed by the gales of worldly dust, filth and dirt cannot be happy; but if the flood has been poured on the thirsty ground, how it then buds and blossoms and rejoices! And this is what God's Spirit will do for our spirits, souls and bodies.

5. *Be filled with God's spirit of health.*—Ephesians 5:18-20.

God's Spirit is His wonderful tonic for the body.—One cannot partake of His spirit sparingly.—One draught ever calls for another, and then another, even as the deadly potion of wine begets an increased appetite, which always shows itself in excess.—If we are filled with His Spirit, life will not be a sigh but a song; there will not be murmuring but thanksgiving.—We will not be given to gossip and evil-speaking, but will be speaking to ourselves hymns and spiritual songs, making melody in our hearts unto the Lord.—No wail of sadness, but ever-abounding gladness will exhilerate us when we are thus filled.

*God's Holy People are a Spirit-Renewed People.*

# OBEYING GOD IN BAPTISM.

"BAPTIZING THEM INTO THE NAME OF THE FATHER AND OF THE SON AND OF THE HOLY GHOST."

Twelve Thousand Two Hundred and Seventy-One Baptisms by Triune Immersion Since March 14, 1897.

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

| | | | |
|---|---|---|---|
| Baptized in Central Zion Tabernacle from March 14, 1897, to December 14, 1901, by the General Overseer. | 4754 | | |
| Baptized in South Side Zion Tabernacle from January 1, 1902, to March 14, 1902, by the General Overseer. | 37 | | |
| Baptized by Overseers, Elders, Evangelists, and Deacons | 2544 | | |
| Total baptized in Chicago Zion Tabernacles | | | 7335 |
| Baptized in places outside of Chicago by the General Overseer | 641 | | |
| Baptized in places outside of Chicago by Overseers, Elders, Evangelists, and Deacons | 4174 | | |
| Total Baptized outside of Chicago | | | 4815 |
| Total Baptized in five years | | | 12,150 |

Baptized since March 14, 1902:

| | | | |
|---|---|---|---|
| Baptized in South Side Zion Tabernacle by Elder Cossum | 17 | | |
| Baptized in South Side Zion Tabernacle by Elder Farr | 11 | | |
| Baptized in South Side Zion Tabernacle by Evangelist Bowers | 26 | 54 | |
| Baptized in British Columbia by Evangelist Simmons | 3 | | |
| Baptized in California, by Elder Taylor | 8 | | |
| Baptized in England by Evangelist Cantel | 14 | | |
| Baptized in Illinois by Deacon Sprecher | 2 | | |
| Baptized in Illinois by Elder McCreery | 4 | | |
| Baptized in Michigan by Elder Bouck | 6 | | |
| Baptized in Minnesota by Elder Jenson | 2 | | |
| Baptized in Ohio by Overseer Mason | 21 | | |
| Baptized in Texas by Evangelist Emma Samuel | 7 | 67 | 121 |
| Total Baptized since March 14, 1897 | | | 12,271 |

The following-named ten believers were baptized in the South Side Zion Tabernacle, Chicago, Lord's Day, May 4, 1902, by Elder W. H. Cossum:

| | |
|---|---|
| Adams, F. E. | Hannah, North Dakota |
| Adams, Mrs. Edith | Hannah, North Dakota |
| Granger, Mrs. Lydia Archibald | Oakland, California |
| Mathews, Amelia | Sandpier, Indiana |
| Moll, Philip | Carleton, Nebraska |
| Moyer, Mrs. Susan A | Constantine, Michigan |
| Peters, Mrs. Matilda | 392 Cleveland avenue, Chicago, Illinois |
| Rogers, Mary A | Bennington, New Hampshire |
| Whitney, Mrs. Charlotte M | Bennington, New Hampshire |
| Wilson, Miss Genevieve | 221 Prospect street, Chattanooga, Tennessee |

The following-named four believers were baptized at Mount Morris, Illinois, Saturday, April 12, 1902, by Elder A. J. McCreery:

| | |
|---|---|
| Bamberger, Mrs. Arvilla | 273 Union street, Freeport, Illinois |
| Raymer, Mrs. Arthur | 29 Fifth avenue, Freeport, Illinois |
| Scott, Urana | 166 South Galena avenue, Freeport, Illinois |
| Wheeland, Elsie | 18 Dexter street, Freeport, Illinois |

The following-named two believers were baptized at San Jose, California, Tuesday, April 23, 1902, by Elder W. D. Taylor:

| | |
|---|---|
| Bentell, Mrs. Martha | San Jose, California |
| Sparleder, Louis | Los Gatos, California |

## A NEW TRAIN TO AND FROM ZION CITY.

Beginning with the new time-table in effect on the Chicago & North-Western Railway the first Sunday in April, we have additional train service to Zion City. Train will leave Chicago at 5:20 P. M., arriving at Waukegan at 6:35 and transferring at 6:45 to the Waukegan-Kenosha train, reaching Zion City at 6:59. This Waukegan-Kenosha train returning in the evening leaves Zion City at 7:59, and gets to Waukegan at 8:15, so that the fast train leaving Waukegan at 8:29 will enable our people to reach Chicago at 9:30, this making one more train each way.

DANIEL SLOAN,
Superintendent Zion Transportation.

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# ZION'S ONWARD MOVEMENT

**SUNDAY SERVICES IN THE AUDITORIUM**

## REV. JOHN ALEXANDER DOWIE

GENERAL OVERSEER OF THE CHRISTIAN CATHOLIC CHURCH IN ZION, HAS BEGUN

**A TWO YEARS' LEASE OF THE**
## CHICAGO AUDITORIUM
Except June, July, and August of 1902

**THE GENERAL OVERSEER WILL SPEAK EVERY LORD'S DAY AFTERNOON**
AT 3:00 O'CLOCK DOORS OPEN 2:30

**ALL WELCOME** **ALL SEATS FREE** **FREEWILL OFFERING** **CHRIST IS ALL AND IN ALL**

*. . . . . The Chicago Auditorium is the largest building for public speaking in the city, having 4037 fixed seats, with room for 1000 on the stage and standing room for nearly 2000 more, a total capacity of fully 7000 people.*

*. . . . . GRAND PROCESSIONAL OF ZION'S ROBED OFFICERS AND ZION'S WHITE ROBED CHOIR—FIVE HUNDRED IN LINE.*

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He sendeth His word PATIENCE 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 XI. NUMBER 4. CHICAGO, MAY 17, 1902. PRICE FIVE CENTS.

THE NEW YORK PUBLIC LIBRARY ASTOR, LENOX AND TILDEN FOUNDATIONS

## In Memoriam

DEATH IS SWALLOWED UP IN VICTORY.

At nine o'clock on Wednesday evening, May 14th, Miss Esther A. Dowie, beloved and only daughter of Rev. and Mrs. John Alexander Dowie, peacefully and triumphantly departed this life and entered into the presence of God.

At an early hour on that morning the overturning of a small spirit lamp had set fire to her clothing and the resulting burns were the cause of her passing away.

God delivered her from pain almost entirely, and gave her perfect mental and spiritual vigor up to within a few moments of the end, when she quietly fell asleep with the Comforting Words of God upon her lips.

With a most beautiful and holy courage, and at perfect peace with God, she faced death without an atom of fear, and her departure was a period of sublime spiritual triumph.



MISS ESTHER A. DOWIE.

The sweetness, purity, beauty and nobility of character which had made Miss Dowie's childhood and girlhood a blessing and benediction to many, had grown in depth and breadth as she matured into a most beautiful womanhood, full of the richest promise.

All Zion, and all who knew her, loved her with a sincerity which makes her departure a deep personal loss.

The hearts of tens of thousands are bowed with grief and overflow with love and sympathy for her deeply bereaved parents and her brother.

Messages of condolence have been pouring in from every quarter of the earth, comforting the stricken hearts of these sorrowing ones.

God in His Infinite Love has comforted and sustained them by His Spirit's Power.

This beautiful portrait is her father's favorite, and is the one which he carried with him through Europe in 1900.

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# GENERAL LETTER FROM THE GENERAL OVERSEER.

ZION HOSPICE NO. 1.
Michigan Avenue and
Twelfth Street,
Chicago, Ill., May 17, 1902.

TO MY BELOVED PEOPLE IN ZION, PEOPLE OF GOD WHOM I LOVE AND WHOM I SERVE, FOR JESUS' SAKE:—

*Beloved:*

I speak to you with a bowed head and crushed heart, but with a spirit which God has enabled to rise above the grave and the sacred dust of my beloved daughter.

I know not in this hour of trial and triumph how to speak; for words cannot express the pain we felt in the twelve hours of constant ministry to our stricken one, nor the gratitude to God which rose up triumphantly in our hearts as we witnessed the fearless courage with which our darling faced death and triumphed over it.

"When I pass through the waters," she sweetly said, "they shall not overflow; for Thou art with me, and I am not afraid."

"Thanks be unto God who giveth us the victory through our Lord Jesus Christ."

I speak these words before I leave the city for a few days to spend the Sabbath with my beloved wife and son at the little home across the lake, where our darling daughter loved so well to be, and where alone we have hitherto found the quietude of home life for a few short days. Oh, it was terrible to think that a life so pure and sweet and majestically beautiful, loving God so purely and His work so devotedly, and looking forward to His service in the redemption of humanity with such intense joy, should so suddenly be taken away through one act of disobedience, and one alone; for, as I search my memory, I cannot find another thing in which she disobeyed.



OVERSEER JANE DOWIE AND MISS ESTHER A. DOWIE.

But her beautiful body was destroyed by the enemy, God mercifully not permitting that enemy to mar her sweet face, leaving us that joy in the long, sweet parting hours which we treasure so deeply, so lovingly in our hearts.

The one cry of her heart, when she knew that she would cross the River and pass away from our sight for a little while, was that those who were left behind should not only love God fully, but obey Him and the Voice of His servant.

I cannot better express her message to you all than in the words which she so sweetly spoke shortly before

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her departure as a message to her only brother: "Give Gladstone my love. Tell him to love God fully and to serve him always. Tell him to obey him whom God has given to rule over him."

And then she kissed me and said once more, "Father, I am so sorry I disobeyed you. But God has forgiven me, and you have forgiven me, and I know it in my heart, and I am not afraid. Father, sing to me 'Lead, kindly Light; Lead thou me on.'"

And I sang, and then asked God to give her the sweet sleep which came as we sang:

Good night, beloved, sleep and take thy rest,
Lay down thy head upon thy Saviour's breast;
We love thee well, but Jesus loves thee best.
Good night! Good night! Good night!

And now, beloved friends, with my dear wife and son I take up my onward journey in life, asking God to prepare me for the fulfilment of my ministry and prophetic mission in this world until the night is gone, and

With the morn, those angel faces smile,
Which I have loved on earth, and lost awhile.

May God bless you all who will hear these words in the Auditorium, where she so reverently and faithfully joined with us in praise and prayer.

Her place is vacant there today, but I know she shines radiant in the glory of her God, in the glory of the Holy City, and I know that His love has cleansed her spirit from every stain, and that she is "forever with the Lord."

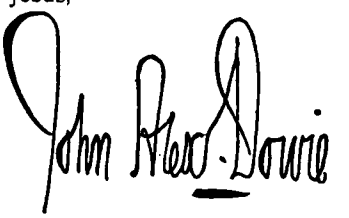
I ask you to help me, and my beloved ones, not to sorrow as those who have no hope, but as those who have the sure and certain hope, which God our Father has given to those who rest in His Salvation, which came to us through the self-sacrifice, the sorrows, the sufferings and the death agonies of His Well-beloved Son.

Oh, that we might all look upward and onward, doing our work still better, building a glorious Zion on earth for the children of God, and looking for a yet more glorious Zion in heaven, and doing all we can for the weary and sinful, the lost and heart-broken multitudes in this city and in all the lands, bringing them to Him who is the "Fountain opened for sin and all uncleanness"; Whose blood can make the sinful heart whiter than snow.

And now, beloved,

Abstain from every form 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 the Christ. Faithful is He that calleth you, who also will do it. The grace of our Lord Jesus, the Christ, the Son of God, the Love of God our Eternal Father, and the Fellowship and communion and comfort of the Holy Spirit, be with you all and keep you ever. Amen.

Yours Faithfully in Jesus,



*General Overseer of the Christian Catholic Church in Zion.*

# Story of the Fatal Injury and Triumphant Departure.

**Investigation by the General Overseer as to the circumstances connected with the accidental burning of his daughter, Esther A. Dowie, in Zion Hospice No. 1, on the morning of Wednesday, May 14, 1902.**

In the presence of Overseer J. G. Speicher, Deacon E. S. Anderson, and the following witnesses: Mrs. Eliza Callahan, cook in private apartments; Hannah Wold, maid in private apartments; Bertha Anderson, seamstress; Lizzie Hardt, laundress; Fred Wesco, night elevator man, the following investigation was had:

**Questions in General by the General Overseer.**

Q. Who first saw her?

Hannah Wold—I did.

Q. What do you know? A. I was cleaning in the dining room, fixing the table, and I came out to get something and went back into the dining room, when I heard somebody cry; I stopped to listen and then ran down the hall; I saw flames over the transom and I ran to her room; but the door was not open and I called to her to unlock it. She then unlocked it and I saw her standing there in flames. She was trying to unbutton her nightgown—trying to get her nightdress off.

Q. Where was she standing? A. Right in the hallway.

Q. The flames burning? A. Yes, sir.

Q. What did she do then? A. She ran out into the hall, and then Miss Anderson came out.

Q. Did you see the alcohol lamp? A. I saw the alcohol lamp, and Miss Dowie told us to go into the room and put out the fire, as the alcohol lamp was tipped over and burning on the carpet.

Q. You went back and put it out? A. Not until she was taken to another room. Then I came back again and she nearly had her nightgown off.

Q. What hour was this? A. A quarter past six o'clock.

General Overseer—Tell me, Miss Anderson, what you know.

Miss Bertha Anderson—I first heard her cry; I had my door locked, too—

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Q. What room? A. I was in room 203, and when I heard a cry—it sounded as if it were dangerous—I ran and opened my door and there I met her; I tried to pull the fire off the nightgown as best I could. I do not know how we got it off, but what little she had on we got off, and then she ran into my room and laid down and we got something to cover her and then sent for Dr. Speicher.

General Overseer—Mrs. Callahan, what did you see?

Mrs. Eliza Callahan—I was in the back part of the kitchen when I heard a cry in the hall, and when I saw what it was I ran back and got water, just as Miss Dowie ran into room 203, and then I poured water on to the rest of the things that were in the hall. I then went into her room and helped put the fire out in the lamp, where I saw some of her clothing burning.

Q. What clothing was burning? A. Her stockings. I think that was because the lamp had been dropped on them.

General Overseer—What did you see, Miss Hardt?

Miss Lizzie Hardt—I was in the kitchen when I heard her scream and we came out into the hall-way and saw flames, and then we all ran into her room to help what we could to put out the fire.

Q. By this time she was in Miss Anderson's room? A. Yes, Dr. Speicher came down to her.

General Overseer—Mr. Wesco, what do you know?

Mr. Fred Wesco—I was on the elevator and the second floor door was open; I heard a cry, so I came out of the elevator as quickly as possible and rushed right in; I saw the fire on the floor there in the hall and saw Miss Dowie just at the door of room 203; then I rushed right out—

General Overseer—Was she in her nightdress? A. I just saw her going away. They were all around her there, so I could not see her.

Miss Bertha Anderson—She ran into the room herself and I ran after her; then she went into my bed because that was the nearest at hand, and she said, "Get me something to cover me up." I covered her up with some clothing, and then Dr. Speicher came in.

Mr. Wesco—I got the fire extinguisher from the third floor and came down to put the fire out, and then they asked me to go for Dr. Speicher, so I went at once and got him.

General Overseer—Dr. Speicher, what do you say?

Overseer Speicher—It was about twenty minutes after six o'clock when somebody came to my door and asked me to come down—that Esther Dowie was burned—and I hastily put on some of my clothes, and, partly dressed, rushed down to room 203. There I saw Esther writhing in pain in the bed, and she told me what had happened.

Q. I may as well ask you, what did she say? A. How it happened? The first thing she said, 'It is all my own fault, I have disobeyed my father.' Then she said that she was curling her hair and getting ready to entertain Percy Clibborn—

Q. And his son, whom we expected to arrive this morning from Europe? A. Yes, sir.

Q. Whom you and Overseer Piper expected to receive, and then bring to breakfast up here? A. Yes, sir.

Q. And so she was just getting herself ready? A. She said, "O, such a way to receive a guest!" She seemed to have in her mind about entertaining him properly. I, of course, then immediately began dressing the wounds.

Q. Will you describe the wounds, Doctor? A. The first I noticed was her hands; both hands were burned; the skin was off of both of them partly—mostly on the fingers—and there was a little burn on the left arm just above the wrist, nothing serious. Then, on the right hip, and all the way up to the shoulder, under the arm, on the shoulder and back, were extensive burns in the skin, which was black to a crisp, and peeled off; also all down the side and back, and the front over the left breast, and extending in spots on to the right breast; down the right limb—the whole right limb—and hip were burned; her feet, especially the right foot, were most seriously burned of all, so that the thick skin on the bottom of the foot was loose—entirely burned loose—and there was considerable exudation from the tissues. The left limb was also burned; her left foot and the limb up to the body also, but not so badly as the right limb. That was immediately covered with cloths, thoroughly covered with vaseline. I brought vaseline down from my room, then sent for more, and every injured spot was covered with cloths and vaseline immediately.

Q. Was every attention paid to her throughout the day? A. Throughout the day these cloths were changed as often as they were moved by accident, or as often as the vaseline seemed to be absorbed.

Q. Have the nurses attended to her? A. Yes, sir, we selected several nurses to attend to her. Miss Bertha Anderson and Deaconess Carrie Anderson were with her constantly during the day, as well as myself; I was with her nearly all the time, with the exception of a few minutes occasionally. The pain was quite severe until about—well, there was some relief immediately after the dressing was put on and the air was removed. We prayed, of course, immediately, and constantly, and she got some relief from the pain; but she received most of her relief when her father came from Zion City, who had been telephoned to immediately after the accident happened. He came into the building and entered the room at about 9:15 o'clock, and upon his prayer the pains were lessened. The pain gradually subsided until at about one o'clock; there was almost an entire absence of pain by spells, but after one o'clock it ceased entirely in the wounds. After that the only pains were local pains in the stomach. After about 1:30 o'clock alarming symptoms arose, such as extreme coldness of the face, arms and upper body, vomiting, which had begun in the forenoon, but became more severe, and of a very dark substance.

Q. Did any other physician see her? A. At about 6:30 o'clock, Dr. A. W. Campbell, 134 Madison street, was called, who examined her and found her condition very serious, pulse being entirely absent, as far as could be felt by the digital touch.

Q. Had he anything to say as to whether there was any treatment given? A. Dr. Campbell said that the treatment given was all that could be given by any physician; that there was no medicine that could in a case of that kind avail anything, because when one-half or more of the surface of the body was burned it always proved fatal.

Q. How much do you suppose was burned? A. More than three-quarters.

Q. Any portion bleeding? A. It was not exactly bleeding but there was exudation.

Q. Skin come off? A. Yes, the skin was off the foot.

Q. Anything else? A. The symptoms continued rapidly to grow worse; the breathing became very heavy; there were spells of a semi-comatose condition, but she retained consciousness until almost within ten minutes of the end.

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Q. Was able to talk and join in prayer, and seemed quite rational? A. Yes, until within less than ten minutes of the end. It was remarkable. The end took place at exactly nine o'clock.

Q. Other persons present during the afternoon and evening? A. Those present at the time of the departure, besides the General Overseer and Mrs. Dowie, were Overseer and Mrs. Piper, Mrs. Carl Stern, the nurses aforesaid, Miss Anna Loetcher, and myself.

Q. Could anything more have been done from a medical standpoint? A. I stated to the nurses afterwards, and I believe I stated the truth, that we believe we did everything that anybody could have done; that anything more would have been too much. Some would say that lime-water should have been used, but that was disputed at an inquest before the Coroner's Jury some months ago, when a woman in Zion Home had died of burning. One doctor asked me if salt water was not sometimes applied. I said, yes, there were a good many things applied; but, in my opinion as a physician, the best thing to do was to apply simply vaseline thoroughly, to cover the burns and protect them from the air, and that was all any physician could do; and the Coroner's Jury not only exonerated me, but declared I had done right.

Q. Have you taken any steps regarding the funeral? A. I have consulted with you, General Overseer, and telephoned to Mr. H. E. Haggard, undertaker, 153 South Western avenue, as to the embalming of the body. He said he would confer with Dr. Springer, the Coroner's physician, and that he would come over this evening and attend to the matter, but up to this time nothing has been done but to dress the body.

General Overseer—I think I may add a brief statement. At twenty-five minutes to seven o'clock this morning I received from my personal attendant, Deacon Carl F. Stern, the information that my daughter was severely and dangerously burned in her own room by the upsetting of an alcohol lamp. I immediately got to the telephone and had a talk with Dr. Speicher regarding the matter; then I returned to my room, and, having already informed my wife, we got ready quickly and drove to Waukegan, where we took the 7:45 train, coming into Chicago about nine o'clock.

I found my daughter in great agony, but very cheerful, and found that everything had been done that could have been done for her, and that Dr. Speicher had properly cared for her, and thoughout the whole of the day she never once asked for any other help of any kind, but looked to God alone.

She became aware of the dangerous and possibly fatal termination that might come to her case somewhere about three o'clock in the afternoon, after Dr. Speicher had dressed the wounds.

Overseer Speicher—"I do not remember the exact time, but I think it was a little earlier."

General Overseer—About 2:30 in the afternoon. She received it very calmly, and said that she had hoped that the Devil would not be allowed to take her life. I had that hope, also, up to that time; but I became convinced that from a human point of view her case was hopeless. After that battle I felt that God would not give us the life we asked; that she had been fatally burned, and God did not perform the miracle of healing that we sought.

Her first cry was, "it is all my own fault, father. I disobeyed you. All my own fault; I was wilfully disobedient; but" she said, "I have asked God and He has forgiven me, I feel sure." And we went to God again, and there was every appearance of a very clear conviction in our hearts that God gave a very clear seal of witness to her forgiveness, and she was very happy in that.

All through the day she was triumphantly trusting in God, and again and again said that if God did not permit her to live she was not for one moment afraid to die. She calmly sent a message to her brother, and spoke with us concerning herself and her own spiritual condition, and besought us to tell all who might know of her case that she had died because of disobedience.

I have absolutely forbidden on more than one occasion the use of alcohol lamps for toilet purposes throughout this whole house.

Overseer Speicher—"Or any other lamps."

General Overseer—Or any other lamps or explosive oils of every kind, a long time ago. How long, Dr. Speicher?

Overseer Speicher—"Since the fire, and especially the time of this last fire."

General Overseer—For more than three years I have spoken regarding the use of spirit lamps, when there was a fire in this house in which a room was wrecked and the whole safety of the house endangered. She knew this, and yet would not take warning. I frequently warned her of many persons losing their lives through this, and that houses had been set on fire and much property destroyed.

In this matter, and perhaps only in this matter, did I ever know her to be wilful in disobeying; but she did disobey me, and in all her talk regarding the matter she attributed her injuries to her direct disobedience. When she knew that she would pass away, she simply asked God that the pain be taken away.

Overseer Speicher—"And the difficulty of breathing."

General Overseer—And the difficulty of breathing after the other pain had ceased for hours. That was given, and at last she fell asleep, but for hours she was able to maintain quiet, and her conversation was very intelligent and delightful, repeating a Psalm and asking me to sing to her, which I did as she fell asleep.

I am convinced that there is no blame attached to any one in the Home, or any one else but herself.

I loved her, with her dear mother, beyond all power of mine to express. In all other things I can say this, that she was a dutiful and obedient child; in this matter she was disobedient. She deeply regretted her disobedience and got forgiveness; but despite all the cries of our heart, and all the faith in God that we could exercise, God permitted her sin to be a sin unto death, concerning which He has said, "I do not say that ye shall make supplication for it."

It grieves me to say this regarding my own dear daughter, who I am sure is with the Lord, and with her loved ones gone before; but it is well that God should be justified, and she will wish it so.

Her great purity and ability of character, and sweet disposition, and desire to make others happy, was known to all.

We pass on for the "little while" between to other duties as long as God should permit us. Our hearts are very sore, but we are trusting God for a full redemption.

Almost with her parting breath, one of the last things she said was, "Give my love to Gladstone. Tell him to love God and serve Him always; and always to obey those who have the rule over him."

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She again and again said, "O, God, if you will permit me to live I will obey Mamma and Papa as the General Overseer."

She referred to me repeatedly by my title, as well as by my name, and seemed to realize that she had committed a serious ecclesiastical transgression. It was very striking to me that again and again she would speak to me as the General Overseer in this connection.

Again and again she repeated long Psalms with me, and repeated with her parting breath:

The Lord is my Shepherd;
I shall not want.
He maketh me to lie down in green pastures:
He leadeth me beside the still waters.
He restoreth my soul:
He guideth me in the paths of righteousness, for His Name's sake.
Yea, though I walk through the valley of the shadow of death,
I will fear no evil—

Her voice died away, and we could only just think that God was with her, and that she was in no more pain. From that time on she began to sleep.

Overseer Speicher—"Just before she asked God to give her sleep."

General Overseer—She asked me to pray that God would give her sleep.

Mrs. Dowie—"She asked you to sing, Lead 'Kindly Light,' which you did, and then you sang, 'Sleep on Beloved, and Take Thy Rest.'"

General Overseer—She seemed to be singing quietly; her face seemed very tranquil—a peaceful expression on it.

Mrs. Dowie—"She had no agonized look at all."

Overseer Speicher—"Until just at the very last her eyes were closed; then, just before she passed away, her eyes opened and she looked straight up."

General Overseer—Passed away without a struggle, without a sigh.

Overseer Speicher—"She just gradually breathed less, and less, and less."

General Overseer—I am greatly comforted by the fact that I had so many hours with my dear daughter.

Mrs. Dowie—"She said just what my brother said when he was dying, 'Whatever God's plans are.' She said she had had her own plans, but now she would do with her life whatever God wanted her, and now it was all as God might will."

General Overseer—We are comforted in a measure.

Overseer Speicher—"I do not believe she had an enemy in Zion or out of Zion."

General Overseer—Not in the world, I think. I do not believe that, beyond this act of disobedience, there was any other. I know of none other. It was a strange thing that she clung to that, but she did.

I thank you all for the information you have given me.

## THE CORONER'S INQUEST.

At twelve o'clock Thursday noon, May 15th, Deputy Coroner Felix L. Senff impaneled the following jury to make an inquest, according to law, concerning the cause of Miss Dowie's death:

O. P. Ashley, 397 South Western avenue, foreman.
E. C. Van Valkenburgh, 621 West Sixty-sixth street.
J. F. Hayes, 6326 Jackson Park avenue.
W. B. Carr, 6617 Parnell avenue.
William Voiges, 1062 Trumbull avenue.
Charles Roule, 676 North Park avenue.

The inquest was held in Zion Lace Industries Parlors, Zion Hospice No. 1, at the corner of Twelfth street and Michigan avenue, and substantially the same facts were stated as are published in the report of the investigation conducted by the General Overseer in the preceding pages of this paper.

Dr. A. W. Campbell, however, was also present, his testimony being as follows:

Q. What is your name, doctor? A. A. W. Campbell.

Q. Where do you live, doctor? A. 134 East Madison street.

Q. And what is your business? A. Physician and surgeon.

Q. Licensed in this state? A. I am.

Q. Practicing for how long? A. Since 1880.

Q. And you are practicing medicine now? A. I am.

Q. May I ask what school? A. Regular.

Q. Well, there is a difference of opinion; which is regular? A. We are what others call allopath. We call ourselves "regular."

Q. Now, if you will, tell what is a regular physician? A. Allopaths.

Q. I understand; I agree with you, perhaps, privately, but not as a Coroner. You are practicing medicine right along? A. Yes.

Q. You are not a member of Zion? A. I am not.

Q. When were you first called in? A. Last evening, about six o'clock.

Q. You were called to this place? A. Yes.

Q. By whom? A. Dr. Speicher came after me.

Q. You saw the lady? A. Yes.

Q. Was she in a conscious condition? A. She was conscious, yes.

Q. Perfectly so? A. Yes.

Q. And did you examine her? A. Well, I examined her sufficiently; I did not examine the injuries.

Q. Sufficiently? A. Enough to satisfy myself as to her condition.

Q. And what was that? A. She was in a dying condition when I got there.

Q. Beyond? A. Beyond help of everything in my line. She appeared to be without pain. There was no perceptible pulse at all at the wrist.

Q. And did you make any inquiries of what had been done? A. Oh, yes; I did, carefully.

Q. And what did you find out had been done? A. The injuries had all been nicely dressed with what is always used in such cases.

Q. The injuries had been dressed in a manner which would perfectly satisfy? A. Perfectly satisfactory to me.

Q. A regular physician? A. A regular surgeon. A regular surgeon, sir.

Q. Now, from the nature of the injuries as you found them, do you believe, doctor, that there was any possible chance of saving the life of this young lady, if anything had been done beside what was done in the early morning? A. Not the slightest chance of her life.

Q. So far as— A. So far as my skill went.

Q. Nothing overlooked, nothing neglected? A. Not from my standpoint. She had been relieved entirely from pain, and her wounds had been dressed surgically.

Q. You say they had been dressed in accordance with the rules of surgery? A. She died from shock as a result of all the extensive injuries.

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Q. That is all, is it, doctor? A. That is all.

When the testimony had all been taken the jury immediately returned the following verdict:

The verdict of the jury is that Esther Allum Dowie, now lying dead at 1201 Michigan avenue, in the city of Chicago, county of Cook, State of Illinois, came to her death on the 14th day of May, 1902, at 1201 Michigan avenue, from shock following injuries from burns over the entire body, from an accident received, caused by an alcohol lamp tipping over and setting the gown on fire, while the deceased was in her room in the premises known as 1201 Michigan avenue, on May 14, 1902.

## FUNERAL OF MISS ESTHER A. DOWIE.

For a few hours in the morning of Friday, May 16th, the body lay in its pure white and silver casket, surrounded by great masses of beautiful flowers sent by loving friends, in the broad hall of the General Overseer's suite on the second floor of Zion Hospice No. 1, Chicago.

Some scores and hundreds were admitted and looked for the last time upon the beautiful face, so serene, so calm, so peaceful, that it seemed that she only slept.

At twelve o'clock, noon, the General Overseer pronounced a brief prayer.

Shortly after the casket was borne out by the pallbearers and placed in a white hearse.

The sad procession moved to the Chicago & North-Western depot, where two special trains were waiting to bear the funeral party and the thousands of members and friends of Zion to Zion City, where the services were to be held, and the body to be laid to rest.

There was almost perfect silence on board, as the train sped along the familiar way to Zion City.

When the train arrived at the station at Zion City, a sight met the eyes which thrilled all hearts with inexpressible emotion.

Thousands burst into tears as they beheld it.

Practically the entire population of Zion City was seen drawn up in a great quadruple line, sweeping in a broad curve from Shiloh Boulevard, through Edina Park, down to a point several hundred yards south of the station.

Words cannot describe the pathos of the sight of these thousands of loving and sympathetic people, standing there, at some distance from the station, silent, and nearly all of them weeping.

This left a great clear space in Edina Park, for the formation of the procession.

The line of march was then taken up in the following order:

Marshal Lieutenant Hugh Williams.
Assistant Marshal A. S. Lasley.
Assistant Marshal Morris Van Horn.
Zion City Police Department.
Mayor Richard H. Harper, and Aldermen of the City of Zion,
Law Department and City Officers.
Zion Choir.
Hearse and Pallbearers.
General Oveseer and Family.
General Overseer's Private Household.
Delegation from the University of Chicago.
Overseers and other Ecclesiastical Officers of the Church.
Zion Financial Department.
Zion Land and Investment Association.
Zion City General Stores and Mail Order Department.
Zion City Fresh Food Supply.
Zion Lace Industries.
Zion City Construction Department.
Zion City Street Construction Department.
Zion City Lumber Association.
Zion City Brick Yards.
Zion City Power, Plumbing, Heating, and Lighting Association.
Zion City Wagon and Blacksmith Department.
Zion Guards.
Zion College.
Zion City Schools.
Members of the Christian Catholic Church in Zion, Chicago.
Residents of Zion City.
Friends from other cities.
Carriages.

The active pallbearers were:

Evangelist John Lillie Corkey.
Evangelist Antonius Darms.
Deacon B. F. Morris.
Deacon William H. Thomas.
Deacon Arthur W. Newcomb.
Deacon L. A. Higley.
Mr. James H. Turner.
Mr. Robert Mueller.

The honorary pallbearers were young ladies, friends of the departed, all in spotless white:

Deaconess Caroline W. M. Anderson.
Deaconess Carolyne M. McColl.
Deaconess Pansy Mason.
Miss Lizzie Gaston.
Miss Nielsena Hansen.
Miss Mabel Barnard.
Miss Lillie Stevens.
Miss Anna Loetcher.

The following are the names of the persons sent as representatives of the Chicago University:

Professor C. F. Castle, Ph. D., Dean in the Junior Colleges.
Miss Sophia Berger, Mr. Lee W. Maxwell, Ralph Bayard Nettleton, students of Junior College and official Junior College counselors.

The procession moved slowly up Shiloh boulevard to Elijah avenue, and then turned south and proceeded to the little Lake Mound Cemetery at the corner of Elijah avenue and Twenty-ninth street.

All in Zion City was in perfect silence.

Naught could be heard save the measured tread of thousands of feet, and the subdued weeping of the multitude.

Not a hammer was heard; not a wheel turned.

The city which is usually ringing with the glad sounds of industry, was mourning the loss of her fairest and best-beloved maiden.

So great was the number of those who marched, that a large portion of the procession had reached the cemetery, ere the rear had left the station, a mile away.

It is estimated that fully seven thousand people were present.

Large numbers of them were from Chicago and other cities, not members of the Christian Catholic Church in Zion but moved by sympathy to attend the services.

At the cemetery the General Overseer and family, the ecclesiastical officers of the Christian Catholic Church in Zion, the mayor and officers of Zion City, and the heads of financial, commercial and industrial departments gathered about the grave, while the others gathered just outside the boundaries of this little plot of sacred ground, which could not have contained them.

Then there was a hush as the General Overseer began the service.

With voice clear and strong, ringing out so that all the people could hear, that mighty man of God, sustained and strengthened by the Holy Spirit, read the beautiful and hopeful words of the Burial Service and of the Holy Scripture, in the following portions of God's Word.

As he read, the entire people stood weeping.

Strong men, whose eyes had not been wet with tears for many years, broke down completely and shook with sobs.

The sight of that beloved, courageous leader, standing

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there so brave, so calm, although none but God knew how nearly his heart was breaking, while the thousands wept around him, can never be forgotten.

It was the hour of his deepest affliction, and yet the hour of one of his grandest triumphs.

Standing there in the midst of the beautiful trees and flowers, all so bright in the freshness of the springtime, with the afternoon sun shining down from an almost cloudless blue sky and bathing all the City and the beautiful country round about in golden glory, the General Overseer lifted up his hands and in the midst of profound silence pronounced the

INVOCATION.

Jehovah bless thee and keep thee;
Make His face to shine upon thee.
And be gracious unto thee,
And give thee peace.

Then, with shining face and a triumphant ring in his voice, he read:

I am the Resurrection and the Life, saith the Lord: he that believeth in Me, though he were dead, yet shall he live: and whosoever liveth and believeth in Me, shall never die.

I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth. And though after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another.

We brought nothing into this world, and it is certain we can carry nothing out. Jehovah gave; Jehovah hath permitted to be taken away; blessed be the Name of Jehovah.

Lord, let me know my end, and the number of my days; that I may be certified how long I have to live.

Behold, thou has made my days as it were a span long, and my age is even as nothing in respect of Thee; and verily every man living is altogether vanity.

For man walketh in a vain shadow, and disquieteth himself in vain; he heapeth up riches, and cannot tell who shall gather them.

And now, Lord, what is my hope? Truly my hope is even in Thee.

Deliver me from all my offenses; and make me not a rebuke unto the foolish.

When Thou with rebukes dost chasten man for sin, Thou makest his beauty to consume away, like as it were a moth fretting a garment: every man therefore is but vanity.

Hear my prayer, O Lord, and with Thine ears consider my calling; hold not Thy peace at my tears;

For I am a stranger with Thee, and a sojourner, as all my fathers were.

O, spare me a little, that I may recover my strength, before I go hence, and be no more seen.

Lord, Thou has been our refuge, from one generation to another.

Before the mountains were brought forth, or ever the earth and the world were made, Thou art God from everlasting, and world without end.

Thou turnest man to destruction; again Thou sayest, Come again, ye children of men.

For a thousand years in Thy sight are but as yesterday; seeing that is past as a watch in the night.

As soon as Thou scatterest them they are even as a sleep; and fade away suddenly like the grass.

In the morning it is green, and groweth up; but in the evening it is cut down, dried up, and withered.

For we consume away in Thy displeasure; and are afraid of Thy wrathful indignation.

Thou hast set our misdeeds before Thee; and our secret sins in the light of Thy countenance.

For when Thou art angry, all our days are gone: we bring our years to an end, as it were a tale that is told.

The days of our age are threescore years and ten; and though men be so strong that they come to fourscore years, yet is their strength then but labor and sorrow; so soon passeth it away, and we are gone.

So teach us to number our days, that we may apply our hearts unto wisdom.

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

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

He also read the triumphant words God inspired His Apostle to write in First Corinthians the fifteenth chapter, beginning at the twentieth verse.

Zion Choir then softly sang the words which her father had sung to the sweet young woman as she was passing away:

Lead, kindly Light, amid the encircling gloom,
Lead Thou me on;
The night is dark, and I am far from home,
Lead Thou me on.
Keep Thou my feet; I do not ask to see
The distant scene; one step enough for me.

I was not ever thus, nor prayed that Thou
Shouldst lead me on;
I loved to choose and see my path; but now
Lead Thou me on.
I loved the garish day; and, spite of fears,
Pride ruled my will; remember not past years.

So long Thy power hath blessed me, sure it still
Will lead me on
O'er moor and fen, o'er crag and torrent, till
The night is gone,
And with the morn those angel faces smile.
Which I have loved on earth, and lost awhile.

While the choir was singing this beautiful hymn the entire company stood weeping.

With tears coursing down his cheeks, the General Overseer joined with broken voice in the final words of the last verse.

The General Overseer then read the sublime words of Divine inspiration in the first seven verses of the twenty-first chapter of Revelation and the first five and the twentieth verses of the twenty-second chapter.

Then in a voice marvelously sustained by God's Spirit he read the beautiful but solemn words:

Man, that is born of a woman, hath but a short time to live, and is full of misery. He cometh up, and is cut down, like a flower; he fleeth as it were a shadow, and never continueth in one stay.

In the midst of life we are in death: of whom may we seek for succor, but of Thee, O Lord, who for our sins art justly displeased?

Yet, O Lord God most holy, O Lord most mighty, O holy and most merciful Saviour, deliver us not into the bitter pains of eternal death.

Thou knowest, Lord, the secrets of our hearts; shut not Thy merciful ears to our prayers; but spare us, Lord most holy, O God most mighty, O holy and merciful Saviour, Thou most worthy Judge eternal, suffer us not, at our last hour, for any pains of death, to fall from Thee.

Forasmuch as it hath pleased Almighty God, in His wise providence to permit to be taken out of this world the spirit of my dear daughter and sister, we therefore commit her body to the ground; earth to earth, ashes to ashes, dust to dust; looking for the general Resurrection in the Last Day, and the life of the world to come, through our Lord Jesus Christ; at whose second coming in glorious majesty to judge the world, the earth and the sea shall give up their dead; and the corruptible bodies of those who sleep in Him shall be changed, and made like unto His own glorious body; according to the mighty working whereby He is able to subdue all things unto Himself.

I heard a Voice from Heaven, saying unto me, Write, From henceforth blessed are the dead who die in the Lord: even so saith the Spirit; for they rest from their labors.

This was followed by all joining and chanting the Disciples' Prayer.

Then the General Overseer read:

Almighty God, with whom do live the spirits of those who depart hence in the Lord, and with whom the souls of the faithful, after they are delivered from the burden of the flesh, are in joy and felicity; we give Thee hearty thanks for the good example of our dear daughter (in all things but one thing), who, having finished her course in faith, doth now rest from her labor. And we beseech Thee, that we, with all those who are departed in the true faith of Thy Holy Name, may have our perfect consummation and bliss, both in body and soul, in Thy eternal and everlasting glory; through Jesus Christ our Lord. Amen.

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Then closing the book, our beloved leader lifted his face to heaven and, while the people listened with tear-dimmed eyes, spoke as follows:

## THE GENERAL OVERSEER'S ADDRESS.

My beloved friends, I could not give this sacred task to another.

How hard it is to keep the bitter tears from falling, God knows.

It has seemed so many times these last two days as if this heart must break and I must go with her, who had twined herself about my heart, from infancy up through the lovely, sweet Christian maidenhood that had just passed into womanhood.

Oh, I could not give the task to another, and therefore I came to do it myself.

God help me to finish it. (Amen.)

I desire to say to you just a few words.

TEXT.

So teach us to number our days
That we may get us an Heart of Wisdom.

Beloved, I stand amid peculiar circumstances.

The sweet daughter whose body lies here was with me in our service in the Auditorium on Sabbath Day; the lovely, sweet, gracious maiden, longing for the time when school days would be past, and she could give all her heart, life, and thought to the development of God's work in Zion City.

### She Loved You All, and You Loved Her. (Amen.)

Your love is very precious to me, to my sweet wife and son.

What we would do without it, in this crisis, seems almost impossible to tell.

Life would not seem worth living, but for the life that I may yet live for you, beloved, and for those to whom I minister throughout the world, and for the fulfilment of the Mission which God gave to me.

I will not enter upon the details of the heart-rending accident which plunged my dear daughter from the midst of life into death.

I will say this, however, that the message which she sent to her dear brother, my manly son, who has been such a comfort to us, is the message that I will give to you all. She said, "Give Gladstone my love. Tell him to love God and serve Him always, and to obey those who have the rule over him in the Lord." (Amen.)

That was her message.

When I saw her, after the deadly and horrible burns, the first word she said to me was, "Papa, before you pray—I sinned in disobeying you. It is all my own fault. Forgive me before you pray."

I said, "Have you asked God?"

"Yes," she said, "and I know He has forgiven me. I have it in my spirit."

"Oh," I said, "You knew papa would do it before you asked him, almost, but I am glad to say, Yes."

And I kissed the lips within which the fire had entered.

That was the dreadful thing. It had entered into her breast, and we did not know at first.

### But, Oh, We Had a Most Precious Twelve Hours!

The pain was all taken away, thank God! (Amen.)

From within half an hour of our going up to her to the moment of her departure her poor burned body did not suffer any pain at all. I thank God for that. (Amen.)

The only trouble was toward the end, when the blood, refusing to circulate, came back upon the overcharged heart, filled the lungs and stomach, and she had to vomit it out, her own life's blood.

But, thanks be to God, she was not insensible for a moment, and remained conscious and bright to within five minutes of her departure, having me sing for her, "Lead, Kindly Light," and repeat God's Words.

Oh, those precious hours will never be forgotten!

At first we thought that with the vigorous constitution and splendid physique that God had given to her she would recover; for she was a wonderfully healthy, beautiful child, and a glorious woman, perfect in everything; and, thank God, pure as when she came from her mother's womb.

She told us, and I believed her.

Oh, it is a maiden's body that we bury today.

The only act of disobedience, wilful and direct, that I ever knew her to commit was this one.

I say here today, I say to you, that the message that she sent to her brother: "Obey God and those who speak for God, who have the right to speak for God, and who rule over you in the Lord."

She said to me once, "General Overseer"—not "papa" this time—"forgive me for the ecclesiastical offense."

I said, "O daughter, do not wring my heart any more. Papa forgives you, and the General Overseer forgives you, and God forgives you."

And she said, "If I can but live, I shall obey you and mamma and God most perfectly."

### But We Had No Charge Against Her.

She only once stepped aside, a pure, sweet child, only once stepped aside from the path of obedience, and then the Devil struck her with that "liquid fire and distilled damnation" which I have fought against all my life, and which I forbade her ever to use.

Oh, the grief to us that this glorious life is put out by one blow of the Devil!

It was just as if she had stood by a railway line and then stepped on the track and been killed in a moment.

I desire to tell you, then, what I have told you often in Zion City, that we are now come to live on God's ground, and He will not suffer us to disobey; not my wife, my son, my daughter, myself, nor any one else.

### The Time Has Come to Obey God.

I say to you as God's Prophet, foretold by Moses, that if you will not obey the Word of God, all there is left for you is that you shall perish; for the time has come for a Holy People in a Holy City.

God grant it. (Amen.)

My own daughter was beloved as none can tell; for she was a part of my life.

It will be so dark without her.

I do not know sometimes how to live.

But I must live for you and for God and for His work; and I am no coward.

When, at two o'clock Wednesday afternoon, I told her that God was not hearing prayer, and that a succession of miracles would have to be wrought, which God was not, apparently, going to work, she said, "What does that mean, papa?"

I said, "It means that you are to go from us, daughter within a few hours."

### She Never Wavered.

I said, "The conditions now are such that I must tell you with my own lips."

She was as brave as the bravest, and said, "Tell me the conditions of my body."

I explained them to her pathologically. She understood the pathology of the human body.

When she had the description given to her she said, "I understand; I must die unless God works an almost impossible succession of miracles."

"Now," I said, "darling, I am going to hold on to Him about it; peradventure He will."

Her body, two-thirds, or nearly three-fourths of it, was burned to a crisp. Thank God, her face was not burned.

Oh, her face was so sweet!

It was the only thing left to us, and the great dark eyes looked out of the face.

Except for a little burn on the eyebrow, and a little on the tip of the right ear and on the right side, her face was not burned.

I gave her some messages that had come from some whom

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# WORDS OF SYMPATHETIC LOVE IN SORROW'S DARK HOUR

By DEACON O. L. SPRECHER, Private Secretary to the General Overseer

WEEP with them that weep—*Romans 12:15.*

THE Word of God exhorts us to share each other's sorrows as well as the joys.

While words fail to express the real feelings, yet they come with comfort to the hearts of those who pass through such sad times as those which the General Overseer, Overseer Jane Dowie, and their son are now passing.

All Zion in all the world sorrows with them.

We share our mutual woes;
Our mutual burdens bear;
And often for each other flows,
The sympathizing tear.

From the moment it became known that Miss Dowie's injuries were serious, the members and friends of Zion began to pour in their words of sympathy and love, and assurances of prayers.

When it was learned that the sweet and beautiful young life had left the body, all felt a very keen sorrow, and poured out their hearts to God and to the bereaved family.

The General Overseer has given permission to the printing of a few of the many messages of love and sympathy which he has received within the last few hours, feeling that Zion in all the world will be glad to know how the family are being comforted and sustained in their deep grief by the loving words and prayers of those who love him, and to whom he has been a blessing in so many ways.

Beautiful and touching are the words which come from the Mayor and Aldermen of the City of Zion, in the form of a resolution drafted in a special meeting called on Thursday morning, May 15, 1902:

The Mayor and Aldermen, being duly convened in Zion Tabernacle as the Council of the City of Zion, on Thursday, the fifteenth day of May, in the year of our Lord One Thousand Nine Hundred and Two, at the hour of ten o'clock in the forenoon, after a brief address by the Mayor, the following resolution was unanimously adopted:

*Resolved*, That the Mayor, Hon. Richard H. Harper, be requested to forthwith deliver in person to the Rev. John Alex. Dowie, General Overseer; Rev. Jane Dowie, Overseer; and Deacon A. J. Gladstone Dowie, of the Christian Catholic Church in Zion, the following message of our sympathy and love in this hour of their bereavement, occasioned by the loss of their beloved daughter and sister, on Wednesday, the Fourteenth Day of May, A. D., Nineteen Hundred and Two.

REV. JOHN ALEXANDER DOWIE, GENERAL OVERSEER; REV. JANE DOWIE, OVERSEER; AND DEACON A. J. GLADSTONE DOWIE, OF THE CHRISTIAN CATHOLIC CHURCH IN ZION:

BELOVED IN JESUS:—May the Lord be graciously near to you in this hour and give unto you grace sufficient according to His abundant mercy and glorious promise.

We rejoice that we do not sorrow as they that have no hope, but that Jesus Christ is the Resurrection and the Life, and will, in the blessed time of the Father, restore what Satan has been permitted for a time to take away.

We thank God for the work that our departed sister was enabled through the Lord to accomplish from the sweet budding of her faith in infancy to the rich fulness of her young womanhood. It is with joy that we remember that even though young she was wise and valiant in wielding the sword of the Spirit, and accomplished much for God beyond her years. Her genius and capacity seemed destined for great service. Though gone on for a few days before, the memory of her life is fragrant, and her words and work and sweet young life will continue to bear fruit until Jesus comes.

We commend you to the Father, and in the faith of our Risen Lord assure you of our love and sympathy, our perfect confidence in your life and mission, and of our loyalty to you as friends and brothers in the hour of trial, as well as in the further prosecution of your work, under God, of restoration for the coming of the King in His beauty to reign over all.

It is our full confidence that God will overrule and destroy the works of the Devil, and out of this cloud bring greater blessings of the manifestation of His glory and salvation, even to the ends of the earth.

May God bless you, each and all.

Faithfully yours in Jesus,

R. H. HARPER, Mayor.
P. T. C. LEISE.
I. E. PONTIUS.
J. G. HAUCK.
JAMES DUNLAP.
ROBERT A. SCHULTZ.
J. M. PRESTON
Aldermen.

Witness the hands of the Mayor and Aldermen and the Corporate Seal of the City of Zion this Fifteenth Day of May, in the Year of our Lord, One Thousand Nine Hundred and Two.

[SEAL]

ATTEST: J. H. DEPEW, City Clerk.

Following this we give a few of many messages lovingly written by ordained officers and heads of departments in the work of Zion.

Their words manifest that the chords of their hearts are not only moved by one common interest in financial and material welfare, but in the true spiritual sense, and in every interest which relates to Christian brotherhood.

ZION CITY, ILLINOIS, May 14, 1902.

DR. AND MRS. DOWIE:—John 14:27: Peace I leave with you; My peace I give unto you; not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be fearful; Isaiah 41:10. Fear thou not for I am with thee; be not dismayed, for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of My Righteousness.

Hearty love and deep sympathy.

CHARLES J. BARNARD.

ZION CITY, ILLINOIS, May 15, 1902.

REV. J. A. DOWIE:—My heart overflows with deep sympathy and love for you and your bereaved companion.

May God sustain you.

H. WORTHINGTON JUDD.

ZION CITY, ILLINOIS, May 14, 1902.

BELOVED GENERAL OVERSEER:—With love and prayers for all of you.

Faithfully yours, WM. S. PECKHAM.

DEAR GENERAL OVERSEER AND OVERSEER JANE DOWIE:—Words cannot express the love and profound sympathy which are in my heart.

May our Father, by His Spirit, sustain and comfort you.

Yours in the Love of Christ,

ARTHUR W. NEWCOMB.

ZION CITY, ILLINOIS, May 15, 1902.

REV. JOHN ALEXANDER DOWIE, GENERAL OVERSEER; REV. JANE DOWIE, OVERSEER; AND DEACON A. J. GLADSTONE DOWIE, of the Christian Catholic Church in Zion:

*Dear Brothers and Sister in Jesus:*—May the Lord crown you with His goodness and bring light and peace in this sad hour.

Because we have known like sorrow we feel the more deeply what you experience at this time.

Through faith in Jesus we believe that God will overrule the work of Satan and bring out of this loss great and wonderful and renewed triumphs of His Kingdom in the Restoration for His Coming.

The world is looking upon you at this time, and the work still for you to do will bring multitudes into the Kingdom.

Your sheaves we know will be numbered in the coming harvest, and you will be satisfied.

Your people love you as none have loved before since the Apostles.

They suffer and sorrow with you, and will with you toil on, and then will some day share in the glorious and perfect triumph of the Kingdom of Life and Peace.

May God bless you all.

Faithfully yours in Jesus,

V. V. BARNES,
ANNA M. BARNES.

ZION HOSPICE NO. 2, CHICAGO, May 15, 1902.

BELOVED GENERAL OVERSEER, MRS. DOWIE AND GLADSTONE:—Our hearts are bleeding with yours in this hour of extreme bereavement, and words are wholly inadequate to convey our deep sympathy.

We are asking God to supply in great abundance your every needed blessing from His bountiful storehouse.

Sincerely yours in Christ,

BURTON J. ASHLEY.
(MRS.) ADDIE L. ASHLEY.

ZION CITY, ILLINOIS, May 15, 1902.

REV. J. A. AND MRS. DOWIE:—All employees in Zion Lace Industries join with us in deepest sympathy for you, and pray that God may comfort you. ARTHUR AND HENRY STEVENSON.

ZION CITY, ILLINOIS, May 15, 1902.

J. A. DOWIE:—The English Lace Operators

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send sincere sympathy in this your sudden bereavement and calamity.

MIDDLETON, NORWEB, FOSTER, BIRCH, MARRIOTT, TURTON BROTHERS, BROWNLOW BROTHERS, HAZLEDINE, BALL, WALKER, HARRISON, WILLMOTT, SEDGWICK, LEVERS, ALLWOOD, MORRIS, MORRIS, MAYFIELD, WILKINSON, WEST, BAILEY, HOLLIS, OWEN, MARRIOTT, MARRIOTT, BROTHERS, BROTHERS.

---

ZION CITY, ILLINOIS, May 15, 1902.

REV. J. A. DOWIE:—We extend our heartfelt sympathy and love to yourself and family.

First Thessalonians, fourth chapter, fourteenth to eighteenth verses inclusive.

EMPLOYEES AND MANAGERS, ZION CITY GENERAL STORES, Per A. C. HELD, Manager.

---

ZION CITY, ILLINOIS, May 15, 1902.

DEAR GENERAL OVERSEER:—The Lumber Association, meeting together for prayers this morning, unite in sending to yourself and family, their warmest sympathy and love in your bereavement.

We pray that God will comfort and sustain you, and that His everlasting arms will be beneath and around you. J. D. JOHNSON.

---

ZION CITY, ILLINOIS, May 15, 1902.

REV. JOHN A. DOWIE.

*Dear General Overseer:*—The employees of Zion City Brick Yard extend their heartfelt sympathy to you and Mrs. Dowie.

J. G. HAUCK,
Superintendent.

---

ZION CITY, ILLINOIS, May 15, 1902.

REV. J. A. DOWIE:—Our prayers are: May God sustain you both in this dark hour of bereavement.

ZION CITY POSTOFFICE.

---

CHICAGO, ILLINOIS, May 15, 1902.

BELOVED DOCTOR:—Words are empty and powerless in a moment of such tragic sorrow to convey solace to your stricken hearts; but I wish to assure you that my deepest love and sympathy and prayers are with you and your beloved wife in the deep waters through which you are passing.

God will comfort and sustain.

In loving sympathy, faithfully yours in Jesus.

PERCY CLIBBORN.

---

CHICAGO, ILLINOIS, May 15, 1902.

DEAR GENERAL OVERSEER AND OVERSEER JANE DOWIE:—In this hour of bereavement and sorrow, we extend to you our heartfelt sympathy, and pray that God may sustain and comfort you with the true comfort of the Holy Spirit, whereby you have been able to comfort so many in the past.

In such an hour of deep sorrow, one cannot find words that seem to convey the feeling of our hearts, much less to understand why such an awful calamity is permitted.

However, we have the assurance that you will abide in Him.

When the sad news came to us last night we all wept, and then prayed that God would sustain you all in this fiery trial.

May God bless dear Gladstone and comfort him in this sorrow.

We remain faithfully God's and thine.

CYRUS B. FOCKLER, WIFE AND CHILDREN.

---

ZION HOSPICE NO. 2, CHICAGO, May 14, 1902.

DEAR GENERAL OVERSEER AND OVERSEER JANE DOWIE:—Having just learned of the death of your beloved daughter, we wish to express to you our most tender sympathies.

We know something of your deep sorrow from our own experience, having lost three sons by death, one a young man of sixteen years.

We know our God and Father will sustain you. You have the hearty prayers, and loyal help and sympathy of all Zion, who will have no less faith in you, or in Divine Healing because of this unexpected and sad event.

The Word of God will sustain you and help you to solve the mystery.

Our consolation to you from the Word is found in 2 Corinthians 1:3-7.

Your true friends and helpers,

(ELDER) GILBERT E. FARR.
(EVANGELIST) EMMA A. FARR.

---

CAMBRIDGE, MASSACHUSETTS, May 15, 1902.

REV. JOHN A. DOWIE:—Your affliction is ours. We shall constantly pray that God may strengthen and comfort you and dear Mrs. Dowie.

DANIEL BRYANT.

---

ST. LOUIS, MISSOURI, May 15, 1902.

REV. JOHN ALEX. DOWIE:—Our love, sympathy and prayers are yours and the mother's.

The God of peace comfort thee and thine.

LEMUEL CHARLES HALL.

---

PHILADELPHIA, PENNSYLVANIA, May 16, 1902.

REV. JOHN ALEX. DOWIE.

*Beloved General Overseer:*—Zion in Philadelphia mourns with you.

May God sustain you and your dear ones.

GIDEON HAMMOND.

---

CHICAGO, May 15, 1902.

REV. JOHN ALEX. DOWIE.

*Dear General Overseer:*—We desire to express our heartfelt sympathy for yourself and your loved ones in this sad hour.

May God graciously comfort your hearts by the Holy Spirit.

Yours in Jesus' Name,

CHAS. CHAMPE AND WIFE.

---

ZION CITY, ILLINOIS, May 15, 1902.

REV. J. A. DOWIE:—We humbly offer our heartfelt love, sympathy and prayers, that God will sustain and comfort yourself and Overseer Jane Dowie, and bless you as your lives have been a blessing to us.

(DEACON) JOHN G. LAKE AND WIFE.

---

CHICAGO, May 15, 1902.

DEAR GENERAL OVERSEER AND OVERSEER JANE DOWIE:—We deeply sympathize with you in the loss of your beloved daughter Esther.

We pray God to sustain you in the time of severe trial.

With true Christian love for you,

We are faithfully for Christ,

MR. AND MRS. F. W. COTTON.

---

WAUKEGAN, ILLINOIS, May 15, 1902.

REV. JOHN ALEX. AND MRS. DOWIE:—We mourn with you in this sad, sad hour.

Accept our deepest sympathy and love.

God bless you.

MR. AND MRS. HENRY STEVENSON.

---

WAUKEGAN, ILLINOIS, May 15, 1902.

REV. JOHN ALEX. DOWIE AND MRS. DOWIE:—Our deepest sympathy and prayers are with and for you.

MR. AND MRS. ARTHUR STEVENSON.

---

CHICAGO, ILLINOIS, May 15, 1902.

REV. JOHN ALEX. DOWIE:—May God give us strength to live on, that we may see the "last enemy" put under His feet, and each continue and work to that end.

Yours in love, E. A. PARSONS.

---

10 EAST SIXTEENTH STREET, CHICAGO, May 15 1902.

DEARLY BELOVED GENERAL OVERSEER AND OUR DEAR OVERSEER DOWIE AND DEAR DEACON GLADSTONE:—Our hearts are so full we can only send our loving sympathy. We know God will abundantly bless you. We, with Zion the wide world over, are praying for you. Zion, Thy God Reigneth!

We remain, dearly beloved leaders, respectfully, earnestly and sincerely yours in our dear Master's service. (Isaiah 61:1, 3.)

DEACON AND MRS. R. E. RANDALL.

O Jesus, I have promised to serve Thee to the end,
Be Thou forever near me, my Master and my Friend.
I shall not fear the battle if Thou art by my side,
Nor wander from Thy pathway for Thou wilt be my Guide.
O Jesus, Thou hast promised to all who follow Thee
That where Thou art in glory, there shall Thy servant be;
And, Jesus, I have promised to serve Thee to the end,
Oh, give me grace to follow my Master and my Friend!

---

CHICAGO, ILLINOIS, May 15, 1902.

DEAR DR. DOWIE:—My family joins with me in heartfelt sympathy for you and your dear wife and Gladstone in this great sorrow through which you are now passing.

We are praying that the Lord will sustain you.

Your Brother in Christ,

MATTHEW N. PRICE.

---

CEDAR RAPIDS, IOWA, May 15th.

REV. JOHN ALEX. DOWIE.

*Dear General Overseer:*—Have just learned of Miss Esther's death, and hasten to send you and Mrs. Dowie my heartfelt Christian sympathy and love, and may God comfort you both.

JOHN SINGLETON.

"The Eternal God is thy refuge and underneath are the everlasting arms."

---

May 15, 1902.

BELOVED OVERSEER AND DEARLY LOVED OVERSEER JEANIE DOWIE:—In this crushing sorrow our hearts are bleeding for you.

May the God of all grace and comfort sustain and strengthen you is the earnest prayer of one to whom your ministry brought beautiful new life. With sympathy deep and finding its best expression in constant prayer for you, our beloved leaders in Zion's fellowship, RUTH STEVENS.

---

Those who have had the privilege of being in the private household of the General Overseer, or in the Homes or College which he has established from time to time, know with what earnestness and love he has ministered unto them, as a "servant of the servants."

Any sorrow of his or the family is theirs also.

At such a time they feel more than words can express the sorrow which has come.

As far as words can convey meaning and feeling they are so manifested in the messages which follow:

SPRINGFIELD, OHIO, May 16, 1902.

GENERAL OVERSEER AND MRS. DOWIE:—We have just heard of your terrible bereavement,

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and hasten to express our grief and deepest sympathy.

May our God sustain you.

Your sorrowing

MOTHER (STEWART) AND MISS CAMPBELL.

---

MADISON, WISCONSIN, May 15, 1902.

REV. JOHN ALEXANDER DOWIE.

*Dear Dr. and Mrs. Dowie:*—Words fail to express our sympathy in this hour of trial.

May God sustain you.

MARGARETE SNELL PARSONS.

---

LOS ANGELES, CALIFORNIA, May 16, 1902.

REV. JOHN ALEX. DOWIE:—Accept our heart felt sympathy in your great sorrow.

MR. AND MRS. LEWIS H. GREENE.

---

ZION HOSPICE NO. 2, CHICAGO, Wednesday Evening, May 14, 1902.

MY DEAR GENERAL OVERSEER AND MRS. DOWIE:—The sad news brought sorrow to the hearts of all in the Hospice.

The officers resident here, moved by a common impulse, gathered for a short time.

Your sorrow tonight is ours.

Your loss is ours also.

Words fail me as I endeavor to perform the duty laid upon me by my brothers and sisters in the ministry, whose names you will find herewith.

But this we would have you know: we suffer with you, our sympathy is yours.

Tonight, after our hearts were calmed by the words of the Twenty-third Psalm, John 14, 1-6 and 1 Corinthians 15, 50, 58, we prayed as a company in an upper room, that God our Father would comfort, sustain, strengthen and keep you and your dear wife.

We send you the comfort of the Lord in the words above mentioned.

May they comfort your hearts with the comfort wherewith they have comforted us.

As we prayed the Spirit laid it upon our hearts as a deeper purpose than ever to help and sustain you with willing service.

Jehovah bless you and keep you.

Yours in deep sympathy and love,

H. D. BRASEFIELD.

ELDERS.

O. L. Tindall, N. P. Tindall, T. J. Keith, G. E. Farr, W. H. Cossum.

EVANGELISTS.

Elizabeth Brasefield, Margaret E. Mercer, Pollie A. Keith, Emma A. Farr, Celia S. Cossum, Ruth Van Deren, E. Louisa Cummings, Edward Payson Fisher, Antonius Darms, John L. Corkey.

DEACONESSES.

Ella T. Kessler, Addie L. Ashley, Edith H. Kennedy, Helen A. Druey, Ella M. Reeve, Carolyn McColl, Rosa L. Schlup, C. Louise Bradley, Susan T. Green, Anna Oestreich, Pansy C. Mason, Carrie Andersen.

DEACONS.

L. A. Higley, Burton J. Ashley, Homer Kessler, G. W. Matson, G. S. Hong, John H. Sayrs, D. C. Owen Opperman.

---

ZION HOSPICE NO. 2, CHICAGO, May 15, 1902.

REV. JOHN ALEXANDER DOWIE, OVERSEER JANE DOWIE, AND DEACON A. J. GLADSTONE DOWIE:—Accept our loving sympathy in this hour of inexpressible grief.

May our God give you strength and comfort, "as one whom his mother comforteth."

EMPLOYEES ZION HOSPICE NO. 2.

---

EDINA HOSPICE, ZION CITY, ILLINOIS, May 15, 1902.

OUR BELOVED GENERAL OVERSEER AND FAMILY:—We wish to express our heartfelt smpathy in this great bereavement—the going home of your dear daughter and sister.

We are praying for you.

EMPLOYEES EDINA HOSPICE.

---

CHICAGO, ILLINOIS, May 15, 1902.

DEAR GENERAL OVERSEER AND OVERSEER JANE DOWIE:—John 14-16: "And I will pray the Father, and He shall give you another Comforter, that He may be with you forever, even the Spirit of truth."

With deep sympathy and love and prayer, from

ZION'S HOME FOR WORKING GIRLS AND ORPHANS.

---

TEMPLE COTTAGE, ZION CITY, ILLINOIS, May 15, 1902.

REV. J. A. DOWIE:—Your household bows in grief with you.

Psalm forty-six, verses one and two.

O. L. SPRECHER.

---

One who had recently been a companion in travel with Miss Dowie, and had learned to love her very much, expresses herself beautifully in the message we now quote.

ZION HOSPICE NO. 2, CHICAGO, May 15, 1902.

DEAR GENERAL OVERSEER AND MRS. DOWIE:—I love you, dear friends, and your sorrow is mine; and yet I rejoice that Christ is conqueror, and that He reigneth in the heart of your dear one.

Her sweet love and devotion to you both were beautiful, and her desire to please you, unlimited.

How happy she is now!

May the dear Father comfort your hearts and sustain you.

All Zion is grieving with and praying for you both.

Lovingly yours, ELIZABETH BRASEFIELD.

---

Evangelist John Lillie Corkey was for some months recently a special tutor in Greek to Miss Dowie, and his touching words which we now print speak volumes:

---

1254 MICHIGAN AVENUE, CHICAGO, ILLINOIS, May 14, 1902.

DEAR GENERAL OVERSEER AND MRS. DOWIE:—You have helped me much and I am praying to God to help you now.

Your sorrow is my sorrow, and in the bonds of sympathy I feel more closely bound to you and Zion and God.

The time I spent in Miss Dowie's company has made me a better and a purer man.

With Christian sympathy to you and your son, I am,

Yours in His Service, JOHN LILLIE CORKEY.

---

Many very comforting and expressive messages have been received from those who are not connected with the Christian Catholic Church in Zion.

They sympathize, also, as true friends, and the General Overseer thanks them and all who have so lovingly sent their messages.

It is not possible for him to answer personally and by letter.

Miss Dowie had been for a few months a student in the University of Chicago. The following very kind message is from the President of that institution:

CHICAGO, May 16, 1902.

MY DEAR DR. DOWIE:—I wish to express for myself and for the University, our great sympathy with you in the affliction which has recently visited your household.

The University desires to mourn with you the loss of your daughter.

She was esteemed most highly by her friends in the University and by her instructors.

The circumstances of her death add greatly to its sadness.

It is our custom to have the University represented at the funeral of one of its members by a committee of the faculty and of the students.

If it is in accordance with your wish, and the arrangements can be made, we shall be glad to have such a delegation represent us at the funeral.

With great sympathy, I remain,

Yours very truly,

WILLIAM R. HARPER.

---

Miss Dowie was a graduate of the Kenwood Institute, of Chicago, and was greatly beloved by her teachers and schoolmates there. The following is from the Principal of the Institute:

KENWOOD INSTITUTE, CHICAGO, ILLINOIS, May 16, 1902.

MY DEAR MRS. DOWIE:—Words fail me, when I try to express to you my heartfelt sympathy for your awful sorrow.

When my mother died I felt that I could not have it so.

The words came to me "He doth not willingly afflict nor grieve the children of men."

They helped to comfort me.

Esther was a lovely girl, and to be separated from her, in the height of her girlhood—I can only say God help and comfort you!

Please extend to her father and brother my sympathy.

I share with you the sorrow that has come to you.

I know the pupils and teachers will all join me in loving sympathy for you.

Yours sincerely, ANNICE BRADFORD BUTTS.

---

We have much pleasure in recording a very kind and Christlike letter received from Mr. Edwy Logan Reeves, who was the attorney for Samuel Stevenson in the court trial before Judge Tuley last winter.

CHICAGO, May 15, 1902.

REV. JOHN ALEX. DOWIE.

*My Dear Doctor:*—A heart overflowing with sympathy for you and your family moves me to express to you, in this, the saddest hour of your life, my profound and sincere sympathy.

Your trials have been great, your burdens have been many.

You were born to suffer, and, with the fortitude of a martyr you have, with a bowed head and gracious heart, received in the true spirit your shares of the cares, trials and burdens of this life.

Let us, "with the hope that springs eternal in the breast of man," live on in the faith that makes men faithful, resting assured that your daughter is resting in peace, sweet, heavenly peace.

May the man whose country is the world, with the heart as broad as the universe, who has comforted the widow and orphan in the dark hour of affliction, be not now forgotten.

With tenderest wishes for your family, I am,

Very truly. EDWY LOGAN REEVES.

---

SUPERIOR COURT OF COOK COUNTY.
JOSEPH E. GARY, JUDGE.
IN CHAMBERS.
CHICAGO, May 16, 1902.

DEAR DOCTOR AND MRS. DOWIE:—Mrs. Gary and I trust that you will not regard it as impertinent that we express to you our heartfelt sorrow

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for the calamity that has come to your home, and our sympathy in the great grief of your family at the death of your daughter Esther.

I have never seen either of you except from a seat in the Auditorium, and do not know that either of you have ever seen me.

We both feel as a personal affliction the tragic fate of the poor girl thus cut off in the flower of her youth.

But words are vain.

We can only mourn at a distance the anguish you bear.

Very sincerely your sympathizing friends,

JOSEPH E. GARY.

For myself and Mrs. Gary.

---

Arnott Stubblefield was the General Overseer's counsel during the terrible year of persecution, 1895. His excellent services are well remembered by thousands of Zion people. He writes:

MY DEAR DOCTOR: You, Mrs. Dowie, and Mr. Gladstone Dowie have my earnest sympathy and wishes for peace and strength in your unspeakable loss.

Yours sincerely, ARNOTT STUBBLEFIELD.

---

1119 WOMAN'S TEMPLE, CHICAGO,
May 15, 1902.

DEAR DR. AND MRS. DOWIE:—I wish to express my deep sorrow over the sore affliction that has visited your home. It almost stunned me, and I can hardly yet realize that the printed account is true.

If I can aid you in any way in this time of trouble will you kindly call upon me? I loved your dear Esther of whom I have many pleasant memories.

Yours in Christian love and deepest sympathy, LUCY PAGE GASTON.

---

Mrs. W. Wyndham, wife of the British Consul to Chicago, writes:

Accept my sincere sympathy for your terrible sorrow.

---

The following telegram is from the Editor and former City Editor of the Waukegan *Gazette*, both of whom have ever been uniformly most respectful and courteous, both privately and editorially:

WAUKEGAN, ILLINOIS, May 15th.

REV. J. A. DOWIE:—The news of your affliction stirs us to deepest sympathy.

May God comfort you and yours in this trying hour.

W. L. FARMER,
FRANK M. WEST.

---

The following is from the Manager of the Chicago Auditorium:

CHICAGO, May 15, 1902.

DEAR DR. DOWIE:—Please accept my deepest sympathies in your irreparable loss.

Sincerely yours, MILWARD ADAMS.

---

The General Overseer has also received cards from several persons who have thus expressed their sympathy and love.

Mr. and Mrs. Hopson, former owners of Zion Hospice No. 1 Building, have thus greeted him; also Mr. A. Reside, of "Constitutional Club," London, who lately came to Zion in America in order to attend the ministry of the General Overseer. Verbal expressions were conveyed to the General Overseer from men in high positions, commercially, in Chicago, and from many others who did not wish to burden him with their written messages.

Since the above quoted messages were received, a great many more, from all parts of the city and country, have come in, but time is too short to permit us to publish more than but a very few of them.

The following are from Professors George E. Vincent, Ph. D., Dean of Junior College and Associate Professor of Sociology, and Albion W. Small, Head of the Department of Sociology of the University of Chicago:

THE UNIVERSITY OF CHICAGO,
May 16, 1902.

DEAR SIR:—Please accept assurances of sympathy in your sorrow. I am sorry I cannot attend the funeral today, but an imperative engagement prevents.

Dean Castle and a group of students will represent the Junior Colleges.

Yours sincerely, GEORGE E. VINCENT.

---

THE UNIVERSITY OF CHICAGO,
May 16, 1902.

DR. JOHN ALEXANDER DOWIE.

*My Dear Sir:*—Although I am a total stranger to you, it will surely not seem to you intrusive if I express spontaneous sympathy for the parents and the brother to whom such a shocking affliction has come.

Your son was a member of one of my classes for a single quarter, and my daughter was a schoolmate of your daughter at Kenwood Institute.

Besides that, although our student community is so large that no member of the faculty knows by sight or by name a large fraction of the students, we still feel that whatever is important in the homes which the students represent is also of serious importance to us.

We share with you the pain and grief which this calamity has brought to your household.

I want to join you in the prayer that the God who answers prayer, even when the specific petition is refused, may cause His light to shine even out of this dark sky.

Sincerely, ALBION W. SMALL.

---

The following sweet letter is from the Rev. George L. Mason, Overseer of the Christian Catholic Church in Zion for China, now in temporary charge of the Branch of the Church at Cincinnati, Ohio:

CINCINNATI, OHIO, May 15, 1902.

REV. JOHN ALEX. DOWIE.

*Beloved General Overseer:*—Your bereavement comes to us as a terrible shock, a personal loss.

Be assured of our deepest sympathy with you and dear Overseer Jane Dowie and Gladstone.

In this sorrow you will be brought closer than ever to the hearts of your people, through their very earnest prayers for you all, and through the comfort of our Father who is always near you.

Mrs. Mason and Beulah join with me in much love to you all.

Faithfully yours in Christ,

GEORGE L. MASON.

---

# NOTES OF THANKSGIVING TO ZION'S GOD.

### GOD QUICKLY HEALS BADLY BROKEN ARM.

LACON, ILLINOIS, March 31, 1902.

DEAR GENERAL OVERSEER:—On January 31st I sent you a request for prayer, as I had my right arm broken.

The next morning I could move my fingers a little, but as I had no one here to take care of me—and my friends insisted that I should have a doctor attend to it, or I should be a cripple for life—I came to the conclusion that, as some of them said they would not do anything for me unless I did have a physician, I would start the next night for Chicago.

There, in Zion Working Girls' Home, which God, through you and Overseer Jane Dowie, has opened to carry on the blessed work of the Master, I found much help in the teaching, and every one was so kind to me.

I found that Overseers, Elders, and all prayed, and worked together for the glory of God, and I came home March 5th not only strengthened physically, but spiritually.

My right arm, which was broken, was much worse than I at first thought, as it was sore and very much bruised.

Not only was the radius broken near the wrist, but also the ulna, and the first bone of the thumb at the joint with the carpus.

Four weeks after it was broken I used it in sewing and writing, and have so used it ever since.

Every day I find it stronger.

I am so thankful that our Heavenly Father sent you, His servants, to teach us the blessed truth.

The people of this place have had their attention directed to the Christian Catholic Church in Zion, as never before.

Yours in Christ, JANE A. ROBSON.

### God Gives Safe Deliverance in Childbirth.

LAMORAUX, ALBERTA, N. W. T.,
April 6, 1902.

DEAR GENERAL OVERSEER:—It is with a heart full of gratitude that I write to tell you what God has done for me.

I was delivered of a baby girl on the 17th of March, without the aid of a doctor.

On the second day there was a lump formed about the size of a goose egg, and gave me great pain. It seemed as hard as a brick.

About ten o'clock my husband came into the room, and I told him about it.

He prayed.

I felt easier, and soon went to sleep.

About two months before my baby was born, I fell down the cellar, about six feet.

I thought my ribs were all broken. My husband prayed for me, and the pain all left. I am,

Faithfully yours in the Master's service,

JENNIE CRULL.

---

### Daughter and Baby Healed By Power of God.

CRYSTAL, NORTH DAKOTA, April 26, 1902.

DEAR GENERAL OVERSEER:—About March 23d I sent you a request for prayer for my daughter.

She was very sick with cramps, and vomiting every few minutes. She was in terrible pain.

Husband and I prayed, but we did not gain the victory.

Then I wrote a request to you. The letter had to go twelve miles before it reached the office.

I am sure it was not half way there before she became quite easy. At seven o'clock in the evening she was up and well.

I also sent a request for my baby. She was healed immediately, and is doing nicely, for which I give God all the glory.

Thanking you for your prayers, I remain,

Your Sister in Christ,

(MRS.) ALEX. ROBERTSON.

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# ELIJAH'S RESTORATION MESSAGES OF PURITY, PEACE AND POWER



CHICAGO AUDITORIUM,
LORD'S DAY AFTERNOON,
May 11, 1902.

## THE POWER OF SACRIFICE.

Reported by S. D. and E. W., and A. W. N.

No. 37.

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

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

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

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

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

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

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

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

That application came to the thousands who heard with Pentecostal Power.

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

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

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

Forward! be our watchword,
Steps and voices join'd;
Seek the things before us,
Not a look behind.
Burns the fiery pillar
At our army's head;
Who shall dream of shrinking,
By our Captain led?
Forward through the desert,
Thro' the toil and fight!
Jordan flows before us;
Zion beams with light.

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

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

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

INVOCATION.

God be merciful unto us, and bless us,
And cause Thy face to shine upon us;

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That Thy Way may be known upon earth,
Thy Saving Health among all the Nations,
For the sake of Jesus. Amen.

JUBILATE.

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

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

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

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

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

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

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

PRAISE.

After the chanting of the *Jubilate*, the Choir and Congregation joined in singing Hymn Number 161:

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

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

RECITATION OF CREED.

The General Overseer leading, the Choir and Congregation then joined in earnestly reciting the Apostles' Creed:

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

READING OF GOD'S COMMANDMENTS.

After the chanting of the *Te Deum Laudamus* by the Choir, the General Overseer read the Eleven Commandments, Choir and Congregation singing the Response, "Lord, have mercy upon us, and incline our hearts to keep this law."

I. Thou shalt have no other gods before Me.

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

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

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

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

VI. Thou shalt do no murder.

VII. Thou shalt not commit adultery.

VIII. Thou shalt not steal.

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

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

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

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

SCRIPTURE READING AND EXPOSITION.

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

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

**Envy! Envy! The Curse of Envy!**

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

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

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

Beware of envy!

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

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

May God bless His Word.

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

PRAYER BY THE GENERAL OVERSEER.

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

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

LORD JESUS, COME!

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

"Again this earth, by sin oppressed,
By demons from beneath possessed,
Some dark and foul as hell and night,
And some transformed like sons of light,
Usurp Thy Throne within the heart;
And bid men choose the evil part,
Lord Jesus, come!

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

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

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

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

PRAYER FOR HUMANITY.

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

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

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

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

Help them to no more walk in these crooked paths.

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

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

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

God help this people not only to be helped, but to stay helped; to stay where they are put; to get the forgiveness, and to keep it, to get the heal-

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ing and keep it, and to get the cleansing and keep it, and no more tempt their God by going back again to folly.

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

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

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

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

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

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

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

PRAYER FOR STEADFASTNESS OF GOD'S PEOPLE.

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

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

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

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

Let us go forward.

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

PRAYER FOR THOSE IN DIVINE PRESENCE.

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

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

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

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

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

PRAYER FOR THE CHRISTIAN CATHOLIC CHURCH IN ZION.

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

Deliver the Holy Catholic Church from all its apostasy.

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

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

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

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

PRAYER FOR DELIVERANCE OF MANKIND FROM WARS.

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

O God, keep the people from war.

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

God help us!

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

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

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

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

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

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

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

PRAYER FOR FORGIVENESS OF NATIONAL SIN.

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

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

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

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

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

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

O God, let us remember that in Christ Jesus there is no difference; that He is the Saviour of all men, and that whether Jew or Greek, or barbarian, or Cythian, or bond, or free, Christ is All and in All; that One is our Master, even the Christ, and all men are brethren.

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

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

Are the centuries of slavery to be followed by the mockery of liberty?

God deliver them today!

Our hearts are so sad, so sore.

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

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

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

Thou knowest what has always happened.

There have been revolution and bloodshed fire, and famine, and death.

O God, let mercy prevail.

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

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

Father, help us as a nation to do right.

Help us as individuals to do right.

Help us in every city to do right.

Bless, then, thy people everywhere, and bring them into that Kingdom which is Righteousness, and Peace, and Joy in the Eternal Spirit of God.

If any have sinned—Thou seest every heart here—help them to confess and forsake.

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

The Disciples' Prayer was chanted by Choir and Congregation.

Overseer Piper then made the announcements.

Overseer Speicher said:

**A Vile and Wicked Newspaper Lie Nailed Down.**

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

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

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

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

Some of these beastly reporters hear of a man having committed suicide—nobody knows anything about the man—and they say, "we will just set it down that he belongs to Dowie (laughter), and will make up a story about it."

There is no wickedness to which these scoundrels will not stoop.

**An Example of the Wholesale Lying of the Press.**

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

"Well, ——," said one to another, "what can we do about it? We can't make any evil report of Dowie out of anything we have heard today. What lie can we get up?"

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

The whole thing was a fabrication from beginning to end.

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

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The boys at the camp and the people of Zion City are in perfect amity.

There never was such a thing as the British flag hoisted above the United States flag.

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

It was at the top of the mast everywhere.

**The Press No Longer Powerful.**

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

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

I did not imagine, for a moment, that this McRoberts was a Zion man, but it was in all the papers on Saturday morning, and happening to be in conversation with Dr. Speicher, I directed him to make this investigation, which, as you see, clearly shows that the man had nothing whatever to do with Zion at any time.

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

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

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

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

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

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

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

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

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

They never tell the truth about Zion. Never! Never!

I have never seen one single paragraph, in all the years, that was absolutely true. Even when they have tried, sometimes, to tell the truth, they are such habitual and inveterate liars that they lie when they are trying to tell the truth! (Laughter.)

The tithes and offering were then received.

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## THE POWER OF SACRIFICE.

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INVOCATION.

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

TEXT.

Jesus said:

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

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

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

**Jesus Saved Others, Himself He Could Not Save.**

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

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

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

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

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

**The Power of the Sacrifice of Christ Does Not Lie in the False Theology Which Says That God Slew Him.**

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

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

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

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

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

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

Lot was a very bad lot.

**The Bad Character of Lot.**

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

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

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

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

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

God Almighty never intended us to cover up their sins.

He never covered up their sins Himself.

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

I fight that theology.

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

**God Did Not Slay His Son.**

The Sacrifice was never made by God.

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

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

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

The jaws of the cruel reptile have eaten it.

That is the same infernal theology that is taught today in the Christian churches; that God flung out His Son into the great Sea of Life and let the crocodiles of Jerusalem crunch Him up for the sake of saving humanity. A lie!

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

**Christ's Sacrifice of Himself Was Wholly Voluntary.**

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

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

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

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

"O Death, I will be Thy Destruction!"

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

**Christ Himself Knew the Truth Concerning His Sacrifice.**

There is the Word.

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

Surely the Christ Himself knew.

"Therefore doth My Father love Me."

Why?

"Because I lay down My life."

"No one taketh it away from Me. I lay it down of Myself. I have the power, the right, the authority to lay it down, and the power to take it again, and this power, commandment, authority, I received from My Father."

There is the whole truth.

Christ's was a Volutary Sacrifice.

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

Sometimes you do not think what that Sacrifice means.

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

"By the determinate counsel and foreknowledge of God," that thing was done.

It was a voluntary act.

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

**The Crucifixion Was not a Divine Judicial Act.**

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

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

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

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

That is not the theology of the Bible.

That is not the teaching of the Lord Jesus Christ.

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

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

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

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

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

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

The only question is, What does God say?

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

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

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

How often did Christ sacrifice Himself for sinners.

I do not know.

**The "Other Sheep."**

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

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

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

Who was to save them from it?

The whole Church had gone wrong. The ecclesiastical leaders were a set of villains and thieves.

The scribes were a "generation of vipers."

Christ Himself said: "How shall ye escape the judgment of hell?"

The highest priests of the nation were "whited sepulchres."

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

Herod, the king, was a fox, and Pilate was a brutal coward, who knew better, and violated his oath to do justice as a Roman judge. Although he knew that these men had delivered Him for envy he was afraid, and he handed Him over to be killed.

All this many church creeds want us to believe was the act of God.

**A Fundamental Difference Between Permission and Commission.**

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

When Peter preached after the healing of the lame man at the Beautiful Gate of the Temple, and went for these murderers in Jerusalem, he said, "Ye denied the Holy and Righteous One, and asked for a murderer to be granted unto you, and killed the Prince of Life."

He declared that Christ had been crucified "by the hands of Lawless men."

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

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

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

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

They do not seem to be able to differentiate between permission and even submission to an evil thing, and the doing of that evil thing.

But these are poles asunder.

God permits things to happen every day that are wicked.

He does not commit them.

**A Few Plain Words to Theological Students.**

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

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

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

It would be the best thing in the world for them.

But they are cowards.

I know they are threatened.

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

Bishops threaten.

Presiding elders threaten.

Theological professors threaten.

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

I watched that row of theologues.

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

### A Sacrifice of Infinite Love.

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

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

Hallelujah for that!

I am always so glad to think of it.

After I get to heaven I may have to go down to hell to find some of you fellows from Chicago who would go to hell.

I should like to go to hell and help clean it out.

It must be cleaned out some day.

### Death and Hell Are to be Forever Destroyed.

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

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

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

You want death and hell to continue, and you want all the sinners to be put into a great big, *big*, BIG! BIG! Pot, and a lid put on the top, and the angels and you must sit on the top to keep them in hell forever. (Laughter.)

What would happen if the lid should get off, and they should get out again? It would all have to be done over again.

What an idea!

Friends, did we not read in the Creed today, "He descended into—"?

Voices—"Hell."

General Overseer—"The third day?"

Voices—"He rose from the dead."

General Overseer—What did He do in hell? He was only three days away. Well, one day, with the Lord is as—?

Voices—"A thousand years."

General Overseer—I will guarantee that in these three days He did 3000 years' work. If you had been in hell 3000 years, and had a chance to get out, how long would it take to save you?

Oh, what a glad, glad day that was when every bar, every gate in hell was burst, and the Great Omnipotent Christ, the Son of God, went down and preached to them!

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

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

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

### The Wicked Mockers of Today.

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

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

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

"Dowie is sick and he can not get up." (Laughter.) What joy! What joy!

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

Voices—"No."

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

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

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

### A False Prophecy Exploded by Plain Facts.

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

I published his letter and others of the same kind.

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

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

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

That is a mean business.

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

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

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

That does not seem right, does it?

I cannot take it in at all.

There is no justice in that.

It is a lie. No one was ever made sick at any time by God.

Disease is the result of sin, and sin is the work of the Devil.

Whenever you see sickness and disease say, Devil.

How can it be from God?

### Disease Cannot Possibly Come From God.

Is not God pure?

Voices—"Yes."

General Overseer—Can you get disease out of Him?

Voices—"No."

General Overseer—Is not heaven pure?

Voices—"Yes."

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

Voices—"No."

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

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

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

The Lord have mercy upon them!

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

The dust there is thick.

I will never forget the quantity of dead men's brains I was told to swallow. I tried to do as taught; I never got any good out of it, and I kicked all the time.

At last I said, "No. I will have none of your dead men's brains. There is a Living God, not a dead theology."

I moved out a small number of Congregationalists that time. (Laughter.)

### These Abominable Lies Have Kept Back the Kingdom of God.

No wonder that men have been infidels with such lies!

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

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

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

Why do we love Him?

We love Him because of that very Self Sacrifice. Ask Paul.

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Paul says:

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

Ask John.

John says:

We love, because He first loved us.

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

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

### It is True, He Satisfied the Law's Demands.

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

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

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

There is a practical side to this.

Therefore doth My Father love Me.

I wonder why God loves any of us here today.

I will tell you what He loves you for.

### God Loves Us When We Are Willing to Sacrifice.

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

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

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

You love her for her Sacrifice.

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

### The Great Voluntary Sacrifice of Lincoln.

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

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

His knowledge of that did not alter his determination.

He wrote the Emancipation Proclamation, and he died because he did it, but we love him for it.

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

He had to sacrifice himself.

You must learn that.

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

It is slipping away from you.

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

### A Traitorous Defiance of National Authority by a Senator.

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

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

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

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

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

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

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

That is Anarchy.

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

Apply this to your own personal liberation.

### Self-Sacrifice in Zion a Continuous Joy.

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

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

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

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

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

The Power of Sacrifice is Zion's mightiest power.

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

### A Story of Willingness to Sacrifice and of Divine Protection.

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

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

I was seated with my secretary.

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

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

"Did you hear anything?" I asked my secretary.

"Why, sir, no," he replied.

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

I did not tell him what it said.

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

I just got the words, "Now, George," out when I heard the Voice say, more distinctly than before, "Rise! Go!"

I took a turn up and down the room.

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

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

"No, sir; there was no voice," he answered again.

"Perhaps it is a memory, a thought," I said.

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

"Did you hear anything?" I asked, the third time.

He replied that he had not.

It had thundered in my ears.

"I will obey," I decided.

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

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

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

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

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

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

By the time he had come back I had my overcoat on.

It was a very dark night; rain had been falling.

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My shadow was cast upon the window. Anybody who was watching in that back lane could have told that I was there.

**A Murderous and Dastardly Attack of the Devil.**

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

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

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

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

We went home, and had just reached home when a terrific explosion shook all that part of Melbourne.

Some thought it was an earthquake.

Some thought it was an attack upon our Tabernacle.

Everything was dark, nothing could be seen, and there was no more noise.

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

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

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

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

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

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

I sent for the police, who put a cordon around the place. We found the traces of the dynamite.

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

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

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

Some day I will tell you a story nearer home.

**The Sweet Joy of Self-Sacrifice.**

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

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

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

"Therefore the Father loveth Me," loveth you.

Have you that spirit of Self Sacrifice?

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

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

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

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

PRAYER OF CONSECRATION.

My God and Father, in Jesus' Name I come to Thee, thanking Thee for the Love in Thy heart, for the Love in us, for the Love of the Spirit, for the Love that made Him sacrifice Himself and give Himself instead of me. O God, accept my gratitude. Take away my sin for His sake and give me the power to overcome sin, disease, death, and hell. Deliver me in His Name. (*All repeat the prayer, clause by clause, after the General Overseer.*)

Did you mean it?

Audience—"Yes."

All then stood quietly and prayerfully while the Choir and Officers passed out, singing their Recessional:

The Son of God goes forth to war,
A kingly crown to gain;
His blood-red banner streams afar:
Who follows in His train?

Who best can drink His cup of woe,
Triumphant over pain,
Who patient bears His cross below,
He follows in His train.

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

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

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

The General Overseer then pronounced the

BENEDICTION.

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

## SPECIAL ASSEMBLY OF GOD'S WITNESSES.

**Excursion from Zion City to Chicago.**

Arrangements have been made with the Chicago and North-Western Railway Company for a special excursion train to run from Zion City to Chicago on Lord's Day afternoon, May 25, 1902, on the occasion of the Special Assembly of God's Witnesses, and the Final Message of the Series of Elijah's Restoration Messages of Purity, Peace and Power at the Chicago Auditorium.

This train will leave Zion City at 12:15 P. M., and, returning, will leave Chicago at eight o'clock.

FARE FOR ROUND TRIP, THIRTY CENTS; CHILDREN BETWEEN FIVE AND TWELVE, FIFTEEN CENTS; CHILDREN UNDER FIVE, FREE.

DANIEL SLOAN,
Superintendent Zion Transportation.

## NOTICE OF REMOVAL.

The Mail Order Department of Zion City General Stores has removed from its former location in Zion Building, 1201 Michigan avenue, Chicago, Illinois, to Zion City, Illinois.

All correspondence should be addressed to:

MAIL ORDER DEPARTMENT OF ZION CITY GENERAL STORES, Zion City, Lake County, Illinois.

**Has God Blessed You in Tithing?**

Have you realized a fulfilment of God's promise to those who "bring the Whole Tithe into the Storehouse"? If so, let others know how true the promise is. Write your testimony and send it to Rev. William Hamner Piper, Overseer-at-Large of the Christian Catholic Church in Zion, 1201 Michigan Avenue, Chicago, Illinois. Let your testimonies be brief and straight to the point.

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# THE LORD'S DAY MORNING IN ZION CITY

ALTHOUGH a very cold wind was blowing, fifteen hundred of the citizens of Zion City gathered in Shiloh Tabernacle in the sweet calm of the early Sabbath morning, Lord's Day, May 11, 1902.

The hearts of all overflowed with thanksgiving and praise to God for His wonderful mercies and blessings, as His Messenger spoke upon the duty and privilege of thankfulness.



INTERIOR OF SHILOH TABERNACLE, ZION CITY, ILLINOIS.

The regular address on Prayer was brief, but full of Divine Power, as the General Overseer spoke on the words of the prayer taught by our Saviour, "Hallowed be Thy Name."

A. W. N.

Shiloh Tabernacle, Zion City, Illinois, Lord's Day morning, May 11, 1902.

REPORTED BY I. M. S. AND A. C. S.

The meeting was opened by singing Hymn Number 395:

God loved the world of sinners lost
And ruined by the fall;
Salvation full, at highest cost,
He offers free to all.

CHORUS—Oh, 'twas love, 'twas wondrous love
The love of God to me;
It brought my Saviour from above,
To die on Calvary.

### SCRIPTURE READING AND EXPOSITION.

The General Overseer then read in the Inspired Word of God from the tenth chapter of the Gospel according to Saint John:

Verily, verily, I say unto you, He that entereth not by the door into the fold of the sheep, but climbeth up some other way, the same is a thief and a robber. But he that entereth in by the door is the shepherd of the sheep. To him the porter openeth; and the sheep hear his voice; and he calleth his own sheep by name, and leadeth them out. When he hath put forth all his own, he goeth before them, and the sheep follow him for they know his voice. And a stranger will they not follow, but will flee from him: for they know not the voice of strangers. This parable spake Jesus unto them: but they understood not what things they were which He spake unto them.

Jesus therefore said unto them again, Verily, verily, I say unto you, I am the Door of the sheep. All that came before Me are thieves and robbers: but the sheep did not hear them. I am the Door: by Me if any man enter in, he shall be saved, and shall go in and go out, and shall find pasture. The thief cometh not, but that he may steal, and kill, and destroy: I came that they may have life, and may have it abundantly. I am the Good Shepherd: the Good Shepherd layeth down His life for the sheep. He that is a hireling, and not a shepherd, whose own the sheep are not, beholdeth the wolf coming, and leaveth the sheep, and fleeth, and the wolf snatcheth them, and scattereth them: He fleeth because he is a hireling, and careth not for the sheep. I am the Good Shepherd; and I know Mine own, and Mine own know Me, even as the Father knoweth Me, and I know the Father; and I lay down My life for the sheep. And other sheep I have, which are not of this fold: them also I must bring, and they shall hear My voice; and they shall become one flock, One Shepherd.

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It is not one fold—there are many folds—but it is "one flock," and this is a very important point.

They shall become One Flock, One Shepherd.

That is what is to become of God's People in this world: that there shall not be a great many separate flocks—no matter how many folds there may be, the Flock shall be one, one Universal Church, one Christian and Holy Catholic Church, and all forms of Denominationalism, whether it is the *nomen* (the name) of a nation, a man, an ordinance, or a form of church government, shall forever pass away.

The prayer of the Master shall be answered: "That they may all be one; even as Thou, Father, art in Me, and I in Thee, that they also may be in Us: that the world may believe that Thou didst send Me."

The world will never believe that God sent Christ as long as Christians are divided into all kinds of flocks. There must be one Flock and One Shepherd.

This beautiful promise of the Lord Himself is given to us here:

Other sheep I have which are not of this fold.

That is to say, they do not belong to this particular race, and it doubtless also means to this particular planet. There are other races, and there are other sheep throughout the Universe.

Them also I must bring, and they shall hear My Voice.

**The Preaching of Christ to the Spirits in Prison.**

What a wonderful thing it was to that poor miserable multitude, that myriad that had perished before the Flood, that they should hear the Voice of Christ ringing through the dark courts of hell, preaching the gospel to their spirits in prison, to those that had been bound there all through the ages in the awful confines of that horrid abode of misery!

What a wonderful thing it would be to hear His Voice there!

He will bring His lost sheep from the darkest depths of Tartarus and Gehenna or Hades.

Other sheep I have, which are not of this fold: them also I must bring, and they shall hear My Voice; and they shall become one flock, One Shepherd. Therefore doth the Father love Me, because I lay down My life, that I may take it again. No one taketh it away from Me, but I lay it down of Myself. I have power to lay it down, and I have power to take it again.

Never forget that: There was no possibility of any one taking Christ's life from Him without His consent, without His submission. "No one taketh it away from Me, but I lay it down of Myself."

"I have power," more properly should it read: Authority. "I have power": I have authority to lay it down, and I have authority, "power, to take it again."

This commandment received I from My Father.

I will also read in the First Epistle of John, the third chapter, and the first verse:

Behold what manner of love the Father hath bestowed upon us, that we should be called children of God: and such we are. For this cause the world knoweth us not, because it knew Him not. Beloved, now are we children of God, and it is not yet made manifest what we shall be. We know that, if He shall be manifested, we shall be like Him; for we shall see Him even as He is. And every one that hath this hope set on him purifieth himself, even as He is pure. Every one that doeth sin, doeth also lawlessness: and Sin is Lawlessness.

All wilful sinners are Anarchists in God's sight.

Lawlessness rebels against the Most High God. Sin is Lawlessness.

And ye know that He was manifested to take away sins; and in Him is no sin.

May God bless His Word.

Prayer was then offered by the General Overseer, after which Hymn Number 44 was heartily sung by the assembly.

General Overseer—I am glad this morning to find among the requests for prayer, a number of thanksgivings.

I always like to get the thanksgivings.

I am sure that God loves to have us recognize Him, and to remember to give Him thanks and praise for blessings that He has given.

Many ask to be healed and blessed, and in various ways get the blessing, and then they never give thanks.

**The Beautiful Grace of Gratitude.**

"Were not the ten cleansed? But where are the nine?"

"Where are the nine?"

If you ask God to give you healing, why not give Him praise when you get it?

When the Lord healed these ten lepers and only one came back to give Him thanks, it was a very plaintive, piteous cry that came from the Master's heart, "Where are the nine?"

There had not one returned to give Him thanks, save that Samaritan.

There were nine Jews that were healed, probably, because the Master mentions this Samaritan's thankfulness specially; but the Jews just took the healing and never returned to give Christ thanks. Alas, the same is true of Christians in yet larger numbers who get blessing and are afraid to give open thanksgiving.

Think of these lepers who, without a word of thanks to their Healer, went on their way, healed of the most deadly disease!

The ingratitude of God's children is beyond all understanding.

They get a great deal of blessing, and never think at all of returning thanks. Then the next time they get sick, they cry again, and wonder why God does not answer, and wonder what the reason is.

Did they give Him praise or did they give Him any offerings and come into His courts?

**The Duty of Giving Thank Offerings.**

Now, suppose you had been in the world, and a doctor had come and you had given him praise for having healed you. Would he have been satisfied with that? You would have had to give him dollars, would you not?

Voices—"Yes."

General Overseer—He would have had you in the courts and held you up to the justice of the people as a mean, ungrateful fellow, who wanted to pay him simply with words.

Yet God's people oftentimes do not pay Him even with words, let alone bringing an offering and coming into His courts.

If I had a thank offering adequate to the blessings that they have received, from every one that has been healed through my ministry, why, I would have enough money to build a Zion Temple of gold in this City.

It is a matter of fact, that when you do not thank God, He notices it and the next time He makes you wait. Perhaps one of the reasons why you do not get the blessing quickly is because you did not thank Him the last time nor the time before.

How much did you thank Him?

In what way did you show your gratefulness to Him?

You would have been compelled to give a doctor an offering or pay the debt—an honest debt you would have called it.

You have to pay the doctor whether you get well or not.

Widows and orphans know that.

**Paying $50,000 for the Death of President McKinley.**

I notice that Congress has before it a resolution to pay for the death of President McKinley.

They have brought the bills together for the death of the late President McKinley, and have paid the doctors for killing him Fifty Thousand Dollars!

Ten Thousand Dollars is paid to the man who took a surgeon's instrument and probed for the bullet, and I believe that probing killed him.

It comes quite expensive to kill presidents, does it not?

President McKinley got a wound almost exactly where Senior Sergeant Sauer, for whom I prayed in Chicago, did.

It was only a little bit of a wound, no bigger than the end of a small pencil, but they went at it and opened it five inches and dug away down into his body and made a big hole out of it.

They could not find anything, so they stitched it up.

Of course, there was nothing to find; the bullet was safely buried.

Why not have left the bullet where it was?

There are hundreds and thousands and tens of thousands of old veterans of the war who are carrying bullets in their bodies.

**A Man Healed with a Bullet in his Head.**

I know one man that has one in his head.

A man came to us with a bullet in his head, put there by an outraged husband. He confessed his sin and got healing. He is still in Zion with a bullet in his head.

He has given thanks and praises to God.

He told us that he deserved all he got. He said that he deserved to have died that night.

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He did not know where on earth to go but to Zion, so he came in the midnight hour to Zion Home in Chicago, and got healing.

If that bullet had been probed for, that man would have died.

I have not the slightest hesitation in saying it—I said it before the president died, from the platform of the Chicago Auditorium, that they were killing him.

When the body was examined they found that the wound had not killed him, but that he died in consequence of the rotten condition of the wound after the stitches had been put in.

They took up the instruments that had been lying there in the dusty place amidst the Pan-American Exposition, and had not been properly looked after.

Instruments used in that way must be kept perfectly clean, and cleaned before use with antiseptic cleansing. They went in with them and used them immediately. Oh, it was a botch of a business!

The point that I am aiming at is this: That Fifty Thousand Dollars was paid by Congress from the National Treasury to doctors who were worse than useless to the President!

What has been paid to the doctors by you for treatment of members of your family, after they died?

(Reads a note)

A man gives thanks this morning for the healing of his little son when dying of pneumonia.

I believe that this man is grateful, I see his name attached to the note. He is a good man and I believe gives to the Lord all he can. He is Deacon Lake.

I remember that his wife was shot and was wonderfully healed. Deacon, where is she?

Deacon Lake—"She is not here this morning."

General Overseer—You talk yourself and tell us about her. Where was she shot?

**Mrs. Jennie Lake Speedily Healed When Shot Nearly Through the Body.**

Deacon Lake—"She was shot in the back, and the bullet came practically through to her navel. It came within a few inches of coming clear through. I could press my hand down on her abdomen and catch the bullet between my fingers.

"After she was shot, she succeeded in living until morning.

"The physicians held a council in the city, and said that she would die of peritonitis in two days.

"But the wound never showed the slightest sign of inflammation, the skin was just as white and clean as any other portion of her body, and by the mercy of God she was perfectly healed."

General Overseer—What became of the bullet?

Deacon Lake—"It is there yet so far as we know."

General Overseer—The bullet does not bother her and she does not bother the bullet.

Here is another thanksgiving. I may as well read it. It may do some of you good.

When I was a boy I was employed in a pleasure resort, and found some jewelry. I was willing to give it up if an owner was found, but no one claimed it so I thought I would give ten dollars to the Lord's treasury and call it mine. Also two dollars for the Baby House.

Twelve Dollars! This is a young man who is earning his bread here in Zion City. He gives us that money as an equivalent to the jewelry.

He was willing to give it up but he could not find the owner.

I thank God for the thanksgivings, but I would like to see more of them, and I like to see them accompanied in that way. That goes into the Treasury of God, and if ever the owner of the jewelry is found the money will be returned.

I am glad to say that I have not had to take any of the tithes and offerings for a very long time for my own personal use.

I am grateful to God that I am able to give. I would like you to get some of the luxury of giving, too. It is a blunder not to give.

**The Blessings Which Follow Giving.**

Give, and it shall be given unto you; good measure, pressed down, shaken together, running over, shall they give into your bosom. For with what measure ye mete it sball be measured to you again.

If we give, it shall be given unto us. I gave. I give still.

I give what no money can ever buy. I pour out my life for this work.

Last Friday night I worked all night owing to some of you people taking up so much of my time and bothering me with your interviews during the week so much that I just could not get to work at my paper at all.

When I want a quiet place now, I go to Chicago.

I went to the city Friday and went right up to my rooms.

I went to work on Friday morning—I worked up to midnight on Thursday—and I worked right through the whole of Friday, except to stop for my meals, and never left my chair until 5:30 o'clock on Saturday morning, when I laid down my pen and had a good sleep.

People have said to me, many, many years past, "Oh, if you go like that, you will be killed."

I am not killed yet. I am strong and well by the grace of God—stronger and better than a great many who are sleeping at home this morning because they are "so tired."

**Stinginess Tendeth Only to Want.**

It is a mistake not to give. Give, and God will give you health, wealth, and life.

If you keep back, "There is that scattereth, and increaseth yet more; and there is that withholdeth more than is meet, but it tendeth only to want."

Sometimes people will grudge what they give to the soil. Elder Ropp, you are a farmer; did you ever give anything to the soil that you did not get back?

Elder Ropp—"No, sir."

General Overseer—Does it not pay to give?

Elder Ropp—"Of course it does."

General Overseer—It actually pays to give to the dull, dead soil. It not only gives you back what you have put into it, but richer fruits, flowers, and the beautiful grain, an hundred fold.

There are some grudgers, nevertheless, who say, "Oh, I do not think it will pay to give to that soil."

You should see France, a veritable garden.

You land in France anywhere, and it is a garden.

They cultivate every inch of the ground to the highest point of productiveness.

In China, four hundred millions of people get bread out of the soil. They get back everything they put into it, and a great deal more.

**Diligence of the Chinese Gardener and Its Reward.**

You watch a Chinaman cultivating. He cares for every inch of the soil and he gets back accordingly.

He can live where an American would starve, because he takes the things that an American throws away in waste, and puts them into his land. He plows it in, and digs it in, and digs it in, and waters it, and weeds it, and then he gets the finest vegetables possible.

John Chinaman walks off with the money, while an American starves and is looking around for something to do—something to turn up.

Go and turn up something, that is the way, if it is only a shovelful of dirt.

**"Dig, Dig, Dig!"**

I hate to see a man walking around waiting for something to turn up.

If you see any of these fellows walking around here waiting for something to turn up, give them a shovel, and say, "dig! *dig!!* DIG!!!"

If there is anybody in Zion waiting for something to turn up, I say to him, "dig! *dig!!* DIG!!! You sinner, dig!"

You need not wait for something to turn up.

I will let you have a little spot of ground to raise potatoes if you have nothing else.

May God bless you.

I am very glad to have this glorious morning again. It is a glorious morning. There are nearly as many here as there were last week, even in this cold morning.

We are fifteen hundred here this morning.

Let us pray and let us praise God.

Let us give to God.

Let us not be like the horse-leech, always crying, "give, give, give," but let us give to God.

Give Him praise.

Bring in your offerings into His courts.

It never impoverished any one yet to give to God.

I have given to God, hundreds of times, my last cent.

**God Provides When the Last Cent Is Expended for Him.**

I remember an occasion in Los Angeles. I did not in those days take up any collections.

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I was a very foolish man. I never asked the people for anything. They did not think that I needed anything.

There were many people being blessed, many being healed.

One day my secretary said to me, "Doctor, I want some money."

I had given him money just as he wanted it for things connected with the mission. I looked in my pocket, and found no money.

The last quarter I had given to a poor woman who got healing just a few minutes before.

I said to my secretary, "All right, I will give you that after this meeting."

I wanted to call for a collection. It was time there was a collection. But I forgot all about the collection.

After the meeting a very wealthy man was introduced to me.

He said, "Now, Doctor, I just want to tell you how grateful I am for the blessing that has come to me through you, and to ask you if it is possible to let me drive you out."

I said, "I have no time to drive out; I have to drive the Devil out of Los Angeles."

Then he said, "Here is just a crumb for you," handing me an envelope. He said the Lord told him to give it to me.

I opened that envelope, and there was a thousand dollars in it.

But some of you might give your last quarter, and not get a thousand dollars, because the Lord would know you did not give it cheerfully.

You only try it on the Lord. (Laughter.) I was not thinking about that. It was a delight for me to give.

Give with all your heart, and if you do not, do not give at all. The Lord does not care for a miserable, grumbling giver.

**Every Sane Being on God's Earth Hates Stinginess.**

A stingy man must hate himself: he knows what a mean skunk he is anyhow.

Zion gives freely, and is sowing "the good seed of the Kingdom" now all over the world.

I noticed yesterday that Zion Free Distribution Mission Fund report declares that 2,330,000 rolls of Zion Literature have been sent out free.

That is a gift to the world of 2,330,000 pieces of the Bread of Life.

I have known some copies of LEAVES OF HEALING to be read by several hundred persons.

Suppose that only twenty persons read each roll before it is destroyed, then something like forty-six millions of people have received what we have sent out from Zion freely.

Is that lost? Not at all.

"Cast thy bread upon the waters."

Will it come back again? Yes, but sometimes not until "after many days."

After prayer, there were a number of short testimonies of praise and thanksgiving to God for blessing and healing during the last week.

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## "HALLOWED BE THY NAME."

INVOCATION.

Let the words of our mouths and the meditations of our hearts be acceptable in Thy sight, and profitable to this people, and unto all to whom these words shall come, in this and all the coming time, for Jesus' sake. Amen.

TEXT.

Our Father who art in the Heavens,
Hallowed be Thy Name.

I speak to you this morning very briefly about these beautiful words: "Hallowed be Thy Name."

These are the first words that our Lord teaches us to address to our Father in the Heavens.

"Hallowed be Thy Name."

Sacred, venerated, delighted in, loved, preserved, enjoyed, hallowed, consecrated be Thy Name.

I want to speak to you regarding the Name, "Our Father." "Hallowed be Thy Name."

When you ask the Father to hallow the Name to you, do not pass on, but stop and think what it means.

"Hallowed be Thy Name!"

**Sweetness of the Love of an Earthly Father.**

Many of you have great reason to thank God for a good father, for a father who was patient with you, for a father who was not angry beyond measure; who loved his son, his daughter, and while there was disappointment in the sadness and sorrow you gave that father's heart, yet that father's love waited for you; loved you; cared for you and brought you back.

I think there is nothing sweeter than for a father to hear from his son what I so often get from my boy over yonder in Boston.

**A Touching Incident in the General Overseer's Family.**

I do not often speak of my family affairs, but, if I may, I would like to tell you a little incident.

When I came back from Europe, I had been praying for my boy.

You know he is my only boy, my only son.

He is very dear to me, and it has always been hard for me to be away from my children.

Yet Mrs. Dowie and myself have given up home and family again and again to help others.

We left our children, once, when the one was, I think, about five, and the other nine, for six months—and that was very hard—in order that we might carry the Gospel down through the South Seas through New Zealand.

But God took wonderful care of the children.

They loved their father and mother: for Love has always ruled in our home.

When my little daughter was not more than five years old, her grandmother, came from Adelaide to see her and asked her if she did not want father and mother to come home. Holding down a kind of sob, she answered: "Grandma, I must not say I do, although I do, because papa and mamma are doing God's work in New Zealand. I must not ask God to send them home until His work is done."

That has always been the uppermost thought in my childrens' hearts, as in ours, that His work should be done, and our pleasure in each other's presence be secondary at all times.

I came by way of Boston for two reasons: to see my son, first of all, and then to see the Boston Branch. I must confess, however, that I would have left the Boston Branch until another time had it not been that my son was there.

When I saw him, straight as a dart, and looking bright and happy, I looked right into his eyes and I felt sure that my prayers had been answered.

Riding along in the cab, when we reached a certain place I said, "Gladstone, there is a great deal of devilry in Boston?"

"Yes, father."

"There is a great deal of devilry in Harvard, where you are studying Law?"

"Yes, father."

"Has the Devil got a lick at you?"

"No," he said, "he has not, thank God."

He put his arms around me and kissed me, and said, "I thank you, papa. It has not been so hard to be good, after all, because you pounded at me and pounded at me until all the Devil got out of me before I got here."

I thank God for that.

I pounded him hard, but lovingly, and whenever I saw any Devil about him I went after that thing and kept at it until I thought it was gone.

**Some People Never Look After Their Children.**

They go to the Devil because you never go to God with them.

I went with my boy and my daughter, every day of their lives, to God, and in special temptations asked for special grace.

I guess that my boy hallows the name of father.

Some of you here hallow the name of father.

There are some of you fathers, however, who do nothing worthy of your name being hallowed. You just grumble and the children do not like father to come home.

Oh, how we love our Father in Heaven! How we hallow His Name! Why? Because Jesus told us He came from the Father.

He told us that every blessing we have upon this earth we owe to the Father: that His own coming was by the authority and permission of the Father, and that God the Father so loved the world that He gave His Only Begotten Son.

**The Sacrificing Love of the Father.**

Think of the Sacrificing Love of the Eternal Father in giving the Son of God to be trampled in the mud and mire of

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Jerusalem, to be crucified for sinners, to be tramped into a bloody grave—think of it!

Let us hallow the Name of the Father from whom Christ Himself said He received Authority and Power!

Unless the Father had given the Son that Power He could not have done it.

It took the Eternal Father's Power and Authority to enable His Son to accomplish our Salvation: it takes the Eternal Spirit's Power to see that Truth, and to enable us to say from the heart:

Our Father,
Who art in the Heavens,
Hallowed be Thy Name!

Let us thank the Eternal Tri-une God and hallow the Name of the Father.

All who will, stand and do it. Now, pray with me:

PRAYER OF CONSECRATION.

My God and Father, in Jesus' Name I come to Thee. Take me as I am. Make me what I ought to be in spirit, and soul, and body. Give me power to do right, no matter what it costs; to confess my sins, to forsake my sins, to be in union with Thee, my Father, with Thy Son, with Thy Spirit, with my own dear ones on earth, so far as it is possible. Help me to live in peace with all men. Cleanse my spirit, soul, and body. Make me grateful. Make me to be full of giving of time, talent, money and all for God. Help me to build up a happy home, and to be happy in it, for Jesus' sake. Amen.

After singing the Doxology, the people were dismissed by the General Overseer pronouncing the

BENEDICTION.

The grace of our Lord Jesus the Christ, the love of God, the fellowship of the Holy Spirit, be with you all and keep you, spirit, soul, and body. Amen.

**Mechanical Engineers.**

Zion professional mechanical engineers, open for employment in Zion City, are requested to call on or address R. W. Hargrave, Manager Zion City Power, Plumbing, Lighting and Heating Association. Those familiar with steam heating, and with some knowledge of and experience in electricity are especially desired.

**LEAVES OF HEALING.**

Two Dollars will bring to you the weekly visits of the "Little White Dove" for a year; 75 cents will send it to a friend for thirteen weeks; $1.25 will send it for six months; $1.50 will send it to your minister, or to a Y. M. C. A., or to a Public Reading Room, for a whole year. We offer no premiums, except the premium of doing good. We receive no advertisements, and print no commercial lies or cheating enticements of unscrupulous thieves. LEAVES OF HEALING is Zion on wings, and we keep out everything that would detract the reader's mind from all except the Extension of the Kingdom of God, for which alone it exists. If we cannot send forth our Little White Dove without soiling its wings with the smoke of the factory and the dirt of the wrangling market place, or compelling it to utter the screaming cries of the business vultures in the ears of our readers, then we will keep our Dove at home.

**TRAIN SCHEDULE** Between Zion City and Chicago

| NORTH BOUND To Zion City | | | SOUTH BOUND From Zion City | | | SUNDAYS North to Zion City | | |
|---|---|---|---|---|---|---|---|---|
| Leave | | Arrive | Leave | | Arrive | Leave | | Arrive |
| 7:00 a. m. | | 8:25 | 6:48 a. m. | T | 8:15 | 9:00 a. m. | T | 10:14 |
| 9:00 | T | 10:14 | 9:30 | T | 11:10 | 2:15 p. m. | | 4:04 |
| 11:30 | T | 12:39 | 11:44 | T | 1:15 | 5:00 | T | 6:59 |
| 2:00 p. m. | | 3:13 | 1:24 p. m. (Sat. | | | 8:00 | T | 9:14 |
| 3:00 | | 4:16 | only) | T | 4:00 | South from Zion City | | |
| 4:15 | | 5:30 | 2:29 | T | 4:00 | 8:19 a. m. | T | 9:45 |
| 5:20 | T | 6:56 | 5:14 | | 6:45 | 11:44 | T | 1:15 |
| 8:00 | T | 9:14 | 7:59 | T | 9:30 | 5:14 p. m. | | 6:45 |
| "T" signifies change Trains at Waukegan. | | | N. B. No Train South Saturdays at 2:29. | | | 7:59 | T | 9:30 |

**SOUTH BOUND** Excursion Tickets for Sunday Auditorium Services for sale at Zion City Freight and Zion City Bank Building.

**NORTH BOUND** Tickets for lot seekers, sight-seers, home settlers, and workmen, not residents of Zion City, on sale at Zion Building, Chicago. Single and commutation Tickets sold at Depot.

To travel between Zion Building and C. & N.-W. Ry. Depot, Chicago, take South Side Elevated Road from Twelfth Street to Fifth Avenue and Randolph Street. A bus at Zion City meets all trains and can take passengers from Depot to any point about the City at reasonable rates.

**ZION CITY TRANSPORTATION BUREAU, of Zion City, Illinois,** supervises the railway ticket, steamship, excursion, freight, express and transfer business of Zion and her people everywhere.

Direction as to railroad and steamship routes given, upon request.

**DEACON DANIEL SLOAN,**
*Superintendent Zion Transportation.*

# 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 sufferers are expressly declared to have been "oppressed of the Devil." (1 John 3:8; Matthew 4:23; Acts 10:38.)

*The Gifts of Healing are Permanent.*

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

*There are Four Modes of Divine Healing.*

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

*Divine Healing is Opposed by Diabolical Counterfeits.*

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

*Multitudes Have Been Healed Through Faith in Jesus.*

The writer knows of thousands of cases and has personally laid hands on scores of thousands of persons. Full information can be obtained at the meetings held in the Chicago Auditorium, Congress Street and Wabash 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 Printing and Publishing House, 1300 Michigan Avenue, Chicago, and also at the Branch Office, Shiloh Boulevard, Zion City.

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

You are heartily invited to attend and hear for yourself.

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# LIES OF THE PRESS NAILED DOWN

By DEACON ARTHUR W. NEWCOMB, General Associate Editor

YE ARE of your father the Devil,
And the lusts of your father it is your will to do.
He was a murderer from the beginning,
And stood not in the truth,
Because there is no truth in him.
When he speaketh a lie,
He speaketh of his own:
For he is a liar, and the father thereof.

WHEN the dearly beloved daughter of our beloved General Overseer was fatally burned, and passed away, and the hearts of all good people were bleeding with love and sympathy for the bereaved father, mother and brother, it was reserved only for the daily press of Chicago, like inhuman ghouls, to mock the sorrowing ones in the hour of their deepest grief.

No life is so pure and holy; no name is so fair and good; no hour is so sacred; no grief is so profound; no hearts are so innocent and tender that they are secure from being dragged through the horrid slime of this nest of unspeakable serpents.

Even before it was possible for them to know any of the details of the occurrence, they wrote hideous lies purporting to describe it, almost entirely from their depraved imaginations.

Not satisfied with this, when, having been admitted to the inquest conducted by Deputy Coroner Felix L. Senff, they knew the exact truth regarding the matter, they continued to fill their columns with deliberate, malicious and wicked falsehoods, many of them the absolute contrary of the truth which they so well knew.

Disregarding all the evidence before the Coroner's Jury, and the testimony of those even who were not connected with the household or the Church, they wrote what their hate prompted them to write.

It is impossible to repeat and refute, in the small space at our disposal, all of these lies.

In order to show the Church and the world the inhuman character of the press, however, and its complete subversion to the Devil, the father of lies, and in order to nail down some of the false statements made, we will take up briefly some of the more outrageous.

Chief among the offenders are the Chicago *Chronicle*, the tool of Rome, and that publication which, on account of its canting hypocrisy in its editorial columns and its flagrant outraging of decency on its other pages, cannot be mentioned without a shudder of disgust and loathing, *Hearst's Chicago American*.

On Thursday morning, following the injury to Miss Dowie, which occured on Wednesday morning, and before the Coroner's inquest, and hence before it could know of any of the details, the Chicago *Chronicle* published an article one column long, mostly manufactured from the imagination of the writer.

The location and character of the burns, the time at which the injury occurred, the manner in which the fire began, and many other details in this article, are absolutely false. For instance, the writer declares that the flames came from a gas jet, and caught in Miss Dowie's hair, when the evidence shows that they came from a spirit lamp and caught in her clothing.

This article also declares that Overseer Jane Dowie was near by when the burning occurred, and soon afterwards assumed charge of her daughter. As is well known, Overseer Jane Dowie was in Zion City with the General Overseer, and came to Chicago with him when told of her daughter's peril.

But this only began the villainy of the *Chronicle*.

On Friday morning, May 16th, a two-column article was published, full of the most outrageous lies, chief among which was that which was also published in nearly all the other Chicago papers, stating that the General Overseer broke down in his faith in God's power to heal and sent for a physician, hoping as a last resort that medicine might be able to save his daughter's life.

The fact in the case is: Dr. A. W. Campbell, of 134 Madison street, was summoned to confirm the conclusions of Overseer J. G. Speicher, M. D., and to witness to the fact that everything possible had been done, so that no charge of neglect might by any possibility be brought.

He was not called in to give treatment, and gave none.

This issue of the *Chronicle* also contains the following statement:

> The faith of some of the followers, it is said, bas been shaken by the fatality.

So far as is known, in all the tens of thousands of members of the Christian Catholic Church in Zion, not one has had one moment's wavering of faith, but hundreds, in their messages of condolence, have expressed the absolute integrity of their faith in God as the Healer.

It is with a feeling of aversion and horror that we take up the lies of *Hearst's Chicago American*.

Many of them it is needless to refute, for the reason that this vile publication repeatedly contradicts itself.

In the five o'clock edition of their Thursday evening issue there is one of the most infamous articles ever published, headed:

DOWIE DENIES AID TO HIS DYING CHILD.

HEAD OF ZION PRAYS WHILE HIS DAUGHTER EXPIRES IN AGONY.

In the article which follows, an alleged conversation between the General Overseer and his daughter is given in full, in which the dying girl is made to plead piteously with her father for medical aid, and to be refused.

The exact contrary of this was published on Friday morning in this same paper.

The article had the following heading:

DOWIE ASKS DOCTOR TO SEE DYING DAUGHTER.

FORGETTING HIS TEACHINGS, THE AGONIZED FATHER CALLS IN TWO PHYSICIANS TO RELIEVE THE SUFFERINGS OF STRICKEN GIRL.

The article which follows is begun with the following outrageous lie:

> While deacons prayed and sang hymns at the bedside of Esther Allum Dowie, daughter of John Alexander Dowie, as she lay dying from burns received Wednesday morning, "Doctor" Dowie, forgetting the precepts he has been instilling into the hearts of his followers for so many years, ordered that medicated bandages be placed upon the girl's injuries and then rushed from the house to summon physicians to her side.
>
> These were the facts that were brought out at the inquest held yesterday and which were admitted by Dowie and the elders who were present at the side of the dying girl when her screams and entreaties for assistance induced her father to call in the physicians.

As is shown by the testimony published in another column of this paper, all this is as false as the depths of hell from which it came.

The General Overseer was calm and resting in God throughout all these trying hours, never for one moment having the slightest shadow of an inclination to turn from God to man for aid.

The only treatment of the burns given was the only rational treatment, the excluding of the air from them, and the prevention of the dressing adhering to the flesh. The testimony of Dr. Campbell before the Coroner's jury, shows that such treatment was all that could have been wisely given by any physician, and that Miss Dowie was free from pain.

The above statement is also refuted by

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the following, which occurs further down in this self-same article:

At the inquest Dr. Campbell declared that when he was called in he found the girl beyond the aid of medicine. He said it was doubtful whether he could have saved her had he been called in before.

This fact, together with the statement of the elders and others that at no time had the young woman asked for a physician, led the jury to return a verdict of accidental death.

But it is in its article of Thursday evening that the *American* exceeds all belief in its mockery and lying.

It is almost incredible that any human hand could have penned the following sacrilege:

A remarkable scene followed (Miss Dowie's death), according to a member of Dowie's home. The self-styled Elijah III stamped up and down the bedchamber, cursing the devil. He is said to have bellowed forth his curses against the devil, who, he shouted, had stolen into his home and taken his daughter from his protection.

"This must never reach the public," he is said to have shouted. "She is not dead. I say it. Who dare say otherwise."

There was not an answer from the frightened followers. But among the number there was one who said a new light had come to him.

"I now see and understand Dowie," he said today. "I have left his home. God forgive me for permitting that poor girl to suffer as she did last night. I saw and heard her cries, but I dared not move. I feared Dowie, who was in a rage."

Such villainous lying is to be explained only by the words of Christ:

Ye are of your father the Devil,
And the lusts of your father it is your will to do.

Does the lie need any refutation?

It is enough to say that no such scene as that described ever took place, and that no one who was in the room at the time Miss Dowie passed away, nor any one else, has left Zion Hospice No. 1, which this article refers to as "his home."

Scarcely less false than these, are the reports published in the other Chicago papers. The Chicago *Daily News*, *Journal*, and the *Evening Post*, Thursday, May 15th, all deliberately lied in stating that the faith of the General Overseer failed, and that he called in a physician to treat his daughter, and that Miss Dowie suffered extreme agony from the time of her injury until she passed away.

The *Journal* and the *Daily News* persist in these falsehoods, although they publish a statement from Attorney Samuel W. Packard, Zion's Legal Counselor, to the contrary.

Following the evening papers in their determination not to tell the truth, even in this time of deepest sorrow, the *Tribune*, *Record-Herald*, and *Inter-Ocean* of Friday morning, May 16th, filled columns of space with absolute falsehoods and falsehoods mixed with truth.

All three of these newspapers repeat the lie of the evening papers that the General Overseer recanted his belief in Divine Healing in summoning a physician to treat his daughter.

They all state also, although the contrary was proved by the testimony at the inquest, that Miss Dowie passed away after hours of agony.

These are but a few of the more outrageous of the falsehoods of the daily press concerning this matter.

The articles of all contain many other wilful fabrications, too numerous to mention.

Worse than the falsehoods, however, is the spiteful, malicious spirit which pervades the reports of all the papers.

It is the same spirit that filled the breasts of those who, nineteen hundred years ago, stood on Golgotha's hill at the supreme moment of all the ages, and mocked the dying Saviour.

May God have mercy upon these wretched beings and bring them to Repentance!

May God have mercy upon the city and the nation and the world which is cursed by a press absolutely controlled by the Devil!

---

### MOTHER AND SONS WONDERFULLY HEALED.

JUDSON, MISSOURI, April 4, 1902.

DEAR GENERAL OVERSEER:—I wish to thank you all for your prayers in our behalf.

There is not one of us who has not been blessed through your prayers.

Our older son, Caleb, had a wonderful healing of catarrh of the head.

We sent him to Zion in September, 1896, just a few days after we heard of Zion.

A man came to our house on some business, and in his conversation he said that there was a man in Chicago who prayed for people and they were healed.

He told us of a man who had a copy of LEAVES OF HEALING.

We wrote to him to send it to us, and he did.

We read it with great pleasure, and subscribed for it for six months.

This was in August.

We wrote to Dr. Dowie about our son.

He wrote to us to send him and they would do all they could, in Jesus' Name.

We sent him.

He was nearly sixteen years old, and only weighed ninety-five pounds.

He was there only a week.

When he came home he said, "Papa, the catarrh has all gone out of me."

He had such a good appetite, it seemed as though he hardly knew when he had enough.

He began to grow and to get stout.

In the spring of 1899, I was very sick with catarrh of the head, throat, and stomach, and nervous prostration and heart trouble.

I went to Zion and both of our sons went with me.

While there, the elder one was taken very suddenly with very high fever.

Overseer Speicher came in and prayed for him.

He slept well that night, and got up and went down to his breakfast as usual the next morning.

That was the last of it.

The youngest one took a cold.

Overseer Speicher prayed for him, and he was healed.

I was wonderfully healed of many things.

We were all three baptized and returned home.

Then the boys both had the measles, and then the scarlet fever followed.

The Devil tried to kill them both.

I cannot find words to express what we went through with and how bad they were, both down at the same time and both delirious.

Sometimes it would seem that the Devil would almost get the victory and cut them off.

But we kept the faith, and by the prayers of God's faithful Messenger, Dr. Dowie, and the dear Elders whom God gave him, they were raised up.

Their healing was to the surprise and great amazement of those around us, who said they would not recover, and that if we let them pass away without medical aid we would get full punishment by the law.

We pray God's blessing to rest on our dear General Overseer and family and all Zion all over the earth.

May God ever guide and keep you all until Jesus comes.

(MRS.) SARAH J. BUSICK.

---

### Baby Healed of Pneumonia and Eczema.

205 HOWLAND STREET,
FREMONT, OHIO, April 3, 1902.

DEAR GENERAL OVERSEER:—On the 25th of February I sent you a telegram requesting prayer for our little daughter, Faith.

She was very sick. The symptoms were those of pneumonia.

In prayer, about nine o'clock, I felt such peace and rest in God.

She seemed better that day, yet I was up all night with her; but, trusting Him that hath all power in heaven and in earth, she was healed by the following morning.

A few weeks before this she was badly afflicted with eczema.

I got the victory through faith.

Then Satan brought fear, and I lost it.

Her ears were so swollen and sore they looked as though they would rot off. The top of her head was covered with a scab.

One night I prayed and waited upon God until two o'clock.

The Spirit gave me the third and fourth verses of the Ninety-first Psalm.

The next day I committed her to God.

I was free of the burden, but my husband still carried her on his heart in prayer to God. He gave me these words, "If two of you shall agree on earth," etc.

When we left her with Jesus she was completely healed.

I have learned it is, "Trusting Jesus, that is All."

We praise God for a complete Saviour; that Jesus made Atonement for spirit, soul and body.

May God bless you and all Zion everywhere.

Your Sister in Jesus,

(MRS.) HENRY H. SMITH.

---

### Notice to Officers and Members of the Christian Catholic Church.

Send all newspaper clippings concerning the General Overseer, the Elders, or any department of the work in connection with the Christian Catholic Church in Zion, to Deacon Carl F. Stern, Room 309, Zion Building, 1201 Michigan Avenue, Chicago, Illinois. Send as soon as possible after publication, and carefully mark *name and date of the paper clipped from* on each article. If this is not done, the clippings are absolutely useless

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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.

A WEEKLY PAPER FOR THE EXTENSION OF THE KINGDOM OF GOD.

EDITED BY THE REV. JOHN ALEX. DOWIE.

Entered at the Postoffice, Chicago, Illinois, as Second Class Matter.

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CHICAGO, ILLINOIS, SATURDAY, MAY 17, 1902.

## TABLE OF CONTENTS.

LEAVES OF HEALING, SATURDAY, MAY 17, 1902.

IN MEMORIAM—
Illustration—Miss Esther A. Dowie, . . . . . 105
GENERAL LETTER FROM THE GENERAL OVERSEER, . . . . . 106–107
STORY OF THE FATAL INJURY AND TRIUMPHANT DEPARTURE, . 107–110
THE CORONER'S INQUEST, . . . . . 110–111
THE FUNERAL OF MISS ESTHER A. DOWIE, . . . . . 111–113
THE GENERAL OVERSEER'S ADDRESS, . . . . . 113–115
WORDS OF SYMPATHETIC LOVE IN SORROW'S DARK HOUR, . . 116–119
ELIJAH'S RESTORATION MESSAGES—
Scripture Reading and Exposition, . . . . . 120–123
Message—"The Power of Sacrifice," . . . . . 123–127
LORD'S DAY MORNING IN ZION CITY—
Scripture Reading and Exposition, . . . . . 128–131
Address—"Hallowed be Thy Name," . . . . . 131–132
LIES OF THE PRESS NAILED DOWN, . . . . . 133–134
TESTIMONIES OF HEALING, . . . . . 134
ZION'S BIBLE CLASS, . . . . . 135
OBEYING GOD IN BAPTISM, . . . . . 136

### A NEW TRAIN TO AND FROM ZION CITY.

Beginning with the new time-table in effect on the Chicago & North-Western Railway the first Sunday in April, we have additional train service to Zion City. Train will leave Chicago at 5:20 P. M., arriving at Waukegan at 6:35 and transferring at 6:45 to the Waukegan-Kenosha train, reaching Zion City at 6:59. This Waukegan-Kenosha train returning in the evening leaves Zion City at 7:59, and gets to Waukegan at 8:15, so that the fast train leaving Waukegan at 8:29 will enable our people to reach Chicago at 9:30, this making one more train each way.

DANIEL SLOAN,
Superintendent Zion Transportation.

# ZION'S BIBLE CLASS

Conducted by Deacon Daniel Sloan

### MIDWEEK BIBLE CLASS LESSON, MAY 28-29.

#### The Powers of the Body.

1. *These powers must be held in check.*—1 Corinthians 9:24-27.

The body can work out its own preservation or destruction. The animal instincts must be kept under by spiritual grace. The power to do a thing is never liberty to exercise that power. Moderation is the gage set in the reins to be given to any desire. How to control the body is one of the first lessons we must learn.

2. *The powers of the body must be preserved by care.*—1 Timothy 4:7-10.

Through idleness of the hands the house droppeth through. The body perishes by neglect; neglect to properly clothe it, to properly feed it, to properly cleanse it, to properly rest it, to properly exercise it. The proper exercise of the body is shown in the carriage it bears and the proportions it maintains. The lungs must be kept inflated, the muscles kept supple. The body must be kept organically clean, as well as clean upon the surface.

3. *Powers of body can be transmitted.*—Exodus 20:4-6.

That "like produces like," is an axiom which cannot be questioned. The impress of the spirit, the mind, and the body of the parent is seen in the child. What sorrow and grief result from ignoring this fact! On the other hand, what satisfaction is experienced when a child is born without faults of this kind! From the cradle to the grave, many never know what freedom is; their teeth are set on edge by some physical infirmity, mental disorder, or spiritual malady.

4. *Strength can be dissipated.*—Proverbs, 31:2-5.

In no way can physical bankruptcy be incurred more speedily than by procreative transgression. Vows must be made and kept. Sex laws must be zealously guarded; vices must be shunned; wine must be abhorred; strong drink must be avoided, for these things hurl from life to death and from heaven to hell. They hold the snares of death, and he that is taken by them is not wise.

5. *The powers of the body can be destroyed by fear.*—Job 18:11-14.

The fear of sickness, disease, and death cannot be long endured. The fear of poverty, hunger, and homelessness is a severe test, all of which comes through distrust of God, and is the service of the Devil. All combine to fill with terror and make afraid. These things hasten many to the grave, and make life a mourning and a sigh, until the Devil, the king of terrors, scares the very life out of them.

*The Lord our God is a Body-Endowing God.*

### SUNDAY BIBLE CLASS LESSON, JUNE 1.

#### The Body Preserved of God.

1. *God does not will that the body shall die.*—Ezekiel 18:29-32.

God never hastens the day of one's death, for He willeth not the death of any man. The ways of man are unequal, for some die at 20, some at 30, some at 40, others at 50 or 60 years, while a large proportion of the race die in infancy, in the face of the fact that it is not the will of the Father which is in Heaven that even one little one should perish! God's ways are equal, but man's ways, because of sin, are unequal. God offers long life to all.

2. *Christ prayed the Father to keep us in life.*—John 17:14-16.

Christ came to show us the will of God; His prayer was not that death should claim the people, but that all might be preserved from evil, so that He could claim them at His coming. He prayed the Father that they might be kept from every evil in the world, and told us to ask the Father to keep us from evil, even until the coming of His Kingdom.

3. *God keeps the body out of the Devil's snares.*—Psalm 91:3-8.

God alone can deliver from the Devil's cunning. What arts, what allurements, what treacherous devices to ensnare into disease or drag into some plague, while he hurls his darts! But the shield of Faith can never be pierced, and none can harm or make us afraid, even though we see thousands fall about us.

4. *He gave His Son for us and He will give grace to keep us.*—Romans 8:31-34.

Christ is the pledge of God's love toward us. None should say God *will* love us, nor should any one say God *has* loved us, for God *is* love. He is love unto the end. He gave Christ to all who repent; the Holy Spirit to all who obey, and health to all who abide in faith. He will give grace and glory, and no good thing will He withhold from those who walk uprightly.

5. *Old age should find the body in vigor.*—Psalm 92:13-15.

If we are God's planting we shall stand. We will not be like the chaff which the wind of pestilence drives away. God's people will be fruitful in old age, for they have found the hidden stream, and their roots are spread out by the waters. They stand as living witnesses of God's keeping power and sanctifying grace, for, of all He has promised for His faithful people, not one thing shall fail.

*God's Holy People are a Body-Sanctifying People.*

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# OBEYING GOD IN BAPTISM.

"BAPTIZING THEM INTO THE NAME OF THE FATHER AND OF THE SON AND OF THE HOLY GHOST."

Twelve Thousand Three Hundred and Thirty-Eight Baptisms by Triune Immersion Since March 14, 1897.

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

| | | | |
|---|---|---|---|
| Baptized in Central Zion Tabernacle from March 14, 1897, to December 14, 1901, by the General Overseer. | 4754 | | |
| Baptized in South Side Zion Tabernacle from January 1, 1902, to March 14, 1902, by the General Overseer. | 37 | | |
| Baptized by Overseers, Elders, Evangelists, and Deacons | 2544 | | |
| Total baptized in Chicago Zion Tabernacles | | | 7335 |
| Baptized in places outside of Chicago by the General Overseer | 641 | | |
| Baptized in places outside of Chicago by Overseers, Elders, Evangelists, and Deacons | 4174 | | |
| Total Baptized outside of Chicago | | | 4815 |
| Total Baptized in five years | | | 12,150 |

Baptized since March 14, 1902:

| | | | |
|---|---|---|---|
| Baptized in South Side Zion Tabernacle by Elder Cossum | 27 | | |
| Baptized in South Side Zion Tabernacle by Elder Farr | 11 | | |
| Baptized in South Side Zion Tabernacle by Evangelist Bowers | 26 | 64 | |
| Baptized in British Columbia by Elder Simmons | 3 | | |
| Baptized in California, by Elder Taylor | 8 | | |
| Baptized in England by Evangelist Cantel | 68 | | |
| Baptized in Illinois by Deacon Sprecher | 2 | | |
| Baptized in Illinois by Elder McCreery | 4 | | |
| Baptized in Michigan by Elder Bouck | 6 | | |
| Baptized in Minnesota by Elder Jenson | 2 | | |
| Baptized in Ohio by Overseer Mason | 21 | | |
| Baptized in Ohio by Elder Bouck | 3 | | |
| Baptized in Texas by Evangelist Emma Samuel | 7 | 124 | 188 |
| Total Baptized since March 14, 1897 | | | 12,338 |

The following-named ten believers were baptized in the South Side Zion Tabernacle, Chicago, Lord's Day, May 11, 1902, by Rev. W. H. Cossum:

Boer, Richard.....6346 Laflin street, Chicago, Illinois
Buckman, Mrs. Ada.....1218 Michigan avenue, Chicago, Illinois
Bull, Fred C.....Niagara Falls, New York
Bull, Minnie R.....Niagara Falls, New York
Fadke, Gistav.....Doltons Station, New York
Grolund, A. A.....Zion City, Illinois
Heck, Eliza.....Doon, Iowa
Johnson, Albert....Home avenue and Lexington street, Oak Park, Illinois
Reed, Rebera.....1254 Michigan avenue, Chicago, Illinois
Swan, Myrtle.....6527 Drexel avenue, Chicago, Illinois

The following-named fifteen believers were baptized in the Caledonian Road Baths, London, N., England, April 27, 1902, by Evangelist H. E. Cantel:

Allison, Alexander H.,
236 Albion Road, Stoke Newington, London, N., England
Baker, James.....2 Priory Avenue, Walthamstow, Essex, England
Brace, Ebenezer F.,
1 Vernon Chambers, Southampton Road, London, England
Broughton, Sarah E.....Gas House, Brightlingsea, Essex, England
Gill, Mrs. Louisa.....84 Balcomb Street, Dorset Square, London, England
Hill, Mrs. Emily P..1 Mandalay Grove, Clapham, S. W., London, England
Holdridge, Miss Elizabeth.....23 Uttoxeter Old Road, Derby, England
Lancaster, George Victor....95 Hoe Street, Walthamstow, Essex, England
Lloyd, Ruth.....74 Meath Road, Ilford, Essex, England
Maurice, Isaac.....201 Euston Road, London, N.W., England
Rawley, Joshua.....61 Mildmay Road, London, N., England
Schild, Alfred.....201 Euston Road, London, N.W., England
Terry, Leonard.....23 Addison Road, Waltbamstow, Essex, England
Taylor, Georgiana F.....74 Meath Road, Ilford, Essex, England
Taylor, Agnes Hutton,
Cliff Cottage, Cranmore, Yarmouth, Isle of Wight, England

The following-named five believers were baptized in the Church of Christ, Altringham, Manchester, England, April 22, 1902, by Evangelist H. E. Cantel:

Etchells, Elizabeth A.,
55 Coburg Street, Lower Broughton, Manchester, England
Frost, Thomas.....79 Grosvenor Street, Manchester, England
Grant, Hubert..121 Shrewsbury Street, Brook's Bar, Manchester, England
Greaves, Dinah Elizabeth,
184 Oldham Road, Ashton-under-Lyne, England
Harper, Charles Edward,
Cambridge Terrace, Fitzroy Street, Ashton-under-Lyne, England

The following-named thirty-four believers were baptized in the Public Baths, Morley, Yorkshire, England, April 26, 1902, by Evangelist H. E. Cantel:

Abson, Ada.....Lake Block, Stanley, Yorks, England
Brook, James.....7 Bridge street, Morley, Yorks, England
Carter, Mary Ann.....57 Tramway street, Leeds, Yorks, England
Carter, Elsie.....57 Tramway street, Leeds, Yorks, England
Denton, Elizabeth.....10 Bradley street, Morley, Yorks, England
Farmery, Mrs. Mary J. Robinhood...North Wakefield, Yorkshire, England
Gill, Sydney.....39 Prospect street, Farsley, Leeds, Yorks, England
Halliday, Grace H.....West Road, Pudsey, Yorks, England
Hardcastle, Fred.....1 Roundfield Place, Thornton, Yorks, England
Hodge, Joseph.....Albert Road, Morley, Yorks, England
Hodge, Martha J.....45 Clarence street, Morley, Yorks, England
Howard, Catherine,
15 Proctor Terrace, Meanwood Road, Leeds, Yorks, England
Johnson, Emma....4 Cardigan Terrace Fall, East Ardsley, Yorks, England
Jones, Elsie..... 4 Wellands Terrace, Bradford, Yorkshire, England
Kay, Anna....4 Upper Accommodation Road, Leeds, Yorkshire, England
Knee, William.....Ouzelwell Green, Wakefield, Yorks, England
Knee, James.....Ouzelwell Green, Wakefield, Yorks, England
Leach, Elizabeth A.....28 Havelock street, Thornton, Yorks, England
Lunn, Horace.....Ouzelwell Green, Wakefield, Yorks, England
Mapleston, Chas E.,
33 Thirteenth avenue, New Wortley, Leeds, Yorks, England
Naylor, Mr. Rowland.....20 Bradley street, Morley, Yorks, England
Nichols, Emily.....Back Grand View, East Ardsley, Yorks, England
Nunns, Anna L.....51 Beeston Road, Leeds, Yorkshire, England
Pearmain, John B.,
19 Proctor Terrace, Meanwood Road, Leeds, York, England
Pearmain, Mary A...19 Proctor Terrace, Meanwood Road, Leeds, England
Scarfe, Ellen.....Fern Cottage, East Ardsley, Yorkshire, England
Taylor, John William,
Wood Terrace, Primrose Hill, Huddersfield, York, England
Westerman, John.....36 Bridge street, Morley, Yorks, England
Westerman, Laura.....36 Bridge street, Morley, Yorks, England
Wilcock, Tom.....Ouzelwell Green, Wakefield, Yorks, England
Winterbottom, John,
40 Atlas street, Manningham, Bradford, Yorks, England
Winterbottom, Sarah,
40 Atlas street, Manningham, Bradford, Yorks, England
Whitehead, Mrs. Annie....Naylor Building, East Ardsley, Yorks, England
Wood, Andrew.....Ouzelwell Green, Wakefield, Yorks, England

The following-named three believers were baptized at Cleveland, Ohio Lord's Day, May 11, 1902, by Elder R. N. Bouck:

Fisher, Jeanette M.....134 Spink street, Wooster, Ohio
White, Mrs. Nellie E.....301 Franklin avenue, Cleveland, Ohio
Wilcox, Frank G.....38 Fernwood street, Cleveland, Ohio

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

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ZION PRINTING AND PUBLISHING HOUSE,
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A Large Number of carpenters, masons, bricklayers, plumbers, electricians, painters and decorators, etc., WANTED IMMEDIATELY for the construction of a Hospice and Administration Building for Zion City. First-class Wages for First-class Workmen, and Good Wages for all employed. Apply personally, or Address R. H. HARPER,
Superintendent of Construction.

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He sendeth His word — PATIENCE — 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 XI. NUMBER 5. CHICAGO, MAY 24, 1902. PRICE FIVE CENTS.

## A CARD OF GRATITUDE

THE GENERAL OVERSEER, OVERSEER JANE DOWIE, and DEACON A. J. GLADSTONE DOWIE desire to convey their Grateful Appreciation of the Love and Honor shown to their departed daughter and sister, ESTHER A. DOWIE, by the Many Thousands who attended the burial of her body at Zion City on Friday, May 16th, and who took part in the Memorial Gatherings at the Auditorium, Chicago, at Shiloh Tabernacle, Zion City, and at every Zion Tabernacle throughout the World where the sad tidings of their great sorrow and loss was known.

They desire also to convey their Grateful Thanks to All who have, either as Branches of the Christian Catholic Church in Zion, as Fellow-workers in Zion's Educational and Commercial Institutions, as Corporate Public Bodies, or as Private Persons, expressed Sympathy for them, or Prayed to God for their Consolation, in this Unspeakable Affliction.

It is quite impossible for them to make separate and individual acknowledgment to All these Kind Friends, and they ask them to kindly accept this Card as a feeble expression of their Gratitude to All.

They have been deeply affected and greatly comforted by the Deeds and Words of All, and by the Sympathy of thousands which sought no expression except in tears or in cries to God on their behalf.

May God bless every sympathetic heart!

God our Father has comforted us by the Holy Spirit, the Comforter, and by the Consolations of Jesus, the Son of God, who wept at Bethany.

We thank God and Go Forward "until the Day break and the Shadows flee away," the Day of Final and Eternal Restoration.

Ben MacDhui, White Lake, Michigan, May 22, 1902.

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# GENERAL LETTER FROM THE GENERAL OVERSEER.

"BEN MACDHUI,"
MONTAGUE, MICHIGAN,
May 22, 1902.

TO THE OFFICERS AND MEMBERS OF THE CHRISTIAN CATHOLIC CHURCH IN ZION THROUGHOUT THE WORLD, AND TO ALL LOVERS OF ZION EVERYWHERE,

*Beloved in Christ:*

Resting in God, we are being comforted in our great sorrow.

We are also being prepared for still better work for God, for His people, and for those who as yet know Him not.

In great perplexity our Lord's First Apostles said:

What is this that He saith, a Little While?

He had said:

A Little While, and ye behold Me not;
And again, a Little While, and ye shall see Me:
And, Because I go to the Father.

We have been so glad, in these few days of separation from our beloved daughter and of withdrawal from the pressing activities of our work, to know that Jesus had answered their unspoken question, and said unto them:



Do ye inquire among yourselves concerning this, that I said:
A Little While, and ye behold Me not,
And again a Little while, and ye shall see Me?
Verily, verily, I say unto you,
That ye shall weep and lament,
But the world shall rejoice:
Ye shall be sorrowful,
But your Sorrow shall be turned into Joy.

Continuing these beautiful words, He showed them how He had come from the Father into the world, and was about again to leave them and go to the Father, and even these sorrowing and weak disciples rejoiced and said:

"Lo, now speakest Thou plainly."

How plain it all is:

In the world ye have Tribulation:
But be of good cheer;
I have overcome the world.

How plain it all is that it is only "a Little While" that lies between:

For yet a very Little While,
And He that cometh shall come,
And shall not tarry.

How plain it all is "concerning them that fall asleep," so that we "sorrow not even as the rest, which have no hope":

For if we believe that Jesus died and rose again,
Even so them also that are fallen asleep in Jesus will God bring with Him.

How plain it all is that our loved ones shall return:

For the Lord Himself shall descend from heaven, with a shout,
With the voice of the archangel,
And with the trump of God:
And the dead in Christ shall rise first:
Then we that are alive, that are left,
Shall together with them be caught up in the clouds,
To meet the Lord in the air:
And so shall we ever be with the Lord.

Well might the great Apostle, who wrote these prophetic words by inspiration of the Holy Spirit, add:

Wherefore comfort one another with these words.

The brightest, happiest look in our daughter's face during the twelve hours that we spent with her before her departure, came there as a glorious beam of heavenly light and joy and peace and satisfaction and anticipation when we spoke to her of Coming Back Again with the Lord.

We said to her: "My darling, it will not be long, it is only a 'Little While' ere we shall come home to you in heaven, or you shall come back with Jesus and meet us as we rise to meet Him in the air! It is only 'a Little While,' and then, the Rapture over, we shall Come Back

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with Jesus our Lord and King, with All the Hosts of the Redeemed, and live and love and serve Him here on earth during the glorious Millennial Reign—that wondrous Thousand Years when He shall reign as King of Kings and Lord of Lords! And perhaps He will let us Come Back Together for a time to Zion City, and we shall behold His Glory there, and do His work there, as well as in the Holy City of Zion at Jerusalem, the City of the Great King!"

Looking at us with brilliant eyes and the heavenly love-light shining in her face, she said:

"O, I shall like that, papa!"

And so it shall be.

Satan hath no victory!

Sin, Disease, Death and Hell have no victory!

In the very hour of their hoped-for triumph they were defeated.

It will not be long before they shall be altogether destroyed.

But we "have need of Patience."

We must do the Will of God, and then receive the Promise.

Words are but little, except they be words from God, in such times as these, and yet we have received much comfort from large numbers of children of God to whom we minister, who have brought to our remembrance the Comforting Words which abound in His Glorious Revelation.

We, therefore, heartily thank all who have already suffered with us in our suffering, and comforted us in our sorrow, and in anticipation we thank the many thousands of Zion to whom these words shall come, for the sympathetic love and the prayers that we know will rise unceasingly from their hearts to God in our behalf.

Next Lord's Day morning, if God permit, we shall stand in Shiloh Tabernacle at the early morning meeting and continue our exposition of the Prayer which the Lord taught His disciples.

It is a comforting coincidence that we reach in that exposition the words, "THY WILL BE DONE, AS IN HEAVEN, SO ON EARTH."

That day is the Thirtieth Anniversary of our Ordination into the ministry of the Gospel: It is our Fifty-Fifth Birthday; and it is the day upon which we shall celebrate in the presence of all of God's people the Victory in Spirit which our daughter gained over him who killed her body, and had no more that he could do.

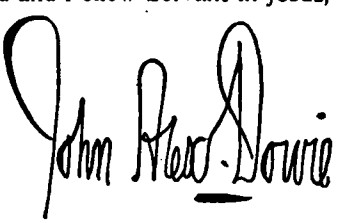
Not a shadow of doubt concerning her happiness has for a moment crossed our sky.

We know where to find our darling, for she is safe within the Good Shepherd's Fold; and, for her, all is eternally well.

Now our Lord Jesus Christ Himself,
And God our Father which loved us
And gave us Eternal Comfort
And Good Hope through Grace,
Comfort your hearts
And stablish them in every good work and word.

With tenderest love and prayers for you all, and beseeching you to keep us ever in continuous remembrance before our Father's Throne, I am,

Faithfully your Friend and Fellow-Servant in Jesus,



*General Overseer of the Christian Catholic Church in Zion.*

**For if we believe that Jesus died and rose again,**
**Even so them also that are fallen asleep in Jesus will God bring with Him.**
**For the Lord Himself shall descend from heaven, with a shout,**
**With the voice of the archangel,**
**And with the trump of God:**
**And the dead in Christ shall rise first:**
**Then we that are alive, that are left,**
**Shall together with them be caught up in the clouds,**
**To meet the Lord in the air:**
**And so shall we ever be with the Lord.**

***I. Thessalonians, iv.: 14, 16, 17.***

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MISS ESTHER A. DOWIE.

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# In Memoriam.

## Services in Sacred Memory of Miss Esther A. Dowie

REPORTED BY S. D. AND E. W., AND A. W. N.

ON Lord's Day afternoon, May 18, 1902, over 3,000 people gathered in the Chicago Auditorium to do honor to the beautiful memory of the General Overseer and Overseer Jane Dowie's only daughter, Miss Esther A. Dowie.

Only one short week before, she had met with them in this place, radiantly beautiful in the purity and vigor of her young life.

But now her place was vacant, and there was a vacant place in the heart of every member and friend of Zion present, for they had all loved this noble character.

There was the box which she had occupied, and the chair which had been her accustomed place at almost every one of the services in the great Series of thirty-nine meetings in this place, but they were empty.

In honor to her memory, the box and chair were draped with smilax and beautiful white flowers.

For the first time since the beginning of the Series of Thirty-nine Restoration Messages of Purity, Peace and Power, the General Overseer was absent, and the hearts of all went out to him in deepest love, sincerest sympathy, and most earnest prayer that God would greatly comfort, sustain and strengthen him and his dear wife and son as they rested for a few days beside the quiet waters of his little Galilee at White Lake, Michigan.

But, although the General Overseer was absent in body, all felt that he was present in spirit with them, and, through a wonderful revelation of the "hidings of God's power," his beloved Voice was with them in very truth, by means of the graphophone.

This wonderful instrument, which God has already marvelously used in the extension of His Kingdom, by sending the Voice of His Messenger to the ends of the earth, preserved the words spoken into it in the privacy of the General Overseer's apartments on the day previous, and on this occasion sent them forth into the great Auditorium, plain and distinct, to the ears of almost every one of the thousands present.

Hearts were deeply moved and eyes wet with tears as the well-beloved Voice rang out in a few brief words to his people.

Previously to the Graphophone Address by the General Overseer, Rev. John G. Speicher, Overseer of the Christian Catholic Church in Zion for Chicago; Rev. William Hamner Piper, Overseer-at-Large of the Christian Catholic Church in Zion, and Rev. H. D. Brasefield, Elder in the Christian Catholic Church in Zion, in Zion College, all of whom had been privileged with a close acquaintanceship with the departed, spoke words of sincerest love and respect in her memory.

At the close of the service there was a deeply thrilling scene when the thousands present, with no apparent exception, arose to express their desire that a Message of Sympathetic Love be sent from them to the General Overseer and his wife and son.

The entire service was a most remarkable tribute to the memory of the young life which had been so suddenly and so cruelly taken out of this world, but it was a spontaneous demonstration of the high esteem in which she had been held, and of the place which she had quietly and unassumingly made for herself in the hearts of all those who knew her.

At this same hour, in Shiloh Tabernacle, Zion City, Illinois, a congregation of several thousand people also joined in a memorial service, in which the same spirit of sympathy, love, and loyalty to the General Overseer and his family, and of highest tribute to the character of the departed, was deeply manifested.

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Chicago Auditorium, Lord's Day Afternoon, May 18, 1902.

The meeting was opened with the Solemn Act of Praise and Worship which has moved the hearts of thousands, the processional by Zion White-Robed Choir and Zion Robed Officers.

As they entered they sang the beautiful and appropriate words:

For all the saints who from their labors rest,
Who Thee by faith before the world confessed,
Thy Name, O Jesus, be forever blest. Alleluia!

Thou wast their rock, their fortress and their might:
Thou, Lord, their Captain in the well-fought fight;
Thou, in the darkness drear, their Light of Light. Alleluia!

Oh, may Thy soldiers, faithful, true and bold,
Fight as the saints who nobly fought of old,
And win, with them, the victor's crown of gold. Alleluia!

Oh, blest communion, fellowship divine!
We feebly struggle, they in glory shine;
Yet all are one in Thee, for all are Thine. Alleluia!

And when the strife is fierce, the warfare long,
Steals on the ear the distant triumph-song,
And hearts are brave again, and arms are strong. Alleluia!

The golden evening brightens in the west;
Soon, soon to faithful warriors cometh rest;
Sweet is the calm of Paradise the blest. Alleluia!

But lo! there breaks a yet more glorious day;
The saints triumphant rise in bright array;
The King of Glory passes on His way. Alleluia!

From earth's wide bounds, from ocean's farthest coast,
Through gates of pearl streams in the countless host,
Singing to Father, Son, and Holy Ghost. Alleluia!

Overseer Speicher then offered the Invocation.

Zion Choir chanted the *Jubilate*, after which Choir and Congregation joined in singing the hymn which had been sung at the bedside of the departed in her last beautiful hours:

Lead, kindly Light, amid the encircling gloom,
Lead Thou me on;
The night is dark, and I am far from home,
Lead Thou me on.
Keep Thou my feet; I do not ask to see
The distant scene; one step enough for me.

I was not ever thus, nor prayed that Thou
Shouldst lead me on;
I loved to choose and see my path; but now
Lead Thou me on.
I loved the garish day; and, spite of fears,
Pride ruled my will; remember not past years.

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So long Thy power hath blessed me, sure it still
Will lead me on
O'er moor and fen, o'er crag and torrent, till
The night is gone,
And with the morn those angel faces smile,
Which I have loved on earth, and lost awhile.

RECITATION OF CREED.

All standing, the Congregation, led by Overseers Speicher and Piper, recited the Apostles' Creed:

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

READING OF GOD'S COMMANDMENTS.

Overseer Piper then read the eleven commandments, Choir and Congregation singing the response, "Lord, have mercy upon us, and incline our hearts to keep this law."

I Thou shalt have no other gods before me.

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

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

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

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

VI. Thou shalt do no murder.

VII. Thou shalt not commit adultery.

VIII. Thou shalt not steal.

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

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

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

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

The Choir then chanted the *Te Deum*, after which Overseer Speicher read the forty-sixth Psalm, the first four verses of the twenty-first chapter of Revelation and first six verses of the twenty-second chapter, also from the twelfth verse of the fifteenth chapter of First Corinthians to the end of the seventeenth verse.

Zion Choir chanted the *Gloria Patri*.

Overseer William Hamner Piper then led the Congregation in prayer.

Overseer Speicher said: Beloved friends, before the regular announcements are made by Overseer Piper, I desire to say a few words.

I shall have the privilege of addressing you in a few words immediately after the receiving of the tithes and offerings. Then I shall ask Overseer Piper to address you, and, following him, I will ask Elder Brasefield, who, together with his dear wife, had intimately known our beloved departed sister, to tell you something about her.

Immediately after that, you will have the opportunity of hearing the voice of our beloved General Overseer, and a Message from him through the graphophone, and I invite you all to remain.

I thank you for your presence this afternoon.

**To Me This Is the Hardest Place I Have Ever Tried to Fill.**

Only because of my deep love for and sympathy with our dear General Overseer has it been possible for me to stand before you today in this capacity.

I know that you mourn with me, and sorrow with me, and with my brothers here. I know that our loss is your loss, and so you will bear with us.

I am glad to announce this afternoon that, with a single exception, the enemies, as well as the friends of Zion, have spoken kindly and sympathetically, and have written to our dear General Overseer, expressing their sympathy and sorrow with him in this time of great trial.

Many, many beautiful letters of condolence and sympathy has he received. The one exception is that of the infernal daily press.

**Shameless Lying of the Devil's Daily Press.**

They are doing the work of him who did this horrid deed; they belong to him.

Just last Lord's Day he who stood upon this platform declared that death was the work of the Devil.

Satan, knowing that he could not destroy the life of our dear General Overseer in any other way, tried to break his heart.

Thank God, he cannot do it. He cannot break his heart. He cannot get the victory that way.

The Devil took away from him that which was the dearest thing to him in all the world save his own wife, but he could not break his heart.

The daily papers in their accustomed accursed way have had to emit their foul slime and malicious jeers.

Oh, we hate the Devil and all his works!

Shame! upon the shameless papers, which, at a time like this, would dare to say anything other than that which would be in sympathy, in common human sympathy.

I think we ought to be angry with such men.

May the Lord bring them to repentance! (Amen.)

Dr. Dowie is a man. He has a heart, and he suffers with humanity.

If the papers had any sense or shame at all they would keep still at a time like this, but they do not have any sense or any shame.

Even those who, months ago, were our bitter enemies, and those who stood high in office in this city, who thought it was their duty, because others asked them to do it, to attempt to incarcerate our General Overseer, sent him letters of condolence, and did everything in their power to make it easy for him.

**Why a Physician Was Sent For.**

A great deal has been made of the fact that in the last hours the General Overseer directed me to send for a physician.

Why did he do it?

Let me tell you why this afternoon.

I stand in a peculiar position in Zion as a physician.

Zion has never claimed that we did not have the right to apply every good thing, and when there are any legal rights we claim them.

As a physician, I claim all the legal rights of a physician, for Zion.

In the care of the sick, no matter what that sickness may be, we claim the right to apply everything that God gives us the right to apply.

We never use remedies for the healing of diseases.

In the case of this sweet, young life, there were no remedies applied. She did not ask for any; she did not expect any.

We did give her, however, the best nursing and care we could.

Hygienic care, proper food and clothing are always permissible.

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When, at two o'clock on Wednesday last, we saw that, humanly speaking, there was absolutely no hope at all, and I told the General Overseer, he asked that a physician should come that we might know the truth from a human standpoint, to know just how serious her condition was.

Did it affect his faith? No.

Did it affect my faith? No.

Would it affect your faith?

Audience—"No."

Overseer Speicher—And in the case of her departure, would it be a crime to have a physician there who could sign a death certificate, and prevent her body, if possible, from passing into the hands of unclean men, who might in their iniquity try to cut up her dead body?

We have a right to do everything of this kind to save our loved ones. In this case, however, there was no danger.

**Kindness of the Coroner and Deputy Coroner.**

As I said before, the authorities were very kind, and there was no fight at all.

I thank Coroner Traeger and Deputy Coroner Senff publicly for their sympathy and consideration.

By the way, Dr. Campbell has a sister who is a member of the Christian Catholic Church in Zion, an estimable woman.

We know that Zion understands it, and that Zion knows that there was no remedy applied.

Who knows of a remedy that will cure a fatal burning? Do you know of any, doctors? You do not know of any.

As far as Zion is concerned, there is no criticism or question about the action of the General Overseer in that matter.

It is understood.

He did not call the physician in to do anything for healing. Never.

We asked Dr. Campbell that he should not suggest anything, and he said that he had nothing to suggest anyway.

There was nothing to be done.

The announcements were made by Overseer Piper, who closed by telling a very touching incident of Miss Dowie's fatal injury, saying that after she had been so frightfully burned, she said to her father, "Now I know something of what the victims at St. Pierre suffered." He then announced that the proceeds of the offering and Miss Dowie's small bank account would be devoted to relieving the necessities of the survivors on the island of Martinique. The tithes and offering were then received, Zion White-Robed Choir singing very softly the words:

Still, still with Thee, when purple morning breaketh,
When the bird waketh, and the shadows flee;
Fairer than morning, lovelier than the daylight,
Dawns the sweet consciousness, I am with Thee!

Alone with Thee, amid the mystic shadows,
The solemn hush of nature newly born;
Alone with Thee, in breathless adoration,
In the calm dew and freshness of the morn.

When sinks the soul, subdued by toil, to slumber,
Its closing eye looks up to Thee in prayer;
Sweet the repose beneath Thy wings o'ersnading,
But sweeter still, to awake and find Thee there.

So shall it be at last, in that bright morning,
When the soul waketh, and life's shadows flee;
Oh, in that hour, fairer than daylight dawning,
Shall rise the glorious thought, I am with Thee!

## MEMORIAL ADDRESS BY OVERSEER JOHN G. SPEICHER.

Overseer Speicher then said:

INVOCATION.

Let the words of our mouths and the meditations of our hearts be acceptable in Thy sight, and may the exercises of this hour, O God, bring us all closer to Thee in sweeter obedience for the sake of Jesus. (Amen.)

TEXT.

And I heard a Voice from heaven, saying, Write, Blessed are the dead which die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labors; for their works follow with them.

Esther A. Dowie first saw the light of this life in the beautiful Island Continent of Australia, at Alma Plains, near the beautiful little city of Adelaide, on the seventh day of April, in the year of our Lord, 1881; and her spirit took its departure from the body at 1201 Michigan avenue, Chicago, on the 14th day of May, in the year of our Lord, 1902.

When eight years ago I first saw our dear departed sister she was but thirteen years of age.

I remember her so well as a young girl, just budding into beautiful young womanhood, her lovely curls clustered about her sweet face, and there always seemed to be a smile there.

During all these eight years we have been intimately acquainted and associated with her.

Many and many a time she has run up to our apartments to see my dear wife and the babies.

She was so good to the babies.

She seemed to love the children especially, and many were the little gifts, and many, many were the tokens of her love for the little ones: for

**She Took Pleasure in Making People Happy.**

I thank God today for the noble and precious example of her love.

I do not know whether those who drew the figure of the beautiful Lady of Zion in LEAVES OF HEALING had her in mind or not, but to me I know of no one who so fully fulfils the portrayal there as our dear sister, Esther Dowie, when she was living with us.

In all the years that I have known her I never heard her speak one impure or silly word.

No man or woman living can say that there was any thought or indication of impurity, or uncleanness, or foolishness of any kind.

She was as pure as the driven snow.

**A Noble Example to Young Men and Young Women.**

She sought no companionship but that of her mother, her father and brother. She never had any company but theirs.

She never allowed the attentions of any young man.

She wanted to complete her school work first. Oh, what a beautiful example to Zion!

O young men and young women, think of her as your example next to Christ in this.

In the world, it is a rare thing to find a young woman or a young man absolutely unsullied, and it is comparatively rare, even in Zion.

My wife and I talked often together about her, and cited our own dear daughter to her, saying, "See how nicely Esther carries herself."

We are not so sorry for her. If the veil were but removed, I am sure we could see her with Jesus.

I am sure that we could see her there with the loved ones gone before.

I am sure that we could see that she is in greater bliss than ever she dreamed of when she was on earth, and who would wish her back?

But we regret that her young life should have been taken away, and that it could not be used in the building up of Zion.

We regret it, and we know that it was not God's will.

There are deep mysteries yet which we have not fathomed, but we know it was not God's will. We do know that it was the work of the Devil. Some day we will understand all about it.

While her dear father and mother chide themselves and her for the one sin of disobedience, how many of you here today have not been guilty of greater sins?

Some people think that all punishment comes here in this world, that retribution is only here.

It is not true.

Some of you will get your just deserts in the world to come.

We mourn for her stricken father today, more than for her.

**We Mourn for the Dear Father Who Had Put so Much Store in His Beloved Daughter.**

He often and often called her "My little queen, my little Queen Esther."

She was a queen among women.

The benediction of her life will be felt through all the coming years in Zion.

We mourn, not with any bitterness in our hearts as far as she is concerned.

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She is safe at home, safe at home where we all hope to be soon.

We cannot tell how long it may be. It may not be very long. It will not be long for many of you. It will not be very long for all of us.

I know not what awaits me.
God kindly veils mine eyes.

But I know that my trust is in Him who has taken her spirit.

I know Him whom I have believed, and I am persuaded that He is able to guard that which I have committed unto Him against that day.

Dear friends, it is for you; the lesson is for you and for me today.

I cannot say what I would like to say about our dear one. I almost dread to go over the story of the day's suffering.

I would like not to have said anything about it, but I feel it might be your desire that I should, and it is only right I should say that in those fifteen dreadful hours there never was one moment of fear with her.

Never did she show herself to be a coward concerning anything. She was no coward.

**There Was No Coward's Blood in Her.**

In the morning, when we were called to her bedside, and we saw her poor, bleeding body—almost the entire body bruised and bleeding and torn—and she there writhing in pain, she threw up her hands and said: "O Doctor, it is all my own fault; it is all my own fault. I disobeyed my father. Oh, I am so sorry!"

Then she chided herself, and said that she ought to have obeyed her father.

She did not mean to disobey her father.

She wanted to appear pleasant at the breakfast table.

The General Overseer hates that accursed liquid so bitterly; that alcohol which he has always called Liquid Fire and Distilled Damnation.

The thought that that wicked enemy of Zion and of Dr. Dowie should be the cause of her death is almost unbearable.

Her great cry was that she had disobeyed, and that she was so sorry.

I do not think that she thought she could get well, she was so terribly burned, but we hoped against hope.

We prayed, and God delivered her from pain in a measure.

I applied the bandages to keep away the air, to protect her from the cold, from the draughts, from poison in the atmosphere, which we had a right to do, which was our duty to do.

When the General Overseer came and prayed for her the pain subsided, but there was still that terrible coldness of the body. Her face was calm and cold as death; her arms and body were as cold as death, and remained so until she passed away. There was no change.

**Her Triumphant Departure.**

At two o'clock in the afternoon, when we saw the symptoms were becoming more and more serious, and that she shortly must die unless God speedily wrought miracle after miracle, we went to the General Overseer and told him that his dear daughter was going.

He went to her bedside and told her. "My daughter," he said, "unless God works a miracle speedily, you will be taken from among us."

She wanted to know how long, and her father told her it would not be very long, and told her all about it.

Then she said, "Father, I am not afraid." And she was not afraid.

A few minutes after, when I came in to dress her wounds again, she said to me, "Father has told me the worst, that I cannot live unless God works a miracle. Tell me all about it. I am not afraid."

I had to tell her that it would only be a little while, a few hours at the most.

She never feared. She said, "I am ready to go." And I know she was.

Oh, she died a heroine's death!

If ever any one was brave she was brave in the hour of death.

**The Most Beautiful and Touching Thing I Ever Saw**

was when, together with her dear father, she repeated several times the beautiful Shepherd Psalm, the twenty-third.

She could say it strongly and clearly and plainly, and she meant every word: "Though I walk through the Valley of the Shadow of Death, I will fear no evil, for Thou art with me."

Just as the end was coming, the General Overseer and his dear daughter and myself, and I think there were some others, repeated together the beautiful twenty-third Psalm.

The Lord is my Shepherd; I shall not want.
He maketh me to lie down in green pastures;
He leadeth me beside the still waters.
He restoreth my soul:
He guideth me in the paths of righteousness for His Name's sake.
Yea, though I walk through the Valley of the Shadow of Death,
I will fear no evil; for Thou—

and then her voice died away, and we never heard it any more.

She fell asleep, and breathed quietly six or seven minutes longer.

Just before she breathed her last, she opened her eyes and fixed her gaze steadfastly towards heaven.

Quiet, peaceful death—no, not death at all, there was no death in it.

Her spirit left her body, but her spirit lived and is living, and lives on forever.

Satan cannot destroy her life.

He can drive her spirit out of her body, but he cannot take her life.

I rejoice that her story is so good, and that the victory is gained over death; that Zion is gaining more and more completely over death, and that there is no fear of death in Zion.

May the Lord bless you.

I shall ask Overseer Piper now to speak. He knew her well for many years, he and his dear wife; let him tell what he knows about her.

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**ADDRESS BY OVERSEER-AT-LARGE WILLIAM HAMNER PIPER.**

Surely in the midst of life we are in death.

It was the second Lord's Day in July, in that year of bitter persecution, 1895, at what was known as Zion Tabernacle Number 2, that I first saw the sweet young face of the little girl who has since grown into young womanhood, and in whose sacred memory we meet today.

For about seven years, therefore, I have known Miss Esther A. Dowie more or less intimately.

**A Beautiful Practice of Miss Dowie's Childhood.**

I was told only a few days ago, by my wife, who in December, 1894, in Divine Healing Home Number 1, on Edgerton avenue, was healed by the power of God in answer to the General Overseer's prayers, that, during those early days in the history of Zion in Chicago, it was the common practice of little Esther Dowie to visit the rooms of those who were sick and kindly read the Word of God to them.

She was trained from her mother's knee to love God and appreciate His Word.

During the past two years, now nearly three, I have become very much more closely associated with her than before.

My brother, Overseer Speicher, has just told you that she was a frequent visitor to their apartments in Zion building.

It gives me real joy this afternoon to be able to say that she frequently visited Mrs. Piper and myself in our private apartments in Zion building, also.

We shall always hold in fondest memory the fact that the last visit she ever made on earth was with us.

The night before she fell asleep in Jesus, she spent more than two hours with my wife and myself, in our private apartments, talking over the future, conferring with me and telling me something of the plans of the next four years, which at that time lay before her, and which she expected to spend at Vassar college.

Little did we think, in that bright hour, that before another twenty-four had rolled away we should see that noble young woman breathe her last breath.

But so it is, that in the midst of life we are in death.

**Significant Admiration of the Character of Gustavus Vasa.**

A short time before coming to this meeting, I was talking with an officer of the Church who told me a little incident in connection with the life of our departed sister.

Only a few months ago this officer was talking with her concerning the future, when she expressed a hope that some day, after a more thorough training, she would be able to teach history in connection with the educational work in Zion City.

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She was then asked to name one of her favorite characters in history.

She said that one of her favorite characters in history was that man whose memory is dear to every Swede beneath the sun, Gustavus Vasa, who endured hardship after hardship, and persecution after persecution, and finally by his force of character, and by his determination of purpose, succeeded in freeing Sweden from the awful tyranny of Christian II of Denmark.

"And why do you admire him?" was asked. "Because he was not only great but *good*, and because he suffered so much for his people," was the significant reply.

Aye! Let me say to you that that gives to us some insight into her character.

The truth is, that Gustavus Vasa resembled in some points her own honored father.

It has been remarked that there was no coward's blood in her body, and I simply go a step further when I add that

**She Inherited No Coward's Blood.**

The blood of the warrior coursed through her veins—not the warrior with sword of steel, but a truer, a nobler, a better warrior, a warrior with the Sword of the Spirit, which is the Word of God.

The blood of that kind of warrior coursed through her veins by inheritance and by training.

We all thank God, this afternoon, for that mighty warrior for God and for humanity, her father, our General Overseer. (Amen.)

There is an unutterably sad side to all of this, as I remember that on last Lord's Day afternoon the General Overseer stood on this platform and, with prophetic vision, it seems to me now, delivered that memorable address, the keynote of which was the words of the enemies of Jesus Christ as He hung upon the cross:

"He saved others, Himself He cannot save."

In this Auditorium this afternoon, in the Islands of the Sea, in Australasia, in many parts of the old world, and throughout all America, there are multitudes of men, women and children who can rise up and say: "He saved me under God."

But he could not save his own!

**The Loneliness of Elijah in His Great Fight.**

Elijah has had to stand alone in a great measure and fight the battles of God in all of his three appearings upon this earth, and only God knows what the future holds.

During the twenty-five years of the General Overseer's ministry, and especially during the last ten or fifteen years, he and his wife have been so completely given up to the service of God, and to the service of humanity, traveling from place to place, holding mission after mission, working from early morning until late at night, that there has been very little time for home life.

I know that it is one of the cherished hopes of the General Overseer that, by and by, when the work of the Church in its various departments shall be more thoroughly organized; when God shall have given to him men, qualified to take from his shoulders more of the burdens of the work, he shall then be able to spend more time with his family.

We trust this will yet be true; but Esther will not be there!

**The Vacant Chair.**

The chair in yonder box this afternoon is vacant. It speaks volumes to us of the past, the present, and the future.

There must of necessity be a vacant spot in their hearts, but Thou, O God of Consolation, wilt fill the vacancy by Thy Spirit!

Reference has already been made to the remarkable character of her in whose memory we meet this afternoon, and I now add my word of tribute and respect to that which was the predominant trait in her life—HER PURITY OF CHARACTER.

Only a few minutes before coming on this platform the thought came to me, inspired of God, I believe, that it would prove a great blessing to have a large photograph of her placed in Zion College building with the inscription:

A HOLY EXAMPLE OF WOMANLY, CHRISTIAN PURITY.

This would certainly prove an inspiration to the generations of young women—aye, and young men, too!—who shall have the good fortune of passing through the educational institutions of Zion City.

Let me tell you that when we pay a tribute of respect to the beauty of character of a daughter, we are thereby, either consciously or unconsciously, paying that tribute of respect to the mother and to the father. (Amen.)

So it is in this case.

**The Highest Known Standard of Purity Is in Zion.**

I do not hesitate to say that the standard of personal purity is higher in Zion today than it has ever been in any other organization in the history of the world.

I believe that John Alexander Dowie has a clearer conception of personal purity than any other man that has ever stood on this planet save the Christ of God, Himself.

Therefore, when we speak of her purity, let us remember that it was instilled into her spirit by the holy example of a godly mother, and by the devotion and prayers of a godly father.

In the midst of all this sadness, therefore, there must be a sense of joy for the father and mother to know that they built so well that their daughter shall live as an example of womanly purity forever and forever.

Across the waters of Lake Michigan, out along the shores of the little Galilee, White Lake, to the quiet Ben MacDhui, may some angelic messenger take the words of inspiration and joy to the General Overseer and his wife that they have not labored in vain in building the character of their daughter, although she has been cut off in the very springtime of life. She lives on to inspire other young women to holiness and to virtue.

It was said by Christ, of the woman who, in that act of humility and love, anointed His feet, that wherever the Gospel should be preached that story should be told as a memorial unto her.

While I do not claim to have the spirit of a prophet, I say it in all sacredness that wherever the story of Zion is told, whether in the remaining years of this Dispensation, or in the ages of ages yet unborn—that wherever the story of Zion is told, the story of Esther Dowie's Christian, womanly purity and character will have to be told also. (Amen.)

**A Tribute to the Character of Her Brother.**

But while I speak of the departed, I would not forget the living.

I refer to her brother, Deacon A. J. Gladstone Dowie. He has passed through the University of Chicago and is now a student of law in Harvard.

No one in Zion or out of Zion has ever been able to charge him with one unclean act or impure word.

He has been guilty of no silly nonsense; no trifling with the other sex.

He has walked as clean and as straight as his sister.

He is a noble example for every young man in the Christian Catholic Church in Zion, today.

I appeal to you, who are mothers and fathers in the Christian Catholic Church in Zion, to guard, with an eye of Divine wisdom and love, the young lives that God brings into your homes; for it is upon us who are fathers and mothers that devolves the responsibility of training our children for God.

I appeal to those who are parents in the Christian Catholic Church in Zion, to emulate the example of our General Overseer and his wife, not only in striving to pray the prayer of faith and in living consistent Christian lives, but I appeal to you to wait upon God that you may be given sufficient wisdom to follow their example in training your children.

**My Heart Goes out to the Bereaved Mother.**

The one great reason why we can speak in such strong language concerning the character of the daughter and yet speak truthfully—hear me, mothers in Zion—is because of the fact that her mother was her constant confidant; her constant companion.

Mothers! Mothers! You need not undertake to force your daughters into society.

In the Name of all that is Pure and Holy, I say you do not need to rush them into early matrimony. Some worthy young man, somewhere, will find a worthy woman and make her his wife.

Train the daughters so that they will be good wives and

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good mothers, and you do not need to bother whether they will be married or not.

I rejoice in the life she lived, and in the heroic way in which she faced the last enemy and triumphed over him.

I was present when she fell asleep in Jesus.

I never expect to witness another scene so pathetic, should I live to a patriarchal age.

Her father had repeated with her: "The Lord is my Shepherd"; he had sung "Lead, Kindly Light," and now the end was near.

Her father was on his knees at her bedside.

Her mother was on bended knee beside the father.

He had one arm around the mother and one hand on the daughter's head.

As the father sang slowly and softly—

Good night, beloved, sleep and take thy rest,
We love thee well, but Jesus loves thee best.
Lay down thy head upon thy Saviour's breast;
Good night! Good night! Good night!—

her spirit left her body and winged its way back to God who gave it.

And now I close with an exhortation to all the young women in Zion, couched in the beautiful words of the poet:

Be a woman! on to duty!
Raise the world from all that's low;
Place high in the social heaven
Virtue's fair and radiant bow;
Lend thy influence to each effort
That shall raise our nature human;
Be not fashion's gilded lady—
Be a brave, whole-souled, true woman!

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## ADDRESS OF ELDER H. D. BRASEFIELD.

Friends and members of the Church, only those who have just spoken know the feelings with which I stand before you this afternoon.

There still linger in the hearts of those of you who were at Zion City on Friday last, the words of our leader, the father of her in whose memorial service we are gathered.

I am sure that every one of you who heard those words will never forget them, and that they will live with you, not only as long as you are here upon this earth, but throughout all eternity.

In connection with those words, which are printed in yesterday's issue of LEAVES OF HEALING, you have the full story of the sad accident and of its triumphal ending.

Furthermore, there still ring in your ears the words of love and of eloquence that have been spoken here this afternoon.

Perhaps you say, what I have said in my heart several times within the last few minutes, what more is there to be said?

Esther A. Dowie is, as the world says, dead.

The Silver Cord is loosed—Yes.

The Golden Bowl is broken—Yes.

The pitcher is broken at the fountain—Yes.

The wheel is broken at the cistern—Yes.

Mourners have gone, during the last three days, through the streets of Chicago, and through the streets of Zion City—Yes.

One voice has been heard—the wail of mourning from the ends of the earth.

Yes, you may say dead, but I say no, not dead.

### Though Dead, as the World Says, She Yet Speaks.

Christ said: "I am the Resurrection and the Life. He that believeth on me, though he die, yet shall he live."

In the light of this glorious truth of Immortality, which Christ came to reveal, and which has been the hope and the inspiration of every generation and of the men and the women who have proved themselves in the stress of life to be heroes and heroines, I am moved to say to you, dry up your tears, ye weeping ones; let your sadness turn into gladness; let your sorrow turn into joy, for she, whom the world has said is dead, lives, and lives for all eternity.

Her life has not been broken.

For that which she now lives is but a continuation of that which she lived among us.

She has only passed out into the beyond—into the future—into a life more holy and complete.

It is not three years since it was our privilege to make the acquaintance of Miss Dowie.

We came to Chicago in October of 1899, when the General Overseer was in the midst of the Holy War.

On the second or third day after our arrival, it was our privilege to dine with him and his family in the building at the corner of Twelfth street and Michigan avenue.

### Intimacy of Acquaintance.

That was our first meeting, and since then we have been with her from time to time, and I speak today not only the sentiment of my own spirit, but also that which is in the heart of Mrs. Brasefield. It was her privilege to know the departed intimately, having been her companion recently in a journey to the Southland.

I speak today as a young man, not very much younger than Overseer Piper, and yet just young enough to be younger, so what I shall say to you about this young woman will be from this standpoint.

Twenty-one years ago, in the far-off Island Continent, lighted by the tropical sun by day and the Southern Cross by night, Esther A. Dowie first saw the light of day.

Concerning the life and character of the home into which she came, we know, perhaps, but little, but this we do know, that she came into a Christian home, and that the Faith of God, lifted up, as it were, that roof until it faded away into the heavens, and there, from the very first moment that she breathed the breath of life, she came in touch with things eternal, immortal, and Divine. Those things live in her today.

### Her Triumph Through the Faith of God.

May God help us as the memory of these days goes with us throughout the years, to see to it that the roof of our life—our heart life—is not bound down with things earthly, but lifted up by the Faith of God, that the Light, as it comes from His Throne, may stream into our hearts and into our lives, inspiring an ever-deepening courage, that we may do as she did.

I have it from the lips of her father himself, that on the day of the Consecration of Shiloh Tabernacle, when that marvelous sermon was preached, and that prophetic utterance given, that Shiloh was to be the source from whence the Streams of Eternal Life were to flow to the uttermost parts of the earth—on that day, as she stood with that vast assembly, there came into her spirit a sense of her need, and she gave herself to God and to His service for a Life of Love and of Consecration as she had never done before.

She said to her mother soon after: "I want a deepening in my own spirit that I may serve God better."

When that was told me, it went to the depths of my heart, and I said:

### Can Any One Say That This Life Has Been Lived in Vain?

I answer, No.

When I look at that place where I saw her on Sabbath last, and see those flowers of pure white and those twinings of green and with the dove perched upon the flowers, there comes to me the inspiring thought that we, too, are to make our lives bright and fresh and vigorous and pure by the indwelling and deepening of the Life of God through the ministry of the Holy Spirit.

When we come to view this life today, we are met at the very outset with a difficulty.

Though they did not put it in words, I am sure that my brethren here in the ministry felt the same thing as they were speaking.

### How Are We to Judge of That Life?

Who are we that we should portray the delicate touches of character that are open only to the eye of God?

Who am I that I should know the secret moments of that life, when alone she communed with her God, and that I should try to lay them before you, that you may understand?

I cannot do it, for man looketh only at the outward appearance.

It is God alone who looks at the heart. It is God alone who knows that life; but there are some things that we do know. As I turned these over in my mind another difficulty presented itself.

### She Had Not Yet Lived Her Full Life.

So far, her life was only a preparation.

But this is life, for we never live these years over again. In the measure that we live as God would have us live, we fit ourselves for manhood and for womanhood.

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I said to myself, "it would be foolish for us as men and women whose years are lengthening in number and whose lives are bearing fruitage, it would be foolish for us to expect to find in this young life the ripe fruit of maturity; we can only see here the buds of promise that foretell the larger and the nobler and the holier life that was to come in the years yet unknown.

So I want to bring to you this afternoon, in the few words that yet remain for me to say, Esther A. Dowie as the young woman whose life was full of Buds of Promise.

I desire to turn your attention to a few of them, as they have come to us in our association with her.

**She Was a Lover of Nature.**

She loved her horse; she loved her dog; she loved the beautiful flowers. This was one of the delightful characteristics of her life.

I say to you that this must characterize the life of every true young man and young woman.

I do not wonder that she loved nature, for she was born and raised in the atmosphere of a home life where this glorious truth was ever recognized: "The earth is the Lord's and the fulness thereof."

She was a lover of the beautiful in art, the beautiful in music, the beautiful in life of every phase; and the one whose heart goes out in response to the beautiful and the good has the life—the immortal life—of God throbbing in that heart.

**She Loved History.**

As has been already referred to this afternoon, she loved the noblest characters of history, and looked forward to the time when it should be her duty in the Christian Catholic Church in Zion, in the educational work of the Church, to teach it to the young men and young women.

What is the bud of promise here?

It promised for the future, a broad love for mankind, for none can touch the characters and people of history without having the horizon of his life broadened until it embraces the whole earth.

The thought which Edwy Logan Reeves expressed in his words of sympathy to the General Overseer—"The man whose country is the world, with a heart as broad as the universe"—was the bud of promise that was hers.

I commend to each and every one of you young people, and may it grow into your hearts, that you may not be narrow, but that your heart may go out in a universal love, and that you may recognize that all humanity, that all the families of the earth, are children of Almighty God, and belong to His family.

**She Was a Lover of Good Literature.**

No cheap novels, nor any cheap trash that today is published in millions and millions of copies that can be purchased for a dime, had any attraction for her, but she was a lover of choice literature.

One of her favorites was Tennyson.

I have no doubt that as she read him time and time again, and as she lingered over the words of "In Memoriam," she learned to love the thought of the words you have heard from this platform so often:

> Strong Son of God, immortal Love,
> Whom we that have not seen Thy face,
> By faith, and faith alone, embrace,
> Believing—

Ah, yes, she believed.

She believed in the strong Son of God.

I have no doubt but that the truth that came to her from the Word of God as she studied it, and as she heard it taught from this platform and elsewhere so often, was revivified and strengthened by those words of immortality that came from the pen of Tennyson when his heart was bowed in grief at the departure of his young friend.

Then there is another bud that I pluck from her life, and I would transplant it into these young men and young women today. It is

**Honor Thy Father and Thy Mother.**

One of the characteristics of her life was the deep love that she bore for her parents and her brother.

I would take that bud, and I would put it into your lives, I would ask you this afternoon as you leave this room, and as you turn your eyes for a lingering glance at yon place where you have seen her sit so often, that you will remember that she honored father and mother with a heart of willing obedience, and it is just that one exception of which the General Overseer has spoken so strongly, and to which reference has been made this afternoon that proves the rule, and makes this moment one of agony, as we think of that one act, that one departure from the rule that characterized her life, which gave the Devil a moment of advantage in which to afflict her body so severely and so terribly.

She has honored father and mother here upon earth.

Remembering her love for nature, her love for humanity, her love for parents, it is not hard to understand that there was in her heart and in her life a deep and abiding love for God, her Father in Heaven.

This is a bud that I would take from her young life, and plant most deeply in your hearts; for while I mention it last, I would have you know that it is by far the most beautiful.

I want it to take root and grow.

I want you to learn from her love and devotion.

I want you to follow in her footsteps.

I want you to know in your heart, as she knew in hers, that love for God which will ever make you desire to know and do His will.

**She Loved God.**

You ask me, How do you know? How do I know?

Several times this afternoon you have heard the words that have been spoken in regard to her purity of character, in regard to her unsullied life.

You heard the General Overseer say on Friday last: "There lies a maiden's body."

Hers was the purity, not of ignorance, but of true innocence which comes of choosing the pure instead of the evil.

Her life was pure and unsullied, and Jesus, the Christ, said: Blessed are the pure in heart; for they shall see God.

To see God is to know Him.

She knew God.

One of our own number, who was her tutor during the months of the winter, said, in his letter of condolence to the General Overseer, that he was a better and purer man because he had spent those hours with her.

**The Influence of Her Life is in the Lives of Those Who Came in Contact with Her.**

Dead, you say?

I say No; a thousand times, No!

She lives! She lives! She lives today, and may the blessing of God rest upon us while here, that her life may be a benediction and an inspiration to each and every one who has come in contact with her, to each and every one who has listened to the words of her noble father, to the words that have been spoken here this afternoon.

If that be true, then, when the time comes for us to go into the presence of God our Father, when in the last moment, if through a momentary turning aside from the path of right the Devil shall inflict upon us suffering and pain as intense as that which came to her, we, too, shall be brave; we, too, shall be courageous.

When words of comfort come—"Peace, My peace I give unto you, let not your heart be troubled, neither let it be afraid"—we, too, shall say, as she said, "I am not afraid."

She was not afraid of the greatest enemy of humanity. She was not afraid of death.

She could look him squarely in the face and exclaim, "O Death, where is thy sting! O Grave, where is thy victory!"—for she had the victory through the Lord Jesus Christ.

May these buds of promise which were in her young life be transplanted into ours, and go with us through the years, growing and unfolding with our lives into as beautiful a life as hers would have unfolded—nay, as hers will unfold, into one of holiness, into the likeness of the Christ's life.

I know that if this benediction rests upon each one here this afternoon, that we will be able to fill, in a measure, the vacant place in the father's heart; we will be able to hold up his hands, and as the work goes on, in spite of the evil one; inspired by this young life we shall stand behind him, a mighty power, and, under God, a winning host.

**A Unanimous Tribute of Love and Sympathy.**

Overseer Speicher—I am sure there are thousands here this afternoon in whose hearts are the sentiments of love, sympathy and esteem which have been uttered.

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Many of you have learned to love her who has gone on before, and I believe you would be glad for an opportunity to express to our dear General Overseer and his dear bereaved wife, and the son, her brother, your sincere love and sympathy.

You who desire this afternoon that we shall send for you to them your heartfelt sympathy, your love, and your assurance that your prayers are going up for them in this time of their sorrow, I would be glad to have you stand now and let it be so manifested.

(All arose, with the exception of a few on the front seat, who evidently were newspaper reporters.)

While the graphophones were being prepared for the address of the General Overseer, a quartet, composed of Deacon H. Worthington Judd, Deaconess Carrie Louise Bradley, Miss Rose Ribout and Mr. John Thomas, sang the first part of the Shepherd Psalm to the beautiful music of Koschat's "Forsaken."

Then, strong and clear, and unmistakably recognizable, came the words of the General Overseer, reproduced by the graphophone:

*Beloved:*—I speak to you with a bowed head and crushed heart, but with a spirit which God has enabled to rise above the grave and the sacred dust of my beloved daughter.

I know not in this hour of trial and triumph how to speak; for words cannot express the pain we felt in the twelve hours of constant ministry to our stricken one, nor the gratitude to God which rose up triumphantly in our hearts as we witnessed the fearless courage with which our darling faced death and triumphed over it.

"When I pass through the waters," she sweetly said, "they shall not overflow; for Thou art with me, and I am not afraid."

Thanks be unto God who giveth us the victory through our Lord Jesus Christ.

I speak these words before I leave the city for a few days to spend the Sabbath with my beloved wife and son at the little home across the lake, where our darling daughter loved so well to be, and where alone we have hitherto found the quietude of home life for a few short days. Oh, it was terrible to think that a life so pure and sweet and majestically beautiful, loving God so purely and His work so devotedly, and looking forward to His service in the redemption of humanity with such intense joy, should so suddenly be taken away through one act of disobedience, and one alone—for, as I search my memory, I cannot find another thing in which she disobeyed.

But her beautiful body was destroyed by the enemy, God mercifully not permitting that enemy to mar her sweet face, leaving us that joy in the long, sweet parting hours which we treasure so deeply, so lovingly in our hearts.

The one cry of her heart, when she knew that she would cross the River and pass away from our sight for a little while, was that those who were left behind should not only love God fully, but obey Him and the Voice of His servant.

I cannot better express her message to you all than in the words which she so sweetly spoke shortly before her departure as a message to her only brother: "Give Gladstone my love. Tell him to love God fully and to serve him always. Tell him to obey him whom God has given to rule over him."

And then she kissed me and said once more, "Father, I am so sorry I disobeyed you. But God has forgiven me, and you have forgiven me, and I know it in my heart, and I am not afraid. Father, sing to me 'Lead, kindly Light; Lead thou me on.'"

And I sang, and then asked God to give her the sweet sleep which came as we sang.

And now, beloved friends, with my dear wife and son I take up my onward journey in life, asking God to prepare me for the fulfilment of my ministry and prophetic mission in this world until the night is gone, and

With the morn those angel faces smile,
Which I have loved on earth, and lost awhile.

May God bless you all who will hear these words in the Auditorium, where she so reverently and faithfully joined with us in praise and prayer.

Her place is vacant there today, but I know she shines radiant in the glory of her God, in the glory of the Holy City, and I know that His love has cleansed her spirit from every stain, and that she is "forever with the Lord."

I ask you to help me and my beloved ones not to sorrow as those who have no hope, but as those who have the sure and certain hope, which God our Father has given to those who rest in His Salvation, which came to us through the self-sacrifice, the sorrows, the sufferings and the death agonies of His Well-beloved Son.

Oh, that we might all look upward and onward, doing our work still better, building a glorious Zion on earth for the children of God, and looking for a yet more glorious Zion in heaven, and doing all we can for the weary and sinful, the lost and heart-broken multitudes in this city and in all the lands, bringing them to Him who is the "Fountain opened for sin and all uncleanness"; Whose blood can make the sinful heart whiter than snow.

And now, beloved,

Abstain from every form of evil, and may the very God of Peace Himself sanctify you wholly; and I pray God your whole spirit and soul and body be preserved entire, without blame, unto the coming of our Lord Jesus the Christ. Faithful is He that calleth you, who also will do it; the grace of our Lord Jesus, the Christ, the Son of God, the Love of God our Eternal Father, and the fellowship and communion and comfort of the Holy Spirit, be with you all and keep you ever. Amen.

The choir and officers then marched out, singing the triumphant words of Dean Alford's grand hymn:

Ten thousand times ten thousand
In sparkling raiment bright,
The armies of the ransom'd saints
Throng up the steeps of light:
'Tis finished! all is finished,
Their fight with death and sin:
Fling open wide the golden gates,
And let the victors in.

What rush of alleluias
Fills all the earth and sky!
What ringing of a thousand harps
Bespeaks the triumphs nigh!
Oh, day for which creation
And all its tribes were made;
Oh, joy, for all its former woes,
A thousand-fold repaid!

Oh, then what raptur'd greetings
On Canaan's happy shore;
What knitting sever'd friendships up,
Where partings are no more!
Then eyes with joy shall sparkle
That brimmed with tears of late;
Orphans no longer fatherless,
Nor widows desolate.

Bring near Thy great Salvation,
Thou Lamb for sinners slain;
Fill up the roll of Thine elect,
Then take Thy power, and reign:
Appear, Desire of Nations,
Thine exiles long for home:
Show in the heav'ns Thy promised sign:
Thou Prince and Saviour, come!

The meeting was then closed by Overseer Speicher pronouncing the

BENEDICTION.

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

### Has God Blessed You in Tithing?

Have you realized a fulfilment of God's promise to those who "bring the Whole Tithe into the Storehouse"? If so, let others know how true the promise is. Write your testimony and send it to Rev. William Hamner Piper, Overseer-at-Large of the Christian Catholic Church in Zion, 1201 Michigan Avenue, Chicago, Illinois. Let your testimonies be brief and straight to the point.

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# WORDS OF SYMPATHETIC LOVE IN SORROW'S DARK HOUR

By DEACON ARTHUR W. NEWCOMB, General Associate Editor.

BLESSED are they that mourn, for they shall be comforted.

GOD, the Father, tender and loving, whose great heart is wounded and afflicted by the afflictions of His children, has, by his Holy Spirit's Power, comforted and sustained our General Overseer and his wife and son, as they have mourned for her who was so dear to them, and who has, for the "little while between" been taken away from them.

He has given to them that sweet and blessed consolation, also, which comes from the sympathetic outpouring of the love of true and loyal hearts.

He has given them also that consolation which comes when comparative strangers, moved by one of the most noble impulses in the human breast, have offered their sincere and heartfelt condolences.

These letters of sympathy and condolence have continued to pour in from all parts of the world, and large numbers arrive with every mail.

These come from officers and members of the Christian Catholic Church in Zion, in all parts of the world; from personal friends of the family and the departed, and from many others who in various ways have been associated with, or become interested in, the General Overseer and his family.

We publish, by permission of the General Overseer, a number of these letters and telegrams herewith, but there is also a very large number for which it has been impossible for us to find space.

Among the many expressions which have come in, is the following very beautiful and touching resolution from the common council of the village of Montague, Michigan, near which place the General Overseer and his family have for several years made their country home.

**Resolutions of Condolence.**

WHEREAS: The sad intelligence has come to our community that death by accident has entered the home of our distinguished and public spirited fellow-citizen, Dr. John Alex. Dowie, and taken from this esteemed family a beloved daughter and sister, Esther A. Dowie, and

WHEREAS: The departed young lady during her comparatively short sojourn in this village has, by her cordial greetings, purity of life, nobility of character, and a manifest desire to make all happier and better, endeared herself in the hearts of all who knew her. Therefore, be it

*Resolved*, That this council by resolution express to Dr. and Mrs. Dowie, and their son Gladstone, our most sincere and heartfelt sympathy, in this their hour of severest trial, and that we further give token of our high esteem of them as citizens, and our appreciation of the loss this community and the world has sustained in the death of one who was a model of womanly grace and goodness, and whom to know was to love and respect.

*Be it further resolved*, That these resolutions be spread upon the minutes of the Montague Common Council, and that a copy of the same be presented to the family of the deceased.

WILLIAM PECK,
JAS. D. WILSON,
ADAM BORN.
Committee.

WM. F. SWEET, Clerk.
Attest: WM. E. OSMUN, President.
MONTAGUE, MICHIGAN, May 20, 1902.

From ex-Commissioner Arthur S. Booth-Clibborn, of Amsterdam, Holland, and his wife, Mrs. Catherine Booth-Clibborn, ex-Marechale of the Salvation Army in Europe, come the following loving cablegrams, accompanied by a letter from ex-Brigadier General Percy Clibborn, who is now in Zion Hospice No. 1, Chicago, Illinois:

AMSTERDAM, May 17, 1902.

CLIBBORN, DOWIE, Chicago:
Convey intense affectionate sympathy.
Group praying support devoted bereaved.
ARTHUR.

AMSTERDAM, May 17th, 1902.

JANE DOWIE:
Love.
CATHERINE.

CHICAGO, May 17, 1902.

BELOVED GENERAL OVERSEER:—I inclose a cable I have just received from Arthur.

I had wired him the sad news this morning.

The day I left Amsterdam he wrapped up a copy of his books, "Vainqueur," and "Plus que Vainqueur," the "Astronomy of Holiness," and asked me to take them to Miss Dowie; he had promised them to her at St. Cloud.

I shall hand them to you at first opportunity.

We pray unceasingly that the Lord may comfort and sustain.

Your talk at the grave-side was so noble and beautiful it seemed to draw our hearts right out of us in deep and tender love to you and your dear ones.

I am sure my precious wife will find a companion in your darling in heaven.

I am so glad to think that they have met.

With love, yours faithfully in Jesus,
PERCY CLIBBORN.

The following are some very touching letters which have reached the General Overseer and Overseer Jane Dowie and their son:

ZION CITY, ILLINOIS, May 19, 1902.

BELOVED GENERAL OVERSEER:—The enclosed note is from one of Chicago's best aldermen.

We are all filled with courage and determination this morning to fight the good fight to a finish, and, thanks be to God, Zion is more strongly united than ever. (Romans eighth chapter.)

Faithfully yours in Christ's Service,
CHAS. J. BARNARD.

EN ROUTE TO SIOUX CITY, IOWA, May 15, 1902.

DEAR MR. BARNARD:—Will you say to Dr. and Mrs. Dowie that Mrs. Fowler and myself deeply sympathize with them in their very grave affliction.

Yours sincerely, FRANK T. FOWLER,
589 West Lake street.

ZION CITY, ILLINOIS, May 19, 1902.

REV. JOHN ALEX. DOWIE.

*Beloved General Overseer:*—It is beyond our power to express to you, to your dear wife, Overseer Jane Dowie, and to your son Gladstone, our deep grief, our sympathy and love in this the greatest trial and deepest sorrow of your life, in the great and irreparable loss you have met in the departure of that sweet, precious, pure and lovely, as well as much loved daughter Esther.

Believe us, beloved Leader, that while the Devil was permitted to do his worst, God, through Christ Jesus, is, by the Power of His Holy Spirit, most wonderfully overruling it for the greatest good of Zion.

More closely than ever are the affections of your dear people drawn to you.

We well know that words are inadequate to give the comfort you must have at this time, but our prayers go up constantly that God may bestow that grace and guidance which will enable you all to be better prepared to do all that God has given you to do till your work is completed, or till Jesus come. Psalm 46.

All Zion City is deeply sympathizing with you, and daily praying for you, and we know that Victory is yours.

With kindest regards, we are most obediently yours in Jesus.
W. O. DINIUS,
S. V. DINIUS,
BURTON C. DINIUS.

The following is from a highly respected friend of the General Overseer and his family:

CLAYTON, NEW JERSEY, May 19, 1902.

MY DEAR BELOVED BROTHER JOHN ALEX. DOWIE: My heart aches for you and for Mrs. Dowie and your son.

You are on my mind and in my heart and voice in prayer to God day and night.

I will not trouble you with words, but my heart and my words go up to God for you.

A beautiful life has gone to God.

My heart is with you in love and sympathy.

1 Peter 5:10-11.
D. WILSON MOORE.

The beautiful letter which follows is from the land purchasing agent, who, at the General Overseer's direction, bought from its many owners the 6,500 acres which now form the site of Zion City:

713-10 WALL STREET, NEW YORK, May 16, 1902.

DEAR DR. AND MRS. DOWIE:—I have but just learned of the sad occurrence which has

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temporarily taken from you your beautiful daughter.

It is impossible to suggest any comfort which you do not already have, except such as may come from a written word of deepest sympathy, and in this Mrs. Wheelock joins me most sincerely.

I realize that the exceeding beauty and grace of face, form, speech and character in your daughter make the blow seem the greater; but I am sure you do not sorrow as those who have no hope.

I send you both the deepest Christian sympathy.

Sincerely, EDWIN D. WHEELOCK.

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The following letters from Elder Abbie I. Speicher and Elder Emma K. Mason, wives of Overseers Speicher and Mason, are like beautiful flowers, breathing out a sweet fragrance of solace and love:

ZION HOSPICE NO. 1, 1201 MICHIGAN AVENUE,
CHICAGO, ILLINOIS, May 20, 1902.

MRS. JOHN ALEX. DOWIE,
Montague, Michigan.

*My Dear Mrs. Dowie:*—I trust you are being comforted and blessed by the cool quiet of your "Galilee."

God is so good to give us in this time of awful sorrow the beautiful green of spring; the opening flowers and the sweet fragrance everywhere—typical of the beautiful life beyond—the life that follows winter drear, and death.

I used to wonder how Longfellow could say:

"There is no death: what seems so is transition,
This life of mortal breath is but the suburb of the fields elysian,
These portals we call death!"

But I know and feel it now. I have felt her presence so near me since her departure, and all this morning this poem, Longfellow's "Resignation," has been running through my mind.

It is helpful—this one verse is so helpful:

"She is not dead: the child of our affection,
But gone unto that school
Where she no longer needs our poor protection,
And Christ Himself doth rule."

At first I could not have it so, but God knows it all, and all can say: "O, you were such a blessing to *me;* even if your life was but begun, it was full of blessing for others."

Dear, beautiful Esther!

She spent the night of April 7th with us, and noticing her beautiful brooch I said to her, "Well, Queenie has her crown."

She smiled and said, "Yes, mother's birthday gift."

Now it seems prophetic when I think of it. She indeed "has her crown" for all eternity.

O, I do not want to make you sadder by writing of her, but I feel I must write.

She was so brave in her agony before you and the dear General Overseer saw her, and we felt so helpless.

We could only pray and soothe as best we could, and both Dr. Speicher and I had to weep as we remembered the little girl as we first saw her, with her bright face and beautiful curls.

In my presence my good husband kissed her beautiful brow and told her that he would like to suffer for her.

The dear child bore her pains like an angel.

Forgive me for being there so much that day. I felt even then, "O these moments are so sacred, they should be spent alone with each other," but I could not go away, and every moment was sacred to me also.

In my memory that day is sublime, for I was never closer heaven.

One other incident that wrung our hearts: Last Saturday afternoon we spent in Zion City in our own home, and late in the evening a woman whom we did not know came to the door with a cat in her arms and said, "Isn't this Miss Dowie's cat?"

Doctor said: "Yes; it is Shah."

She told us she had found it away beyond the Temple site, so she took it back to Temple Cottage.

How our hearts ached none but God knows.

Her chair at the Auditorium was beautifully covered with flowers—the gift of Deaconess Root—on Sunday.

And now, Good-by.

It may be but a little while till we shall see her radiant as she is, and, till then, God grant that my life may be as full of brightness and beauty as hers.

May God bless you and your dear son and the dear General Overseer always.

Yours with deepest sympathy and love,

ABBIE I. SPEICHER.

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CINCINNATI, OHIO, Friday, May 16, 1902.

MRS. JANE DOWIE.

*Dear Overseer:*—We have just received Pansy's saddest of sad letters confirming the newspaper reports of yesterday.

Be assured of my deepest, tenderest sympathy for you and our dear General Overseer and Gladstone.

In this affliction we, and all Zion, are afflicted, and, with all Zion, our prayers ascend that the God of all comfort will bear you safely over this tidal wave of sorrow.

Yours with tenderest love and sympathy.

EMMA K. MASON.

---

The following messages are from that aged and beautiful saint of God—who has so nobly earned that proudest title known to womankind, "Mother"—Elder Eliza D. Stewart, and her niece and secretary, Miss Campbell.

There is no more touching simile in the Word of God than the one in that precious jewel of language, "as one whom his mother comforteth," and this brief message is full of that rare, sweet mother-comfort:

APPLE TREE PLACE,
SPRINGFIELD, OHIO, May 16, 1902.

MY DEAR SUFFERING CHILDREN:—No word comes to my aid to tell you how my heart goes out to you.

Yet I do want you to know that my tears are flowing with yours.

It seems that it cannot, it must not be tbat that beautiful, sweet life is gone.

She was so gentle, so lovely.

We could not believe the first vague report of the press.

It seemed an impossibility.

But the dreadful reality has sent a wave of grief all around the world and all Zion is plunged in mourning.

We are weeping with you.

Oh, I know how empty seem all earthly interests when such a wave of bereavement engulfs us.

But He in whom you have so trusted, these long years will, in this your sore need, be your Strength and your Consolation.

He will hide you in the cleft of the Rock of His boundless Love and Pity.

I wish I were with you.

Your sympathizing ____ MOTHER.

APPLE TREE PLACE,
SPRINGFIELD, OHIO, May 16, 1902.

DEAR DOCTOR:—The first news we had of your great sorrow came in yesterday evening, in just a few lines, saying that dear Esther had been seriously burned.

Then this morning's paper tells us of the overwhelming grief that has come upon all Zion.

We, and all Zion, mourn with you and your dear family.

That it should be so, seems so strange and incomprehensible.

Few men have been called upon to suffer as you have suffered, yet no one has ever had the great number of loving, sympathizing friends to help them to bear their sorrow, as have you, in this deep affliction.

No one can get closer to the heart of the only Comforter in all sorrow, than can you and your dear ones.

He, the great Comforter will sustain you.

In deepest sympathy, yours in Christ,

MARTHA CAMPBELL.

---

From Elder George O. Barnes, to whom the General Overseer lovingly gave the title "Father Barnes," at the time of his ordination on the first Lord's Day in May, comes the following sorrowing but triumphant note to comfort the bereaved:

"THE MENDOTA,"
KALORAMA AVENUE AND TWENTIETH STREET,
WASHINGTON, D. C., May 15, 1902.

BELOVED BROTHER:—I have just read in the evening paper the sad news of the unutterably horrible calamity that has come upon you and all Zion in the death of your darling daughter.

I know well how "vain is the help of man," but I felt that I must answer the dismal ache in my heart by ever so few words of love and sympathy.

I cannot tell in words how my heart is broken by this malignant blow at you and your dear wife by the enemy of God and man.

I know how he wants to halt you in your glorious work, and I think I know how he will fail: because our God will give you needed grace to rise and renew the "good fight of faith" and conquer him in Jesus' Name.

Our family all mourn with you in this dreadful loss, and ask me to tell you so.

What my prayers may do, you have in this sore bereavement—all that fervent love can effect.

In dear love, your ____ "FATHER" BARNES.

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At the close of the memorial services in the Chicago Auditorium last Lord's Day afternoon, May 18th, the entire audience of thousands arose, and, with tear-dimmed eyes, expressed their sympathy.

Overseer Speicher, who had charge of the meeting, sent the following message:

CHICAGO, May 18, 1902.

JOHN ALEX. DOWIE:

Grand memorial meeting. Usual large attendance.

Addresses good.

Graphophone perfect success; heard by nearly all.

Thousands send you and Mrs. Dowie love and deep sympathy and prayers, expressed by standing.

All hearts are bowed.

Continued love from all.

____JOHN G. SPEICHER.

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The teachers in Zion junior schools at Zion City write their love and sympathy in the following words:

ZION CITY, ILLINOIS, May 15, 1902.

REV. JOHN ALEXANDER DOWIE, REV. JANE DOWIE, AND DEACON GLADSTONE DOWIE.

*Beloved Overseers and Brother:*—Words are inadequate to express our grief caused by the

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departure of our dearly beloved sister, Esther Dowie.

We assure you our deepest sympathies are extended to you whose hearts are so sorely wounded.

We pray God to put His loving arms about you with that comfort which He alone can supply.

He it is "Who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God."

We assure you of our continued loyalty as teachers in Zion and of our determination to be steadfast unto the end.

Accept these words from Zion junior teachers of Zion City, who love you all most dearly.

Yours for our Master's cause,

DAISY L. WILCOX,
EMMA BRADLEY,
ELSIE DAYMUDE,
B. W. AITCHISON,
LIZZIE MORRIS,
GERTRUDE YERTSON,
MABLE L. HELMS,
OLLA F. SMITH,
ETHEL BEVIER.

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From a former teacher of Miss Dowie's in the Kenwood Institute, Chicago, comes the following note of sympathy to the stricken mother:

MY DEAR MRS. DOWIE:—Perhaps you will let me add a word of sympathy and love to the many that are no doubt coming to you from those who loved your dear daughter.

I was her English teacher at the Kenwood Institute, and always felt myself fortunate in having her in my class.

She was unfailingly sweet always, and ever ready with answers that showed a deeper reading than is found in most young girls of her age.

Indeed, her intercourse witb me is one of the happy recollections of my teaching.

Besides, I have a very charming and valuable letter from her, written just after some interesting months in Scotland.

Again assuring you, dear Mrs. Dowie, of my deepest sympathy with yourself, and of the loving memory I shall always have of dear Esther,

I am very sincerely yours,

FRANCES NEWTON SYMMES.

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Miss Dowie was a member of the class of nineteen hundred at the Kenwood Institute, and the following beautiful tribute comes from a member of that class in behalf of all her classmates:

CHICAGO, May 16, 1902.

MY DEAR MRS. DOWIE:—The Kenwood Institute graduate class of nineteen hundred wish to express their deepest sympathy for you concerning the sad death of their classmate.

I shall always remember Esther as having one of the sweetest dispositions of any girl I know, and to me personally it is a great sorrow to think that such a beautiful life met such an end.

Extending the heartfelt sympathy and compassion of her class,

I remain as ever, her sincere classmate,

MARY CORNELL BRISTOL.

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The following letters and telegrams of condolence are from officers and members of the Christian Catholic Church in Zion, and from friends:

ZION HOSPICE NO. 2,
CHICAGO, ILLINOIS, May 15, 1902.

REV. JOHN ALEX. DOWIE AND WIFE.

*Dearly Beloved Overseers:*—When I heard that our beloved sister, Esther Dowie, had passed away it came as a personal pang to my heart, freshening the wound made when my little daughter was taken away.

To think that our dear sister, so lovely and so loved, so faithful and so pure, should be permitted to stay on earth so brief a time.

You have, by the Holy Spirit in you, brought so much happiness and joy to me and my family, that I am eager to help you in these sad hours.

Thank God for your redeeming me from bowing to the "God of Medicine" and teaching me to obey God, the true Cleanser, Healer, Keeper; to whom this bereavement but binds me closer.

God bless, comfort and sustain Gladstone.

Thousands who pray for you today know they are what they are because God has heard your prayer for them.

"Be ye faithful unto the end and I will give you a crown of life."

Yours for our Master's cause,

JOHN H. SAYRS, M. D.,
Superintendent of Zion Junior Schools.

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VANCOUVER, BRITISH COLUMBIA,
May 17, 1902.

REV. JOHN ALEX. DOWIE:—Zion in Vancouver has learned with sorrow of the death of your estimable daughter.

All join me in Christian sympathy to you and Mrs. Dowie and Gladstone Dowie in this your immeasurable bereavement. R. M. SIMMONS.

---

ZION CITY, ILLINOIS, May 18, 1902.

REV. JOHN ALEXANDER DOWIE.

*Dear General Overseer:*—It is with feelings of inexpressible grief that I hear of the tragic accident which robbed you of your dear daughter.

My dear wife joins with me in extending to you and Overseer Jane Dowie and your son Gladstone our heartfelt sympathy in this the greatest sorrow of your lives.

We have sustained a similar loss, and know that mere words are idle at such a time as this.

We feel that we cannot do better than to refer you to the inspired Word of God, in First Thessalonians 4:13-18, which has been a great comfort to us since our darling firstborn was taken from us.

May God sustain and comfort you also with these words.

Faithfully yours in Jesus, W. B. KINDLE.

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ZION CITY, ILLINOIS, May 19, 1902.

REV. JOHN ALEX. DOWIE, GENERAL OVERSEER CHRISTIAN CATHOLIC CHURCH IN ZION, OVERSEER REV. JANE DOWIE, DEACON A. J. GLADSTONE DOWIE:

*Servants of the Most High God:*—My dear wife and family and myself forward our deepest and sincerest sympathy in this, the saddest hour of our lives, the departure of tbe one whom we have seen grow up from the sweet little queen, to the perfection of womanhood.

Beside the mother, no woman was ever born braver, truer, sweeter, purer, than was Miss Esther A. Dowie, since the time of the mother of our Lord and Saviour Jesus the Christ.

She was indeed the type and perfection of purity.

Though our hearts are sadly bruised we trust and pray that God shall comfort and strengthen and give you needed rest beside your little Galilee.

We promise that, by the grace and help of God, we shall be obedient and true to you and yours, and to any that you may choose to put over us in the Lord. FRANK W. PETERSON.

---

WAUBAY, SOUTH DAKOTA, May 16, 1902.

REV. AND MRS. J. A. DOWIE.

*Dear Friends:*—We most profoundly lament the very sad fate that has befallen your beloved daughter, Esther, and wish to extend you our sympathy.

We never before realized how very close is the tie that has bound us to you and yours.

We feel this as a personal bereavement.

Your prayers have availed at various times for the restoration and healing of nearly every one of our family and it seems almost impossible that God should have permitted this deep affliction to have befallen you.

We pray that God will sustain you and give you renewed strength to still fight on.

Yours in Christ,

MR. AND MRS. F. J. KEMPTER.

---

LAKE BLUFF, ILLINOIS, May 19, 1902.

DEAR DR. AND MRS. DOWIE:—It seems futile for any one to offer any comfort or sympathy to one who is passing through so sad an experience as you are now.

But human sympathy is all that humanity can give, and that I am sure you have from every Christian, both in and out of Zion, who knows of the awful accident.

May the kind Father, in whose hands all things are safe, keep and comfort both yourself and Mrs. Dowie in this, tbe greatest bereavement that could possibly fall to your lot.

Sincerely yours, B. J. CLOES.

---

MARINETTE, WISCONSIN, May 17, 1902.

MY DEAR GENERAL OVERSEER:—The sad news has just reached us of your sore bereavement in the loss of your daughter.

We deeply grieve for you and family and simply voice the hearts of the people of Zion in Marinette when we say that we indeed sorrow with you. Your sorrow is our sorrow.

We feel as though we had lost one of the family, for you and family are much in the minds and dear to the people of Zion in Marinette.

You are often in our thoughts and much in our prayers to the Throne of Grace.

May God sustain and ever keep you and Mrs. Dowie and Gladstone in this trying hour.

Faithfully yours in Jesus' Name,

MARK H. LOBLAW.

---

LAFAYETTE, INDIANA, May 15, 1902.

REV. JOHN ALEX. DOWIE AND MRS. JANE DOWIE.

*Dear General Overseer and Overseer Dowie:*—We have just learned of your terrible bereavement in the loss of your dear daughter.

Words fail to convey our loving sympathy to you, but we believe that God Himself will be able to comfort your hearts at this time; for this we pray.

Dear loving patient leaders, you are near and dear to us.

We shall not cease to pray that God will sustain and give you victory in this trying hour.

A number of our people are gathered in our house.

All join in sending you greeting of condolence and sympathy from the Lafayette Branch of the Christian Catholic Church in Zion.

Yours with confidence and love,

S. B. OSBORN,
CLAUDINA OSBORN.

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CINCINNATI, OHIO, May 17, 1902.

REV. AND MRS. JOHN ALEX. DOWIE.

*My Dear Friends:*—To say I sympathize with you is only a feeble expression of what I feel.

Will say however that my love for you is stronger than ever.

May our God abundantly bless you is my prayer.

Faithfully yours, R. H. PUTMAN.

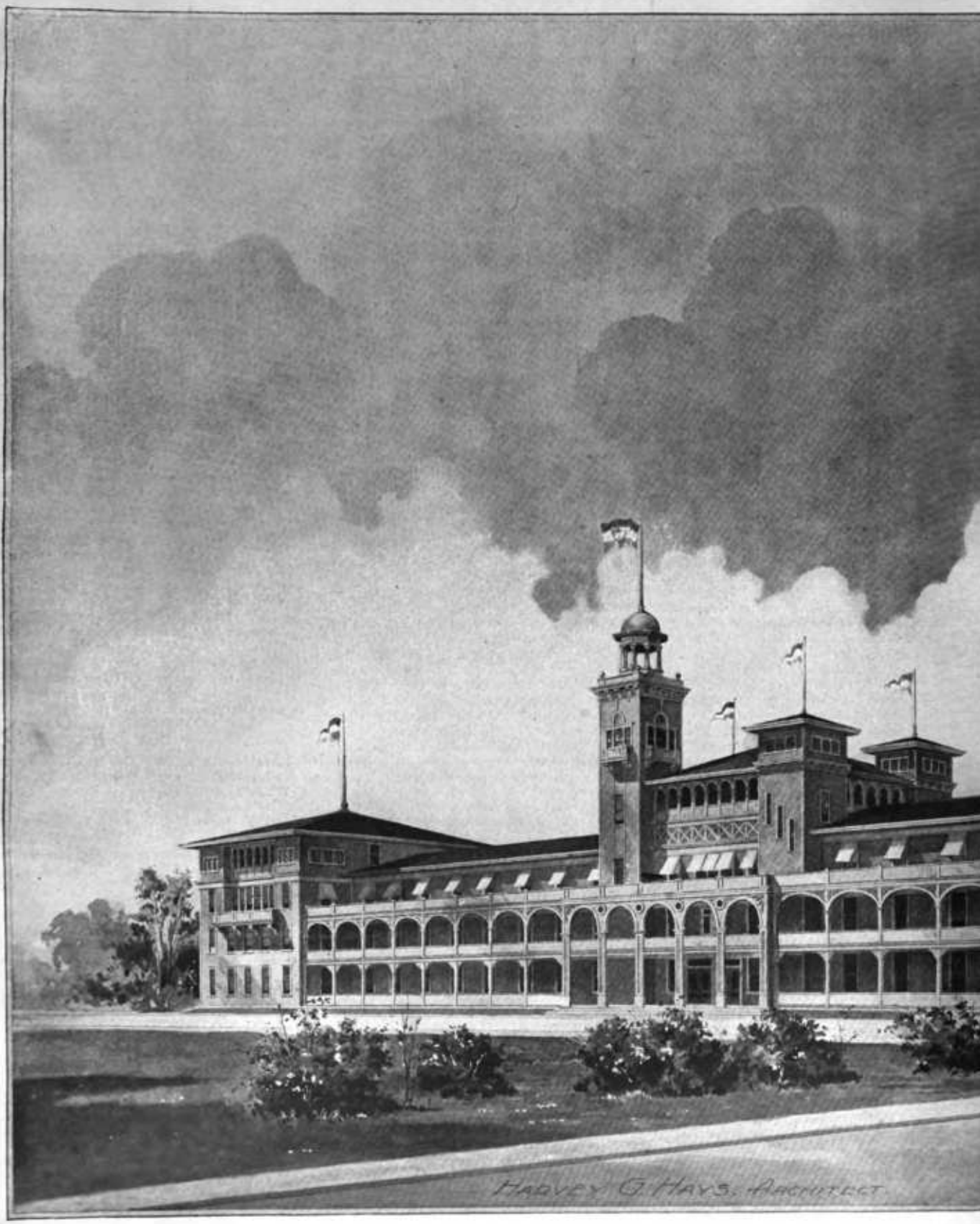
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702 VILLAGE STREET,
KALAMAZOO, MICHIGAN, May 17, 1902.

REV. JOHN ALEX. DOWIE.

*Dear General Overseer:* With profoundest

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STREET, ZION CITY, ILLINOIS, AS PROJECTED.

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sorrow we have just learned of the death of your beloved daughter.

We extend to yourself, your wife and your son our most kindly, sincere, Christian sympathy; our unqualified confidence in you and your God; our unalterable devotion to your teachings; our unswerving loyalty to yourself, to Zion and to Zion's God.

May God bless and comfort you.

Zion in Kalamazoo will join me in this.

Yours in Jesus' Name,

(DEACON) GEO. F. WOODARD.

---

DAYTON, OHIO, May 16, 1902.

DEAR DR. DOWIE AND BROTHER IN CHRIST:—My heart is filled with sadness as I read of your great bereavement in the loss of your dear daughter in such a shocking manner.

Allow me to extend to you and yours in His Name my heartfelt sympathy.

May He whose love is infinite sustain you and show you how He can bring good to you and yours and His cause out of this apparent adversity, remembering that what is your seeming loss is her greater gain.

Yours in Christian fellowship and Divine love,

HENRY PITTOCK.

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MONTAGUE, MICHIGAN, May 16, 1902.

DR. AND MRS. DOWIE:

DEAR FRIENDS:—Our sympathy goes out to you in your hour of sorrow. May God give you the strength and grace to endure the blow, is the earnest wish of

Your friends and neighbors,

MR. AND MRS. WM. PECK, SR.

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ZION CITY, ILLINOIS, May 19, 1902.

REV. JOHN ALEX. DOWIE.

*Dear General Overseer:*—God has permitted another one of earth's choicest flowers to be transplanted into fairer and more beautiful surroundings for its full fruition.

We would have liked to have had her remain with us but we would not call her back. We know where she is.

My wife joins me in this letter and we want to assure you of our deepest sympathy and love.

We so appreciate the fact of having had a personal acquaintance with her for the past six years.

She has gone to meet our beloved daughter, Helen, whom she knew so well.

Your Brother and Sister in Christ,

MR. AND MRS. HURD CLENDINEN.

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1097 WEST NINETEENTH STREET,
CHICAGO, ILLINOIS, May 19, 1902.

REV. JOHN ALEX. DOWIE.

*Beloved General Overseer, Dear Overseer Jane Dowie, and Brother Deacon Gladstone:*—We desire to express our heartfelt sympathy, love and prayer that God will sustain and comfort all of you.

Your sorrow is our sorrow; your joy is our joy.

We are now more determined than ever to give ourselves and children, time and money, to fight on the battle with Satan.

God bless you all.

Yours in Jesus,

C. A. KRISTOFFERSEN, WIFE AND CHILDREN.

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ZION CITY, ILLINOIS, May 17, 1902.

BELOVED GENERAL OVERSEER, BELOVED OVERSEER JANE DOWIE, BELOVED DEACON A. J. GLADSTONE DOWIE:—With the sincerest and deepest heartfelt sympathy, we as sisters in Zion Dorcas work in Zion City, join heart to heart in prayers to God on your behalf in this time of sorrow.

We feel in our hearts that God will bless you and strengthen you and give you more and more of His power to enable you to carry on the great work that is before you.

May all the daughters of Zion take as an example her beautiful life.

God bless you all abundantly and strengthen you and keep you.

Your Humble Servant in Christ,

(DEACONESS) RACHEL THOMAS.

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The sister of the late Hon. Joseph Medill, former editor of the Chicago *Tribune*, for many years a friend of the General Overseer and his family, writes of her love and sympathy in the following letter:

PASADENA, CALIFORNIA, May 16, 1902.

REV. J. A. AND MRS. DOWIE.

*Dear Friends:*—This morning's paper brought us the news of the terrible accident and death of your dear daughter Esther. In its sadness it must be overwhelming to you both.

I am so exceedingly sorry for you that I cannot refrain from expressing my deep sympathy and prayer for your support and consolation in this greatest sorrow of your lives.

But God is ever ready and able to strengthen and comfort His children in every trial and you will, no doubt, be aided in bearing yours by the thousands of prayers on your behalf.

Please have read to you, 2 Corinthians 1:3-5.

Sincerely and sorrowfully your friend and sister,

MARY E. MEDILL.

---

ELKHART, INDIANA, May 19, 1902.

DEAR GENERAL OVERSEER AND OVERSEER JANE DOWIE:—Zion Gathering in Elkhart extends heartfelt sympathy to you in this sad hour.

May God bless and sustain you.

Yours in Christ,

(DEACON) NORTON T. KESLER.

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KANSAS CITY, MISSOURI, May 19, 1902.

REV. JOHN ALEX. DOWIE:—Zion in Kansas City sympathizes deeply with you in your affliction.

Hebrews 4:15, 16.

We want to help you wage greater warfare than ever against him who afflicts.

CHAS. E. ROBINSON.

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3125 ELLIS STREET,
BERKELEY, CALIFORNIA, May 16, 1902.

REV. J. A. DOWIE.

*My Dear General Overseer:*—Our hearts are sorrowing today over the sad news we have just received concerning the passing away of your dearly beloved daughter Esther.

I remember as if it were but yesterday, the last time I saw and heard her speak in Zion Tabernacle, Chicago, on the evening before you took your departure for Europe.

When the sad news came that one whom they had learned to love, yet had never seen, had passed away, the tears came into the eyes of our children, and we were all overcome with grief.

You have both been so kind to us, and have done so much for us, that we feel we must let you know of the great sorrow that is in our hearts today.

May God be your comfort and stay, in this sad hour.

May He be the comfort and stay of your dear wife, Overseer Jane Dowie, and the comfort and stay of your dear son, A. J. Gladstone Dowie.

I shall never forget the gentlemanly manner in which he introduced himself to me.

God bless you all.

Your Brother in Christ, W. D. TAYLOR.

Your Sister in Christ, (MRS.) M. L. TAYLOR.

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ZION CITY, May 18, 1902.

DEAR GENERAL OVERSEER, OVERSEER JANE DOWIE, AND GLADSTONE:—This Lord's Day morning, as we look into the face of your dear daughter and sister, whose beautiful picture appears on the first page of LEAVES OF HEALING, our hearts are filled with sympathy and love for you.

We pray God will continue his sustaining grace to you.

Our hearts rejoice that in you, our dear precious General Overseer, we have found our restorer.

Through your teaching and our obedience our home has been made the dwelling of God and His Christ by the Holy Spirit.

Obedience to you has brought the practical fulfilment of the Scripture: "The Messenger of the Covenant, whom ye delight in."

With tenderest love, we are yours in Christ,

JUDSON H. KLEIN AND WIFE.

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CHICAGO, May 17th, 1902.

REV. JOHN ALEX. DOWIE.

BELOVED GENERAL OVERSEER, BELOVED OVERSEER JANE DOWIE:—We beg you to receive our heartfelt sympathy in this hour of sorrow, when you are mourning your beloved daughter Esther.

In Zion, where we are all one, we feel the sorrow with you, as if she were our own daughter.

We pray God to give you strength for the work He has given you to do.

For the Bohemian members of Zion,

Yours in Christ, JOHN SCHULTZ.

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BELVIDERE, ILLINOIS, May 19, 1902.

OUR DEARLY BELOVED GENERAL OVERSEER AND OVERSEER JANE DOWIE:—We wish to express to you our heart-felt love and sympathy for you at this time of great sorrow.

We have earnestly prayed for God to sustain you, since we first heard of your daugbter's departure; we know it is He alone who can really comfort when the sorrow is so great.

We remain, Yours in Jesus' Name,

A. J. AND MRS. MCCREERY,

Elder and Evangelist in the Christian Catholic Church in Zion.

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THE OAKS, MONTAGUE,
WHITE LAKE, MICHIGAN, May 19, 1902.

*My Dear Mrs. Dowie:*—I have just learned of your arrival at Ben MacDhui.

I would come to see you but I know it is your wish to be alone.

I cannot tell you how deeply and sincerely I sympathize with you, your husband and son, in this great grief.

Believe me affectionately and sincerely,

MARY M. DOUGLAS.

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NO. 2, SUNSET PLACE,
DAYTON, OHIO, May 16, 1902.

REV. JOHN ALEX. AND MRS. DOWIE.

*Dear Brother and Sister:*—We were shocked and deeply grieved to learn by the papers of the death, by accident, of your daughter, Esther.

We wish to offer you our sincere and heartfelt sympathy in this the saddest of all bereavements.

We know this stroke falls heavily upon you, but it is also most keenly felt by your many friends who are praying the Father to help you bear it.

Sincerely yours in Jesus' Name,

IRVIN C. SONDERS,
ELIZABETH V. SONDERS.

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CINCINNATI, OHIO, May 19, 1902.

REV. JOHN ALEX. DOWIE.

*Dear General Overseer:*—Our grief is inexpressible.

We can only pray that the consolation of Jesus the Christ, of our Father in Heaven, and the abiding Presence of the Comforter be with you, dear Overseer Jane Dowie and Gladstone.

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We feel the loss as a personal one.

That which is pain and loss to you and yours, becomes pain and loss to us.

Faithfully,
W. D. YERGER.

YONKERS, NEW YORK, May 16, 1902.

DR. JOHN ALEXANDER DOWIE.

*My Dear Brother:*—I beg to assure Mrs. Dowie and yourself of my earnest sympathy in the sudden loss of your promising daughter, and in this expression of my feeling my wife joins.

"For as the heavens are higher than the earth, so are My ways higher than your ways and My thoughts than your thoughts."

Our morning reading of Scripture began with the passage: "I will bless the Lord at all times. His praise shall continually be in my mouth."

May the promised peace of Christ be yours.

Fraternally in the Lord,
J. C. HAVEMEYER.

114 WEST ELEVENTH STREET,
NEW YORK, May 17, 1902.

REV. JOHN ALEX. DOWIE.

*My Dear Brother:*—I have read in the daily press of the terrible calamity that has come to your household, in the sudden and painful death of your beautiful and loving daughter.

I write to express my deepest sympathy for yourself and Sister Dowie.

But words are powerless in such a case, and I refrain.

If myself and wife cannot escape the constant thought of the tragedy, with what crushing force must it press on both of you.

You have our prayers as well as our sympathy, that you may be sustained and that your power and faith to work for the extension of Christ's Kingdom may not be diminished by the terrible blow.

Very sincerely,
Your Brother in the Lord,
(REV.) W. M. HENRY.

195 FRONT STREET,
BINGHAMPTON, NEW YORK, May 18, 1902.

DEAR GENERAL OVERSEER:—My heart is filled with sorrow and sympathy for you and your dear wife and son in this, the saddest affliction of your lives, the suffering and death of your dear daugbter,

May God give you all strength and grace to bear up under this burden of grief.

Yours in Christ,
MARY E. M. SMITH.

MAPLE RAPIDS, MICHIGAN, May 16, 1902.

REV. JOHN ALEX. DOWIE AND WIFE.

*Dear Dr. and Mrs. Dowie:*—I was greatly shocked and deeply grieved to learn of the deep affliction you are in.

My heart goes out to you in fullest sympathy.

May the dear, precious Lord comfort, sustain and strengthen your bleeding hearts, as only He can do.

Your treasures in heaven have been augmented by two of the most beautiful spirits it has ever been my lot to know.

Your Friend and Brother in Christ,
C. W. REDFERN.

CLIFTON, CINCINNATI, May 17, 1902.

MY DEAR DOCTOR AND MRS. DOWIE:—Fannie and I wish to convey to you our heartfelt sympathy in this your great sorrow.

Words can express too feebly what we feel, but that your sorrow is a grief to us you must surely know.

We have always loved Esther deeply, and felt drawn to her from the very first.

Now we cannot feel reconciled that one so pure, so gentle and loving in every way should be taken from us.

With deepest sympathy, we remain,

Yours faithfully, "In Jesus Name,"
FANNIE D. LAW.

ADA, OHIO, MAY 16, 1902.

DEAR GENERAL OVERSEER:—The sad news has just reached us of the death of your dear daughter.

You and dear Mrs. Dowie have our love and deepest sympathy and prayers in this your great affliction.

My husband, Dr. Lehr, joins with us in these expressions of love and sympathy.

May God comfort you and yours.

Faithfully yours in Jesus,
MRS. H. S. LEHR AND DAUGHTER.

ZION CITY, ILLINOIS, May 17, 1902.

DEAR GENERAL OVERSEER, OVERSEER JANE DOWIE AND DEACON A. J. G. DOWIE:—We always loved you very dearly, but we now love you more than ever before.

You seem to be a part of our very life.

Psalms 121:7, 8; 63:7, 8.

Yours in Jesus' Name, F. L. BROCK,
MRS. ALMEDA BROCK,
MISS IDA E. RUSH.

BENTON HARBOR, MICHIGAN, May 18, 1902.

REV. JOHN ALEX. DOWIE:

Zion officers and members at Benton Harbor, with heart and voice express deep sorrow at the untimely passing of your beloved daughter Esther.

Our heartfelt sympathy goes out to yourself and the bereaved mother and brother.

We together pray for sustaining grace.

Revelation 21:4.

JAMES AND ELIZABETH ADAMS.

CINCINNATI, OHIO, May 15, 1902.

REV. JOHN ALEX. DOWIE.

*My Dear General Overseer:*—The sad news of the death of your dear daughter came to us today.

We extend to you our heartfelt sympathy and loyalty, and pray that God will sustain both yourself and Mrs. Dowie.

Faithfully yours in His Name, R. E. RODDA.

DEKALB, ILLINOIS, May 16, 1902.

DEAR GENERAL OVERSEER:—I write a few words to assure you of our hearts' love and deepest sorrow and sympathy for you and dear Mrs. Dowie in this terrible affliction. Our prayers are constantly ascending to the loving Father for your comfort.

All Zion sorrows with you as for their own loved ones.

Yours in tenderest love,
(MRS.) J. R. TUDOR AND FAMILY.

The following is an extract from a letter written to the General Overseer by Deacon Arthur W. Newcomb, on Monday, May 20, 1902:

"A carriage drove up to the door of Zion Printing and Publishing House today at about noon. A lady got out and came to my office.

"She said that Dr. Edward Everett Hale was in the carriage, and that be had sent her in to buy a supply of Zion Literature.

"I furnished her with quite an assortment, in which she asked me to include a large picture of Dr. Dowie.

"She introduced herself as Mrs. Dr. Palmer, and said that she had once had the pleasure of meeting Dr. Dowie at Mr. Gunther's, and that she had several times attended his services.

"She spoke very kindly of you, and wished me to convey to you her sincerest sympathy in your bereavement.

"She said that Dr. Hale was very much interested in you, asking more questions about you than she could answer, and that he wished her to send to you his heartfelt condolences."

GRAND RAPIDS, MICHIGAN, May 18, 1902.

DEARLY BELOVED GENERAL OVERSEER AND OVERSEER:—The Gathering at Grand Rapids hereby expresses deep grief in the departure of your dear daughter.

We are praying that the Lord will fill the vacancy with His presence, and that the words of the forty-sixth Psalm, first verse, may be yours: "God is our refuge and strength, a very present help in trouble."

Yours for Jesus our King,
(DEACON) ARIE VAN WOERKOM.

PHILADELPHIA, PENNSYLVANIA, May 16, 1902.

REV. JOHN ALEXANDER DOWIE.

*Dear Sir:*—I saw by today's paper that you have met with an awful loss in the death of your only daughter.

While I have tried to hit you hard, as a man, through the columns of the *Herald,* yet in the face of such a sorrow as this my heart goes out to you and your dear wife.

My prayer since I heard it has been that the Lord Jesus Christ will sustain and comfort you both under such trying circumstances.

May you find Him what you have preached Him to be and what He is: "A very present help in time of trouble."

Yours in the Almighty Saviour,
SAMUEL CLEMENTS,
General Superintendent of Wesleyan Methodist Society.

WAUKEGAN ILLINOIS, May 16, 1902.

DR. JOHN ALEX. DOWIE.

*My Dear Sir:*—I am pained to learn of the untimely death of your beloved daughter.

Kindly accept my heartfelt sympathy in this hour of your great bereavement.

Yours in sincerity, S. DELANO TALCOTT.

30 EAST SIXTEENTH STREET,
CHICAGO, ILLINOIS, May 15, 1902.

MY DEAREST MRS. DOWIE:—No words can tell you how my heart aches for you and the General Overseer.

May God bless and keep you in the secret place of the Most High.

We are praying for you.

Sincerely your Sister,
(MRS.) SUSIE A. HOWE.

ZION CITY, May 15, 1902.

BELOVED GENERAL OVERSEER:—To you who have been to us as a father in this time of sickness, and to Mrs. Dowie, our bearts go out in deepest sympatby.

Our prayer is that God will hold up your hands and fill you botb to overflowing with His Holy Spirit.

Please accept this simple token of sympathy from the humblest of your servants.

Your Servants in Christ,
MR. AND MRS. R. W. HARGRAVE.

2522 PRAIRIE AVENUE,
CHICAGO, May 17, 1902.

DR. JOHN ALEX. DOWIE.

*My Dear Doctor:*—We grieve with you in your great sorrow.

Mother joins me in heartfelt sympathy to you and Mrs. Dowie in this your night of sore trial.

We pray that our God will grant you that peace which passeth understanding.

I remain, fraternally yours, D. C. ALTON.

ZION CITY, May 19, 1902.

BELOVED GENERAL OVERSEER AND OVERSEER JANE DOWIE: With great love and sympathy I have been praying for you.

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"Weeping may endure for a night, but joy cometh in the morning."

Faithfully your Sister in Jesus,

(DEACONESS) MARY E. IRISH.

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220 WEST 131ST STREET,
NEW YORK CITY, May 16, 1902.

DEAR DR. AND MRS. DOWIE:—My heart was pained in reading the sad news last evening.

I assure you of my deepest sympathy and prayers in your hour of bereavement.

Dr. Wilson's heart goes out in great tenderness to you.

He offered prayer in this afternoon's meeting, asking God's sustaining grace for yourself and wife at this time.

Yours very kindly, FANNIE A. WHITMORE.

---

ZION CITY, ILLINOIS, May 16, 1902.

DEAR GENERAL OVERSEER AND FAMILY:—Words are inadequate to express our heartfelt sympathy for you in this sad hour of bereavement.

We rejoice that your trust is in God, who said (Isaiah 66:13): "As one whom his mother comforteth, so will I comfort you."

Sincerely yours, A. W. HOOK,
MAGGIE D. HOOK.

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From the Editor of the Burlington *News:*

BURLINGTON, NORTH CAROLINA,
May 15, 1902.

MY DEAR DOCTOR:—It is with heart-rending regret that I learn today of the awful death of your beloved daughter.

I hasten to extend you the sympathy of a heart that has known the sorrows of hell.

I pray that God may comfort you and your wife.

Yours respectfully and sympathetically,

OGDEN F. CROWSON.

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From the Editor of *The American Illustrated Methodist Magazine:*

ST. LOUIS, MISSOURI, May 17, 1902.

MY DEAR FRIEND DOWIE:—Let me extend to you the hand of sympathy in the awful trouble that has come upon you.

I know how you loved the bright girl who has been taken away so mysteriously.

How your heart must have been lacerated!

I pray God that He extend to you His consolation and bring you nearer to Him.—Psalm 91: 1, 2.

Very truly yours,

JAMES MAIN DIXON.

---

166 WEST SIXTY-SIXTH STREET,
CHICAGO, May 17, 1902.

DEAR DOCTOR AND MRS. DOWIE AND GLADSTONE:—We did not know how much we loved you until this great grief came.

Please accept our deepest sympathy, which words are inadequate to express.

Psalm 147:3.

Yours in love and sympathy,

DEACON PUGH AND WIFE.

---

789 GRAND AVENUE,
WAUKEGAN, ILLINOIS, May 17, 1902.

DEAR GENERAL OVERSEER AND DEAR MRS. DOWIE:—We cannot tell you how much we are afflicted by the cruel loss which you endured by the going home of your beloved daughter, Miss Esther Dowie.

We are praying again and again that God may give you the strength to support the heavy loss, and to keep you for the completion of your high mission upon earth.

May God show you the wonderful glory in which your lovely daughter is living now.

Yours very truly,

PAUL AND CLARA BURKHARD.

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1619 MICHIGAN AVENUE, May 17, 1902.

DEAR GENERAL OVERSEER:—How we grieve with you and Mrs. Dowie and the brother over your great loss.

In sincere sympathy and love,

MR. AND MRS. J. H. SILVER.

---

PHILADELPHIA, May 16, 1902.

MY DEAR GENERAL OVERSEER:—I am sorry to learn about the sad bereavement which has come to you and Mrs. Dowie.

My prayer is that our dear Lord will keep and sustain you in your sorrow.

Your Brother in Christ,

EUGENE NAEGELE.

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FAIRMOUNT, WEST VIRGINIA,
MAY 17, 1902.

REV. JOHN ALEX. DOWIE, AND MRS. DOWIE.

*My Beloved in Christ:*—I cannot find words to express my deep sympathy for you in your great bereavement in the terrible death of your sweet, lovely daughter.

I can only pray that our Father in heaven may comfort you in this great sorrow.

Oh, it seems as if it cannot, must not be true!

I earnestly pray that you and your dear wife and son may be spared till Jesus comes and your work is complete.

Your Sister in Christ, ZURA INMAN.

---

From the wife and daughter of Hon. Martin B. Madden, of Chicago, Illinois.

CHAMPAIGN, ILLINOIS, May 16, 1902.

MY DEAR MRS. AND DR. DOWIE:—I have but just learned of your sad bereavement in the loss of your precious daughter.

From the bottom of my heart I sorrow and sympathize with you, my dear friends.

Would that I could write only one little word of comfort, but your grief is far too deep for human help.

Consolation for such an irreparable loss can be obtained only from the God of love, your sure refuge and the rock of your Salvation.

We all loved and admired Esther so much and had anticipated much pleasure with her in the future.

Mr. Madden is in Atlantic City.

I know this will be a sad blow to him.

With a prayer that God will sustain and bless you at this time, we are, your loving and sympathizing friends,

MRS. M. B. AND MABEL MADDEN,
3829 Michigan Avenue, Chicago.

---

682 PARK AVENUE, CHICAGO, ILLINOIS.

BELOVED GENERAL OVERSEER AND FAMILY:—Words fail to express our sympathy, love and sorrow for you in this dark hour of night.

May God strengthen, bless you and keep you through the lonely hours of waiting.

We and all of Zion mourn with you and miss, so sadly miss, that sweet, bright, pure face.

We consecrate our lives anew to God's service in Zion.

My dear mother and husband join me in love and sympathy, (Mrs.) I. F. PETERS,
Deaconess Christian Catholic Church in Zion.

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2049 RIDGE AVENUE, EVANSTON, ILLINOIS,
May 16, 1902.

BELOVED GENERAL OVERSEER, OVERSEER JANE DOWIE, DEACON A. J. GLADSTONE DOWIE:—With tenderest heartfelt sympathy in this sad hour of trial and bereavement, I pray God our Heavenly Father to sustain you with the conscious presence of the Comforter.

As one who has been blessed and honored with the closest associations of your household, and has been privileged to spend much time, during the last twelve years, in the company of your children, I wish to add a loving tribute to the noble, spotless, beautiful, Christian character of Esther, whose pure life will always linger in my memory with the sweet message she left to her dear brother, which was so truly characteristic of her.

Lovingly yours in Jesus,

CHARLES J. WESTWOOD.

---

WABASH, INDIANA, May 19, 1902.

REV. JOHN ALEX. DOWIE.

*Dear Sir:*—I am quite unknown to you, although your name is familiar to me.

I write to offer you my most sincere and heartfelt sympathy in your dreadful sorrow.

I had no idea until reading your testimony at the inquest the other day that you were the same gentleman who used to live at Alma, in South Australia.

At the time you were there I was living at Mallala, South Australia, only a little way from where your dear departed daughter was born.

Trusting you will not think this little note intrusive,

I remain your well-wisher, I. E. POWELL.

---

7748 LOWE AVENUE,
CHICAGO, ILLINOIS, May 18, 1902.

MY DEAR DOCTOR:—We wish to express to yourself, wife and son our earnest love and sympathy in this hour of deep sorrow and sacrifice.

Words cannot express the earnestness of our feeling for you and your household.

Our hearts have been touched by similar occasions, almost as suddenly, having lost two sons in the last four months, a young man and a child only seven weeks apart, in perfect health and almost instantly; our hearts bow in kindred sorrow and deepest sympathy for you and your family.

We are sheep of the outer fold, unhoused. Having once belonged to a Protestant church that no longer protests, we can no longer accept.

Having read your LEAVES and heard you preach on two occasions I can say there is not a word, spirit or gesture in either with which I cannot accord, save in one thing only, and that you may be able to explain.

Trusting to God to direct you aright and to assist us to see and do the right, we are earnestly and truly your sympathetic friends,

MR. AND MRS. EDWIN D. GRANGER.

---

LACON, ILLINOIS, May 16, 1902.

DEAR GENERAL OVERSEER AND FAMILY:—My heart goes out in sympathy and love to you in your bereavement.

May our Heavenly Father guide, protect and support you under all trials and spare you all to us for many years.

Yours in Christ, JANE A. ROBSON.

---

FRANKFORT STATION, May 17, 1902.

DEAR GENERAL OVERSEER, DEAR OVERSEER JANE DOWIE AND DEAR DEACON GLADSTONE DOWIE:—We mingle our sympathy with your great sorrow. (MRS.) MARY NEKRAUER.
(MRS.) MAGGIE COSGROVE.

---

HUDSON, IOWA, May 19, 1902.

DEAR BROTHER AND SISTER:—Wife and I wish hereby to express our heartfelt sympathy for you in the severe trial through which you are now passing.

May the Holy Spirit be your Comforter and Guide.

Your Brother, WM. P THOMPSON.

---

CHAMPAIGN, ILLINOIS, May 16, 1902.

DEAR SIR:—We read with sorrow the news of the deplorable accident that deprives you and Mrs. Dowie of a daughter, the loss of whom

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must inflict upon her parents, and the entire Church of Zion, a bereavement that will tax to the utmost your and her strength to endure.

Mrs. Blaisdell joins me in expressing to you and Mrs. Dowie and friends, our sincere sympathy in your bereavement, and in the prayer that God may prepare you to endure with Christian faith and resignation, this bereavement.

Your friends, L. C. BLAISDELL.
(MRS.) H. L. BLAISDELL.

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PURDUE UNIVERSITY, LAFAYETTE, INDIANA.

BELOVED GENERAL OVERSEER:—You have my deepest heartfelt sympathy in this time of sorrow.

My prayers, and doubtless all Zion's, are that God will wonderfully comfort and console you.

Love was never stronger, nor hearts more loyal than now.

Please extend my love and sympathy to your dear wife also.

With Christian love and prayers,
Yours in His service, L. F. PECKHAM.

---

CHICAGO, May 16, 1902.

DEAR GENERAL OVERSEER AND MRS. DOWIE:—I cannot help but send a few words giving our deepest sympathy to your sorrow.

I cannot help but think what a joy there must have been in heaven to our loved ones who have gone on before, to welcome your dear daughter.

May God comfort your dear wife and son, is our earnest prayer.

Yours truly in Christ,
LIZZIE AND MOTHER STERNBERG.

---

EVART, MICHIGAN, May 18, 1802.

DEAR BROTHER AND SISTER:—May God with His wonderful goodness and mercy come to your aid and bless you in your deep affliction.

My heart has been so full of sympathy for you.

How my heart cries out to you in your great pain.

God help, bless and keep you is my earnest prayer.

Always your affectionate sister, in the name of our great Elder Brother, JULIA C. TURNER.

---

NEW LONDON, CONNECTICUT, May 17, 1902.

DEAR DR. AND MRS. DOWIE:—It was with a heart full of sorrow and deep sympathy that I read of the loss of your beautiful daughter.

I well remember what a lovely girl she was when I knew her a few years ago, a promise of a still lovelier woman which she must have grown to be in face and character.

I pray that God, with tenderest love, may comfort you in this great bereavement.

Very sincerely, EMMA B. WHITTEMORE.

---

552 O'FARRELL STREET,
SAN FRANCISCO, May 15, 1902.

DEARLY BELOVED IN OUR LORD:—We suffer, weep and pray with you in this hour of supreme affliction.

With deepest sympathy,
S. A. KELLEY.
C. ESTELLE KELLEY.

---

GRANT PARK, ILLINOIS, May 17, 1902.

DEAR GENERAL OVERSEER AND WIFE:—My wife and I are in deep sympathy for you in your terrible affliction, and pray our Heavenly Father to give you all the grace you need in this trying hour.

God bless you and give you grace to bear this terrible affliction.

Your Brother in Christ, W. N. HATHAWAY.

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NEW YORK, May 18, 1902.

REV. J. A. DOWIE.

*Dear Doctor:*—I sympathize with you from the depth of my heart in your great bereavement and pray that our Father in Heaven may strengthen, support and comfort you and your dear wife and son in this deep and grievous affliction.

Very sincerely your Brother in Christ,
PERRY VAN HAESEN.

---

BRADFORD, PENNSYLVANIA, May 19, 1902.

MY DEAR GENERAL OVERSEER:—I learn for a certainty this morning in LEAVES OF HEALING that your dear daughter Esther suffered at the hands of the Devil and that she departed this life and is now with God.

I cannot find words to express the thought that is in my heart, but to assure you, Overseer Jane Dowie and Deacon A. J. Gladstone Dowie of our sympathy and love is putting it very feebly.

I pray God will give you all grace and strength to override the storm.

Faithfully yours in His service,
BURNETT S. LOVE.

---

MONTAGUE, MICHIGAN, May 16, 1902.

DOCTOR AND MRS. DOWIE.

*Dear Friends:*—My heart is sad and I weep with you.

May God give you strength to bear this great sorrow.

Your friend, ANNIE W. DOWLING.

---

MADISON, WISCONSIN, May 16, 1902.

REV. JOHN ALEX. DOWIE.

*Dear Brother in Christ:*—We wish to express our deepest sympathy for yourself and family in this great bereavement.

May God bless and comfort you.

Yours sincerely,
(MRS.) ANNA L. CORY AND FAMILY.

---

CHICAGO, May 16, 1902.

DEAR GENERAL OVERSEER:—Kindly accept our most sincere sympathy in the loss of your beloved daughter.

God is Love, and in Him we find comfort even in our most afflicted time.

We pray that God will bless you and comfort you, and your dear wife and son, until Jesus comes.

Your Brother and Sister in Christ,
PAUL A. POPULORUM.
(MRS.) PAUL A. POPULORUM.

---

CHICAGO, May 15, 1902.

DEAR GENERAL OVERSEER:—Deep sorrow fills our hearts tonight after hearing of the sad news of the death of your beloved daughter.

May Jehovah comfort you and dear Overseer Jane Dowie, and our dear brother in Christ, Gladstone Dowie.

Yours for Christ,
EDWARD DE JONGE AND FAMILY.

---

ST. LOUIS, MISSOURI, May 16, 1902.

JOHN ALEX. DOWIE.

*Dear Doctor:*—I am shocked to see in the morning paper here the very sad news of the death of your daughter.

I am greatly grieved over this, and with my personal friendship for you I want to extend my heartfelt sympathies, and to Mrs. Dowie and your son also.

Sincerely yours, HENRY WAGSTAFF,
of Oshkosh.

---

30 EAST SIXTEENTH STREET,
CHICAGO, May 16, 1902.

DEAR GENERAL OVERSEER AND OVERSEER JANE DOWIE:—Please accept our sincere sympathy in your bereavement.

Yours in Christ,
ROSA RENEVIER AND FAMILY.

---

CHICAGO, ILLINOIS, May 16, 1902.

REV. JOHN ALEXANDER DOWIE.

*Dear Sir:*—In this your latest and saddest bereavement, you have, as a parent, my profoundest sympathy.

Although not one of your people, yet if I were, I could not as a parent, feel more sad.

May Elijah's God grant you and the bereaved mother grace—divine grace and resignation.

I am very respectfully yours, DR. R. GREER.

---

CHICAGO, May 16, 1902.

REV. JOHN ALEX. DOWIE AND FAMILY.

*Dear Friends:*—It is with the deepest sympathy we express our sorrow and condolence at this time of sad bereavement.

The untimely death of one so promising is a loss beyond finite understanding.

May God comfort and help you.

We sorrow with you, and beg to remain,

Very truly yours,
REHM HARDWARE COMPANY,
Per D. REHM.

---

ZION CITY, ILLINOIS, May 15, 1902.

MY DEAR DR. DOWIE:—Just one word to you and Miss Esther's mother at this time.

"Our Father in heaven."

Sincerely yours till He comes,
LEWIS W. KILBOURN.

---

ELIZABETHTOWN, PENNSYLVANIA,
May 16, 1902.

DEAR DR. AND MRS. DOWIE:—I just read of the dreadful sad accident that befell your dear daughter Esther.

It was a shock that caused silence to all my family.

You and all yours have our most sincere heartfelt sympathy in this your greatest bereavement.

I pray God to help you all to bear up.

God bless you all.

Your Sister in sadness, FRANCES HOFFMAN.

---

448 EAST SIXTY-SECOND STREET,
CHICAGO, May 17.

MY DEAR MRS. DOWIE:—How my heart aches for you in this dark hour.

When I saw the beautiful face of your daughter in the paper and read the dreadful news, it brought back plainly to me her sweet, gentle ways when I would meet her.

She always, as well as yourself, seemed more like a friend than a chance customer.

I always enjoyed meeting you while I was at Field's, and now that I am not a business woman any longer would be so glad to see you at our home.

Kindly extend my sympathy to your worthy husband.

Sincerely, JENNY STEALY REED.

---

From Colonel F. M. Thompson, of Rock Rapids, Iowa, who visited the General Overseer and family at Temple Cottage, May 3d, when he was received by Mrs. Dowie and her daughter:

SARATOGA HOTEL,
CHICAGO, ILLINOIS, May 16, 1902.

REV. AND MRS. DOCTOR JOHN ALEX. DOWIE.

*Dear Sir and Madam:*—I read in yesterday evening's daily of the sad accident which took out of your home a bright jewel.

I recall with a great deal of satisfaction the hour that I had the privilege of enjoying with Mrs. Dowie and your brilliant daughter.

This picture will go with me through life.

Accept my most sincere sympathy in your great bereavement.

May the God whom you serve comfort you by His infinite mercy.

With kind personal regards, I am,
Yours very respectfully,
F. M. THOMPSON.

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2435 PIEDMONT AVENUE,
BERKELEY, CALIFORNIA, May 17, 1902.

MY DEAR MRS. DOWIE:—Our hearts are filled with horror and deepest sympathy at this terrible calamity that has come to your family.

Your dear, beautiful child—how could such a fate have been permitted!

You are much on my heart before God since I heard about it, but I do not seem to get words to pray except "Father, help them"; for I cannot understand how such a horror could come into your lives, who undoubtedly daily, perhaps hourly, held up your children to the Lord in perfect faith for His keeping.

My earnest prayer is that our Heavenly Father may show you the light behind this darkest cloud, and comfort your stricken hearts.

May He be a light to you in this darkness, that the enemy may not rejoice over you.

With heartfelt love to you both and her poor brother.

Your Sister in Christ,
ELIZA S. CRAWFORD.

---

GEO. H. BISHOP & CO.,
MANUFACTURERS OF
Saws, Tools, Trowels, Corn and Cane Knives.

LAWRENCEBURG, INDIANA,
May 20, 1902.

DR. J. A. DOWIE.

*Dear Doctor:*—Words are inadequate to express the sorrow my sisters, Aunt Jane and myself feel over the deep affliction that has come to you and Mrs. Dowie.

Please accept our heartfelt sympathy.

Yours truly, LOUIS DUHME.

---

163 LARRABEE STREET, CHICAGO, ILLINOIS,
May 20, 1902.

DEAR GENERAL OVERSEER AND OVERSEER DOWIE:—Words fail to express my sympathy to you in this awful time of sorrow.

With love to you both, I can say that your sorrow is my sorrow.

I know that God will comfort you all.

I owe my life to you under God.

(MRS.) ELIZABETH REYNOLDS.

---

NEW YORK, May 19, 1902.

DEAR BROTHER DOWIE:—I was stabbed to the heart the other day in reading of the sudden and distressing death of your lovely daughter.

I know, my dear Brother, that words are very weak on such an occasion, but I want to say you and your dear wife and son have my sincere sympathy and prayers, and also those of my dear wife, in this great sorrow.

May God bless you and in His own tender mercy make even this a blessing to you.

With tenderest love, your Brother,
S. H. HADLEY.

---

SEATTLE, WASHINGTON,
May 16, 1902.

REV. JOHN ALEX. DOWIE AND MRS. DOWIE.

*Dear Friend:*—My heart is full of sadness for you, and my hand trembles.

The lovely young lady—beautiful in person, more so in character—a joy in your home, a blessing in your work, is now a diadem of glory in the Redeemer's crown.

Comfort yourselves in this thought: A little while and you will see her more effulgent in beauty and glory than ever.

Though removed, she is still with you in spirit and influence.

Her memory is sweet and cheering; her removal sad to you.

God's ways are mysterious but ever right.

The Lord comfort you and your house.

I sympathize with you, my Brother and Sister beloved.

God bless you, and He will.

(REV.) DONALD ROSS.

---

ZION CITY, May 21, 1902.

"Thy words were unto me a joy and the rejoicing of mine heart."—Jeremiah 15, 16.

BELOVED GENERAL OVERSEER: — Please accept our earnest sympathy and wishes for peace and strength for you and dear Overseer Dowie and son.

We are faithfully yours in Christ,
REV. THOMAS KACH.
MRS. DORA KACH.
(Just arrived from Hungary, Europe.)

---

From the distinguished Evangelist Rev. Henry Varley of London, England:

NANTASKET, MASSACHUSETTS,
May 17, 1902.

DR. DOWIE.

*Dear Sir:*—You may not remember me, for it is many years since we first met in Sydney, and our paths have been divergent in the great harvest field since those early days.

My chief object in writing is to express our deep sympathy with you in the sad and painful bereavement that has come in the loss of your beloved daughter.

May the God of consolation comfort your hearts in this great sorrow, and "the peace of God which passeth all understanding" keep your hearts and minds in Christ Jesus.

Deeply interested in the work of Zion City and praying that the wisdom which cometh from above may rest upon all connected therewith,

Believe me always, yours sincerely,
HENRY VARLEY.

---

ATLANTIC CITY, NEW JERSEY, May 16, 1902.

DR. JOHN ALEXANDER DOWIE.

*My Dear Doctor:*—I have just learned of the death of your dear daughter Esther, and beg to tender my sincere sympathy to yourself and Mrs. Dowie.

I know what a sad loss her death is to you.

I know that sympathy falls far short of filling the void caused by her untimely death.

I know how you had looked forward to her future usefulness—how you hoped for her success—how you built your hopes upon her—how you thought of her succeeding to your work, and the good she could do in it,

How sad to have a young, promising life snuffed out thus! But we must submit patiently to God's will.

Very sincerely yours, MARTIN B. MADDEN.

---

SAN FRANCISCO, CALIFORNIA, May 17, 1902.

MY DEAR DOWIE:—Permit me now to tender my sympathy and condolence in your great affliction, in which I am joined by Mrs. Craig, Evelyn, and Margery.

All at Piedmont were stunned at the suddenness of the blow.

Trusting you will convey our sympathy to Mrs. Dowie and Gladstone, I am yours faithfully,
HUGH CRAIG.

---

FOREST CITY, IOWA, May 19, 1902.

DEAR GENERAL OVERSEER:—Zion in Forest City was much grieved to hear of Miss Esther's death and deeply sympathizes with you, Mrs. Dowie and Gladstone.

Your Sister in Christ,
(MRS.) JULIA A. THOMPSON.

---

15 GLENDALE STREET,
CLEVELAND, OHIO, May 20, 1902.

DEAR GENERAL OVERSEER:—We write to express our sympathy to yourself and family in your sore affliction.

We cannot see why God withheld the healing from one who would have been so useful here, but "when the mists have cleared away," we will be able to better understand.

Our prayers have been offered for yourself and family, since the first notice of the sad event we received through our local press.

May God sustain you all in the interval, till we meet our loved ones where pain and death shall be no more.

Faithfully yours in His Name,
R. N. BOUCK.
LENA G. BOUCK.

---

PHILADELPHIA, PENNSYLVANIA, May 19, 1902.

DEAR GENERAL OVERSEER: — My Christian love and sympathy to you and your dear wife and son.

May God bless you and continue to make you a blessing till Jesus comes again.

Yours in Christ, (DEACON) CHARLES ZEEB.

---

HOTEL SAVOY, NEW YORK, May 18, 1902.

DEAR DR. AND MRS. DOWIE:—It was with deep sorrow that I learned of the sad death of your darling daughter Esther.

I have often thought of dear Esther since my pleasant and profitable visit to Zion, and the little family gatherings to which you so kindly invited me are fresh in my memory.

May our dear Lord sustain you both in this time of great affliction.

With much Christian love and sympathy,
Your sincere friend, A. L. MINFORD.

---

140 SOUTH BROADWAY,
LOS ANGELES, CALIFORNIA, May 16, 1902.

MY DEAR DR. DOWIE:—We were shocked last evening to notice in the newspapers the death of your daughter, Miss Dowie. The present note is to express our deepest sympathy for you, Mrs. Dowie, and your son, in your great sorrow.

May the God of all comfort, who alone can comfort, give you and yours a double portion, is my earnest prayer.

Yours in Christian fellowship, R. E. LUNT.

---

CHICAGO, May 19, 1902.

DEAR OVERSEER JANE DOWIE:—It is with a heart heavy with grief that I venture to pen these few lines, attempting to express to you my sympathy and sorrow for you in your great affliction.

For myself, who has received such temporal aid and spiritual benefit from you and the dear General Overseer, I can only say that my love and sympathy go out to you, and I pray that God, whom you serve so well, may comfort you.

Your loving Sister in Christ,
CARRIE M. MARSHALL.

---

PERU, NEBRASKA, May 17, 1902.

MY DEAR MRS. DOWIE:—If sympathy counts for aught, we, with friends all over the world, give unstinted, to you and Dr. Dowie, the tenderest, truest, most profound sympathy believing hearts can offer.

I so loved and admired Esther.

She was a rare girl, and gave promise of a noble, beautiful womanhood.

With love and sorrow, ANNIE L. HOLBROOK.

---

ZION CITY, ILLINOIS, May 21, 1902.

DEAR GENERAL OVERSEER:—We have deeply mourned with you, your dear wife and son, in your great sorrow.

We do rejoice that our Father has so graciously sustained you and enabled you to lift up your heads in triumphant faith.

Our hearts have been enlarged toward you, and we feel more closely bound than ever, in love and allegiance, to you, to Zion, and to God.

Faithfully yours in Him,
MR. AND MRS. F. H. WILHITE.

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606 NORTH WASHINGTON AVENUE,
WICHITA, KANSAS, May 19, 1902.

DEARLY BELOVED GENERAL OVERSEER AND MUCH LOVED OVERSEER AND SON:—We write a few words of sympathy.

Words are empty at such times, but we do all weep with you; and yet what comfort there is, through all the tears, that poor sinners in sorrow do not have.

My little daughter, through great tears rolling down her little face says, "O mamma, Esther was so nice, but she is in such a lovely place now! But her poor mamma!"

We all thank God our Father for the wonderful way He has thus far sustained you.

Zion here came together and we united our prayers for you all. Many who are not in Zion sorrow with us.

We know her parting words will help us all our lives to live better, and her sweet life will bear fruit until Jesus comes.

There are times when we grow weary
Of the burdens of the day,
When we long to have them lightened,
Or be lifted quite away;
Then a sweet voice seems to whisper:
"All the load upon Me lay;
When on earth I bore men's burdens;
I am just the same today!"

Oh, the thought is full of comfort,
To the heart that's weary grown;
He who knew and bore men's sorrows,
Leaves us not to walk alone;
His great heart is touched with pity,
And He wipes our tears away:
Oh, this Christ who wept with Mary,
He is just the same today!

In tender love and sympathy,
D. A. REED,
M. C. REED,
ALBERTA R. REED,
MASTER WILLIE REED.

---

ZION CITY, ILLINOIS, May 19, 1902.

DEAR GENERAL OVERSEER:—I wish to say for myself and wife that our hearts go out in deepest sympathy and love to yourself and family.

We desire more than ever, if possible, to be true to you and to Zion.

May God bring to you comfort and even happiness, and sustain you by His grace for the great work that lies before.

Faitbfully yours, ——— I. J. THURSTON.

---

WOOD END, LIFE SAVING STATION,
PROVINCETOWN, MASSACHUSETTS, May 17, 1902.

MY DEAR BROTHER IN CHRIST:—It is with sorrow I have learned through the daily paper of of your own dear daughter Esther's fatal accident.

My heart bleeds for you, and can deeply appreciate what her loss must be to a father whose comfort and pride she has been for so many years.

With deep sympathy, I am
Your Brother in Christ,
ALBERT WILLIAM MABBETT.

---

321 WEST SIXTY-FOURTH STREET,
CHICAGO, May 19, 1902.

DEAR GENERAL OVERSEER AND WIFE:—You have our most hearty sympathy and prayers in these trying hours.

He whom you have taught so many of us to seek for help is your Helper at all times, and will give you the needed strength to bear this great burden.

I desired very much to attend the services, but my school duties prevented me from going.

Yours in the Master's service,
MR. AND MRS. JOSEPH BAYLEY.

---

2472 INDIANA STREET, CHICAGO, ILLINOIS.

BELOVED GENERAL OVERSEER AND OVERSEER JANE DOWIE AND SON:—Our hearts bow in grief with yours as you mourn the loss of your darling daughter.

We truly sympathize with you in your great trial and deep sorrow.

Our dear and only son was killed on the railroad five weeks ago—a young man twenty-two years of age.

Myself and husband and two daughters send our love to you.

Yours in the Master's service, to be more faithful and obey you under God,
(MRS.) GRACE ALLAN.

---

MONKTON RIDGE, VERMONT, May 17, 1902.

DEAR FRIEND AND SISTER IN CHRIST:—I hasten to express our heartfelt sympathy.

We had a loved daughter pass away who was about ready for the marriage altar.

Accept our love and believe me,
Yours sincerely, ——— SAMUEL MILES.

---

ZION CITY, ILLINOIS, May 19, 1902.

BELOVED GENERAL OVERSEER:—Your grief is ours.

We all miss our "Beautiful Queen," and pray that her lovely example may help us.

May God overrule this awful sorrow to draw us closer to Him, and to you as our leader, and to each other in Christ, and make us more faithful.

God bless and strengthen you and beloved Overseer Jane Dowie and your beloved son.

Yours in Jesus, (MRS.) MARY E. SEYS.

---

AVONDALE, CINCINNATI, OHIO, May 20, 1902.

MY DEAR MRS. DOWIE:—Our united love and sympathy goes out to you and yours in your sad bereavement and sorrow.

May peace and rest in the Spirit be yours through Jesus Christ.

Lovingly, tenderly yours,
FANNY A. YERGER.

---

ZION HOSPICE, No. 1, May 21, 1902.

BELOVED GENERAL OVERSEER, OVERSEER JANE DOWIE, AND DEACON A. J. G. DOWIE:—We wish to express our deep sorrow in this your sad, sad bereavement.

Your sorrow is our sorrow.

Our daily prayer is that God may bless and comfort you.

Yours in the Master's service,
(DEACON) A. L. ANGELL.

---

ZION, 1201 MICHIGAN AVENUE,
CHICAGO, May 15, 1902.

REV. JOHN ALEX. DOWIE AND REV. JANE DOWIE.

*Beloved President and Wife:*—The departure of your daughter, Miss Esther Dowie, has caused universal grief in Zion College.

The suggestion of extending to you both and to your son the deep sympathy of the College was met with intense response.

I am authorized by tbe faculty and student body to say that they mourn with you in your sad bereavement.

We each pray that God by His Holy Spirit may comfort and sustain you.

Faithfully and obediently yours in Jesus,
WILLAM HAMNER PIPER, Vice-President.

---

A young man living in Zion City sends the following testimony to direct blessing as a result of the heart-searching Spirit who made Himself felt in the city after the departure of the one whom all in that place held in such great love and esteem. He writes to the General Overseer as follows:

ZION CITY, ILLINOIS, May 20, 1901.

BELOVED GENERAL OVERSEER, OVERSEER JANE DOWIE, AND DEACON A. J. G. DOWIE.

*Beloved in the Lord:*—Our hearts, made so sad by this most cruel and malicious blow of Satan, are rejoiced to hear that you are being comforted.

My beloved wife and I have often prayed for you all, that the God of all comfort would bind up your bleeding hearts and bring a richer blessing than ever before.

I wish to testify to a direct blessing which has come to me as a result of this heart-searching time.

For some months past I have been conscious that a certain young man living here in Zion City was misjudging me and held a very hard feeling toward me.

No opportunity was made for reconciliation, and the unfriendly spirit was growing worse.

Last Lord's Day afternoon, after listening to the earnest plea of our esteemed Presiding Elder, W. O. Dinius, to make this a time of peacemaking with any who had a grievance, I determined, God helping me, to do my part as a Christian in the matter.

The result was that after a satisfactory explanation we parted friends.

This dire calamity which befell your queenly daughter has, by forcing upon us a thorough heart-searching, brought us nearer God and our fellowmen.

We again renew our vows of obedience to God and to you, our beloved General Overseer.

Praise God you are still with us!

We love you, if possible, more than ever, and will show it by cheerful and prompt obedience, serving the Lord with fear and gladness. Psalm 46.

Ever yours in the Master's service. ———.

---

**Teachers Wanted.**

Let any member of the Christian Catholic Church in Zion, who is thoroughly qualified both by training and experience, and desires to teach in the Preparatory, College or Piano Departments of Zion College in Zion City for the coming year, make application at once to

REV. WILLIAM HAMNER PIPER,
Vice-President.
1201 Michigan Boulevard, Chicago.

**Mechanical Engineers.**

Zion professional mechanical engineers, open for employment in Zion City, are requested to call on or address R. W. Hargrave, Manager Zion City Power, Plumbing, Lighting and Heating Association. Those familiar with steam heating, and with some knowledge of, and experience in electricity are especially desired.

---

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It is of great importance that all mail for all departments of Zion Printing and Publishing House should be addressed as indicated below. This address is sufficient, and any addition to it of any kind will only complicate the delivery of mail, causing delay, inconvenience, and loss. All correspondents are very urgently requested to bear this matter in mind.

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ZION PRINTING AND PUBLISHING HOUSE,
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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.

A WEEKLY PAPER FOR THE EXTENSION OF THE KINGDOM OF GOD.

EDITED BY THE REV. JOHN ALEX. DOWIE.

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CHICAGO, ILLINOIS, SATURDAY, MAY 24, 1902.

## TABLE OF CONTENTS.

LEAVES OF HEALING, SATURDAY, MAY 24, 1902.

A CARD OF GRATITUDE, . . . . . 137

A GENERAL LETTER FROM THE GENERAL OVERSEER, . . . . 138-139

ILLUSTRATION—
Miss Esther A. Dowie, . . . . . 140

IN MEMORIAM—SERVICES IN SACRED MEMORY OF MISS ESTHER A. DOWIE—
Scripture Reading and Exposition, . . . . . 141-143
Memorial Address by Overseer John G. Speicher, . . . . 143-144
Address by Overseer-at-Large William Hamner Piper, . . 144-146
Address by Elder H. D. Brasefield, . . . . . 146-148
Graphophone Address of the General Overseer, . . . . . 148

WORDS OF SYMPATHETIC LOVE IN SORROW'S DARK HOUR, . . 149-159

ILLUSTRATION—
Elijah Hospice, Zion City, as Projected, . . . . . 152-153

GOD'S WAY OF HEALING, . . . . . 160

ZION'S LITERATURE MISSION, . . . . . 161

ZION IN THE ORIENT, . . . . . 162

NOTES OF THANKSGIVING TO ZION'S GOD, . . . . . 163-165

OBEYING GOD IN BAPTISM, . . . . . 166

ZION'S BIBLE CLASS, . . . . . 167

ZION'S ONWARD MOVEMENT, . . . . . 168

### A NEW TRAIN TO AND FROM ZION CITY.

Beginning with the new time-table in effect on the Chicago & North-Western Railway the first Sunday in April, we have additional train service to Zion City. Train will leave Chicago at 5:20 P. M., arriving at Waukegan at 6:35 and transferring at 6:45 to the Waukegan-Kenosha train, reaching Zion City at 6:59. This Waukegan-Kenosha train returning in the evening leaves Zion City at 7:59, and gets to Waukegan at 8:15, so that the fast train leaving Waukegan at 8:29 will enable our people to reach Chicago at 9:30, this making one more train each way.

DANIEL SLOAN,
Superintendent Zion Transportation.

## 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 sufferers are expressly declared to have been "oppressed of the Devil." (1 John 3:8; Matthew 4:23; Acts 10:38.)

*The Gifts of Healing are Permanent.*

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

*There are Four Modes of Divine Healing.*

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

*Divine Healing is Opposed by Diabolical Counterfeits.*

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

*Multitudes Have Been Healed Through Faith in Jesus.*

The writer knows of thousands of cases and has personally laid hands on scores of thousands of persons. Full information can be obtained at the meetings held in the Chicago Auditorium, Congress Street and Wabash 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 Printing and Publishing House, 1300 Michigan Avenue, Chicago, and also at the Branch Office, Shiloh Boulevard, Zion City.

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

You are heartily invited to attend and hear for yourself.

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AND ALL nations shall call you happy: for ye shall be a delightsome land, saith the Lord of Hosts.—*Malachi 3:12.*

WHAT a delightful picture of a happy people these words present to our minds as we think of them in connection with the work of the Messenger of the Covenant!

His work is to bring about the Rule of God upon the earth.

"Where God rules man prospers" because His laws are kept.

God's laws are made for man's good and to protect him from his unseen foes.

The people expected our Lord to set up a temporal kingdom upon the earth when He came to live His life here as a man; but He told them that His Kingdom was within them and must first be set up there.

Man's way is to set up an outward kingdom and keep men in subjection by force.

God desires willing subjects, therefore He sends His Messenger to offer His Covenant to them. In this He says to each subject:

"If thou wilt diligently harken to the Voice of Jehovah thy God and wilt do that which is right in His eyes, and wilt give ear to His commandments and keep all His statutes, I will (permit to be) put none of the diseases upon thee, which I have (permitted to be) put upon the Egyptians: for I am the Lord that healeth thee." Exodus 15:26.

This Covenant presents the only conditions upon which God can reign in the spirit, soul and body of man to save him, heal him and keep him holy.

The Theocracy is the oldest form of government upon the earth.

When God created Adam and Eve He reigned fully in their entire beings.

Then they were happy and the earth was blessed.

When they broke God's laws and obeyed the Devil, then his kingdom was set up in mankind and he began to defile and to destroy God's works in man and in all of the earth.

The animal, vegetable and mineral kingdoms have all been defiled more or less by the Devil.

God saw everything that He had made and it was all good at the beginning.

In "the Times of the Restoration of All Things, whereof God spake by the mouth of His holy prophets which have been since the world began," in these Times of Restoration which have now begun, the reign of God is to take the place of the rule of the Devil upon the earth, until the earth, and everything upon it, is restored to the condition it was in when it came from the hands of its Maker and God saw everything that He had made and, behold, it was very good.

Zion Literature goes forth to set up the Theocracy in the hearts of the people and hasten the reign of God upon the earth.

We ask our readers to help Zion Literature Mission to do its part in this great work.

The letter which follows gives the testimony of one who was

**Healed Through the Teaching of the Covenant.**

SALT CAY, TURK'S ISLAND,
EAST BAHAMAS, January 24, 1902.

DEAR GENERAL OVERSEER:—I feel it my duty to write a short testimony.

I have been healed by God through reading LEAVES OF HEALING.

About three years ago I had a very severe attack of lung trouble, with a cough and weak spells.

Through my own prayers and belief in the teaching brought by the Little White Dove, God wonderfully healed me.

In October last I was taken very ill with dysentery, also sore throat and dyspepsia.

Through the tender mercies of God I was again healed.

That was over four years ago.

I do not eat swine's flesh.

I give God all the glory and thank you and Mrs. Dowie for this great work.

I fully believe that Elijah the Restorer has come and that you are he.

May God bless my testimony.

I stand all but alone in this little land.

Your faithful servant, RACHEL E. PRETTO.

**God's Word Agrees With Zion Teaching.**

The following letter was written to the General Overseer by a soldier in Calcutta, India:

REV. JOHN ALEX. DOWIE.

*Dear Sir:*—I was brought in touch with LEAVES OF HEALING a few months ago through some friends of mine.

When I first spoke of it to my comrades and other Christian friends they warned me against it and told me that you were a false prophet.

At this time I had read some things from the LEAVES which I believed to be true.

When others said that they were not true, it made me go to the Word of God to prove them.

I am now a believer in the Zion movement.

One thing I see in it is that you teach *Purity.*

I am a reformed drunkard.

I was a smoker for eleven years—a constant smoker for eight.

I was a great lover of swine's flesh for a long time.

I praise God for LEAVES OF HEALING.

I could tell you of many doubts and fears it has driven off.

The letter which follows is from Natal, South Africa, and comes back to tell us of

**Blessings Received Through Leaves of Healing.**

MY DEAR SISTER IN CHRIST:—I wish to acknowledge the receipt of your letter, also of Zion Literature.

LEAVES OF HEALING reaches me regularly. I thank the Literature Mission for it.

I assure you that it has been a great blessing to us and we learn a great deal from it.

You will be surprised to know that some of the LEAVES are sent up to Central Africa and then to Norway.

I have distributed with pleasure all Zion Literature sent.

God is good to us, and we trust implicitly in Him.

Last Wednesday while at one of my outposts I was taken suddenly ill with fever and within a few minutes I was shivering with cold, though my body, head and hands were burning as with fire.

I prayed to God in Jesus' Name and went to sleep.

I was quite well next morning and made a sixteen-mile journey on my bicycle over a rough country.

There is much fever in the district I have just referred to, and many deaths have occurred in a few weeks.

Bless God for His love.

We go to Him with all of our family ailments and get instant answers to prayers.

**Zion Literature Sent Out From a Free Distribution Fund Provided by Zion Guests and the Friends of Zion. Report for Two Weeks Ending May 17, 1902.**

| | | |
|---|---|---|
| 4907 | Rolls to | the Hotels of United States |
| 1282 | Rolls to | Hotels in Europe |
| 987 | Rolls to | the United States Legations |
| 259 | Rolls to | Business Men in New Jersey |
| 276 | Rolls to | Africa |
| 729 | Rolls to | Germany |
| 1117 | Rolls to | Various States in the Union |
| Number of rolls for two weeks | | 9,557 |
| Number of rolls reported to May 10, 1902, | | 2,337,349 |

BEHOLD, I send My Messenger, and he shall prepare the way before Me: and the Lord, whom ye seek, shall suddenly come to His Temple; and the Messenger of the Covenant, whom ye delight in, behold, he cometh, saith the Lord of Hosts.—*Malachi 3:1.*

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# Zion in the Orient.

By Rev. Geo. L. Mason, B.A., B.D.
Overseer of the C.C.C. in China.

## THE GOSPEL OF THE KINGDOM FOR CHINA.

THE GENERAL OVERSEER has emphasized the grand purpose for which God is establishing Zion City, namely, the extension of the Kingdom of God among all nations.

Multitudes shall exclaim with the Psalmist: "Beautiful for situation, the joy of the whole earth, is Mount Zion, on the sides of the north, the city of the great King!"

The year of the consecration of Zion Temple site, 1900, and the year of the wonderful opening of the city, 1901, were fittingly marked by the sending out of bands of messengers to distant lands.

And again in 1902 a larger company, and in each succeeding year larger and larger bands will go forth as ambassadors of the King of Kings to proclaim to the nations the Good News of the Kingdom with a fulness of meaning and a power which they could not know till God in the fulness of time manifested Elijah the Restorer and established the Christian Catholic Church in Zion.

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OUR LORD said (Matthew 24:14) that the Good News of the Kingdom should be proclaimed as a testimony in all the world just before the Consummation of the Age.

Now, while the missionaries have taught the glorious facts of the Incarnation and of Redemption through Christ alone, their message has been marred and their Good News made very bad news by the teaching that all the Chinese who have lived since Christ came—excepting a very few million in all who were faithful Christians—that all the rest, at lowest estimate more than *ten thousand millions* of immortal spirits have sunk into a hopeless hell of sin and suffering from which they can in no way escape even after they have lain in misery as many ages as there are drops of water in the ocean!

That individual missionaries have taught otherwise is true; but the bulk of the printed and spoken teaching on this subject by both Roman and Protestant missions has been that hell is absolutely unending; in other words, that the Son of God, manifested to destroy the works of the Devil, will, after all, never be able to destroy his work in a horrible cesspool of the Universe, inhabited by many *tens of thousands of millions* of wretched beings, suffering an infinite punishment for a finite sin.

Surely the *Good* News of the Kingdom is yet to be proclaimed to the 350,000,000 Chinese; the glad tidings of the Holy God whose mercy endureth forever, to all who repent and accept Christ, wherever and whenever that may be.

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THE KINGDOM OF GOD, as being the rule of God now in the body as well as in the spirit, has been only dimly and feebly taught by the missionaries.

Hence they and their converts have imagined that they are free to eat what they please, disease-breeding swine's flesh and lust-inspiring shellfish, although such food is expressly forbidden by God.

With no bold and consistent teaching that man's body is to be the Temple of the Holy Spirit, some of the missionaries, even, and very many of the native converts are still slaves of the disgusting tobacco habit.

Not all, but many of the missionaries ridicule healing without medicines in answer to prayer as a superstitious fad.

Hence they are in abject bondage to the drug doctor and take his arsenic and alcohol, his mercury and morphine, his tubercle "serum" made out of the spittle of consumptives, and any poison the physician is pleased to try on them.

Modest missionary women are so blinded that they will submit to the horrors of the operating table in the presence of a rabble of ungodly and brutalized medical students, rather than seek Jesus the Healer, who is yesterday and today and forever the same, and who never made use of poisonous drugs or the surgeons' knife.

*Mercurius*, the God of medicine, reigns in missionary councils.

Men who believe they are called of God to China, and whom the missionary secretaries believe to be called of God, are prevented from going by the command of the physician.

His word is final.

And missionaries on the field are continually "ordered" by the doctors to return.

In some of these cases the missionary has chronic indigestion because he will not eschew English bacon and will chew American sausage; or he has persistent "malaria," because he is always dosing to prevent the ague, and does not know that the joy of the Lord should be his strength and Psalm 91 his medicine chest.

Surely the life-giving Rule of God in the human body is a part of the Gospel of the Kingdom, which Zion messengers alone are preaching in its fulness to the wretched millions of China.

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THE DIVINE AUTHORITY of the Kingdom of God on earth has been parodied and travestied in China by papal Rome.

Notoriously many of her converts have been quarrelsome, greedy, vicious and oppressive toward their pagan neighbors, showing that they have been under the rule of the Devil and not of God.

The Boxer outbreak was due in part to the aggressions of Roman Catholic Chinese bullies against their pagan countrymen.

Protestant missionaries and converts are far more righteous indeed than the Romans, yet have been unable to present any real Divine *authority and unity* of organization, teaching and effort to offset and counteract Rome's spurious authority and unity.

Teaching ever-varying standards of piety; having no agreement in discipline; requiring all sorts of baptism or none; rejecting the miraculous, except in the ancient times; badly infected with modern philosophical skepticism; much under the power, if not deep in the meshes, of the Baal Worship of Secretism; vaguely hoping for China's regeneration through Western secular education, barely tinged with Christianity, or through a combination of the Christian (?) Powers, or through democracy; and relying on an emasculated and partial Gospel, the missionaries need the most earnest sympathy and prayers of the Zion people that God will give them that full and glorious conception of the Good News of the Kingdom for which our dear General Overseer and his people stand in Zion.

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LET ZION PRAY that Divine Wisdom may direct the choice of the messengers to China, and that a Divine Faith and Love may bring into the Storehouse the needed resources to send them forth.

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# NOTES OF THANKSGIVING TO ZION'S GOD

*By DEACON O. L. SPRECHER, Private Secretary to the General Overseer*

THOU art the God that doest wonders:
Thou hast made known Thy strength among the peoples.
Thou hast with Thine arm redeemed Thy people.—*Psalm 77:14-15.*

GOD is always blessing the work in Zion.

In the most trying hours He gives comfort and courage and renewed strength. He continually works "wonders."

His redemption is being very practically experienced by multitudes, and His strength is being felt by the people who trust Him fully.

Zion rejoices that God has been able to find such true and faithful servants as the General Overseer and his beloved wife, Overseer Jane Dowie, whose prayers He has answered so wonderfully in so many thousands of cases throughout many years of ministry in this and other lands.

While for the moment Satan is permitted to pierce their hearts through with so keen an arrow, we know God will overrule it all, and their glorious ministry will continue with the blessing of God resting mightily upon it.

It is never hard to find testimonies to answers to prayer in Zion.

The difficulty is always how to find space to print those which we feel ought to be sent forth.

While we have not been able to give as careful attention as usual to the selection and arrangement of the testimonies for these pages, we are glad that we can again record beautiful words of thanksgiving to God, which come from the hearts of many who have been brought, through the ministry in Zion, into a knowledge of the redemption and strength of God.

### Wonderfully Healed When Dying of Internal Cancer.

MOBERLY, MISSOURI, May 1, 1902.

DEAR GENERAL OVERSEER:—I feel it my duty as well as a great pleasure to write and tell you how wonderfully God has blessed me.

It will be seven years in June since I lost my health.

What I have suffered no one knows only our Heavenly Father and myself.

I had nervous prostration for five years.

I would have two or three bad spells a day.

The slightest noise or excitement would cause me to have a nervous chill, which would last two or three hours.

My husband would take off his shoes before entering the room, and all the family went on tiptoes.

Husband would go for the doctor, thinking that I would not live until he could get back.

I had bad spells with my heart, and would be unconscious at times.

In the spring of 1901 I seemed to get better, until in July, when I took a severe hemorrhage which lasted eight weeks.

I was failing so fast that it seemed the family could stand it no longer and called in Dr. Cupage.

He came, but went away without doing anything for me. The next day he came back and brought Dr. Mangus with him.

After a brief consultation and examination they pronounced my trouble cancer, and said they thought that nothing but an operation would do me any good.

I said, "if you gentlemen think I have a cancer we will let it alone, for the more you work with cancers and irritate them, the worse they get."

One of them said, "if you can think of any kind of patent medicine that would do you any good, get it and use it; for sooner or later the cancer will eat the blood vessels, and you will bleed to death."

Poor comfort for a sick woman; was it not?

A specialist on cancer came to see me, but said he could not take my case, as he treated surface cancers and not internal.

I was reduced to skin and bone.

My lips and gums were purple.

My finger nails were very dark.

Dr. McMillan said that my ears were like a dead person's.

I lay in that condition about eight weeks, and had such a pain in my heart at times I would be nearly crazy.

The family was afraid I would lose my mind.

Eight doctors in all treated me, and if any of them ever did me any good I do not know it.

I said to the family, "I will take no more medicine; I will give up all the doctors, too, and trust God as my Healer.

Asking God to help me search my heart, I saw that doctors, medicines, and Divine Healing did not go together.

I lay there waiting on God for help.

When my son came home one evening, and said, "Mother, I heard a man talk on the street this evening, on Divine Healing." I said, "That is just what I want. Go and get him for me."

In the morning he came, and in the afternoon he laid hands on me and prayed with me.

I felt better.

The second time he came, I was suffering with a pain in my left side.

When he laid hands on me it was like an electric current of some kind going straight to my side.

The pain did not bother me any more.

He went away and I was left again to grope my way out of darkness into light.

At this time a cousin of mine at Forrest, Illinois, sent me two copies of LEAVES OF HEALING.

I read what I could, and had my daughters read them to me.

I enjoyed them greatly.

They were food for my hungry soul.

I felt that they were a godsend; they seemed to bring me joy, peace and happiness. The darkness vanished, the light began to dawn and I felt God's presence once more.

I subscribed for LEAVES OF HEALING, and we are anxious to read each copy; then we send it out to the neighbors.

My daughter, Ava, wrote you three requests for prayer.

You prayed and wrote to us each time.

All three of your letters seemed to me to bring power with them.

It was wonderful how fast I would gain after receiving each letter.

The family was astonished, and I believe the neighbors as well.

Eat? well, yes; all kinds of food, which I had not done in eight years without it hurting my stomach and bowels, which seemed to be partially paralyzed.

My heart does not bother me any more.

I have no signs of cancer.

I have quit eating swine's flesh.

I thank God that He has sent us Elijah the Prophet, who is not afraid to speak the truth and send out the light to comfort the sick and afflicted people of the world.

My heart is in Zion, if I cannot be there in person.

My prayer is, God bless the General Overseer, and all that were interested in praying for me.

I have not heard a sermon in seven years.

I think I would enjoy hearing the General Overseer one whole week and never tire.

I am at a loss to find words to thank you for your kindness.

Your prayers have made me and family very happy. I give God the glory.

Your Sister in Jesus,

(MRS.) A. B. WINETEER.

### Daughter's Confirmation of Mother's Testimony.

MOBERLY, MISSOURI, May 5, 1902.

DEAR GENERAL OVERSEER:—With praise and thankfulness to God I write these few lines to say that what my mother writes is true.

For many weeks mother lay between life and death.

Eight doctors came to see her.

None of them could benefit her.

They gave her up to die.

Finally, when all hope was lost, it seemed, the Little White Dove found its way to our home.

We read with much interest, studying its teaching carefully.

We found that it was just what we were in need of.

Surely it was a godsend to our home, and made us a happy family once more.

I wrote to the General Overseer right away, requesting Zion to pray for my mother's healing.

I received an answer at once, stating that they had prayed for her.

I knew they had prayed for her before we received the letter, for she was so much better.

I wrote three requests to Zion for them to pray for her.

It was wonderful how she was helped each time.

She is getting stronger each day, and has a splendid appetite.

It would be almost impossible to describe how wonderfully she has been blessed through Zion teaching.

Many thanks to Zion, but give God all the glory.

Yours till Jesus comes.

(MISS) AVA WINETEER.

### Husband's Confirmation of Testimony.

MOBERLY, MISSOURI.

DEAR GENERAL OVERSEER:—These few lines I write to endorse my wife's letter.

It would be impossible to describe what won-

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derful blessings she has received since the good people of the Church of Zion have been praying for her. L. W. WINETEER.

### Little Daughter Healed of Sore Eyes.

WEBSTER, SOUTH DAKOTA, April 28, 1902.

DEAR GENERAL OVERSEER:—Yours of the 18th instant received.

We thank you and praise God for the prayers you have offered in behalf of our little girl.

We could see that she was better as soon as we wrote to you, and the progress in her recovery was wonderful.

She had very sore eyes, but now they are perfectly well, and surely we give God all the praise.

May God continue to bless you and yours.

Your Brother and Sister in Christ,

MR. AND MRS. CHARLES KREITER.

### A Note of Thanksgiving for Healing of Mother.

Mrs. Emily Langan, of 8 Ascot Road, Bournbrook, Birmingham, England, writing under date of April 21, 1902, says:

DEAR GENERAL OVERSEER:—I enclose two shillings for some more copies of the Little White Dove.

The paper bas been such a blessing to me, and I trust also to others that I have given it to.

You will remember I wrote last time asking you to pray for my dear mother, who was very ill at the time.

You will, I know, rejoice with me when I tell you that her health has improved wonderfully, so much so that she was able to take the journey from Crayden to Birmingham to see me, and remained five weeks, during which time she was greatly blessed by reading LEAVES OF HEALING. She went home again believing more firmly than ever in Divine Healing.

I do thank you so much for your prayers on her behalf.

Yours in Jesus, EMILY LANGAN.

### Blessed Delivery in Childbirth.

It gives us great joy to add the following notes of praise and thanksgiving to God from a sister whose wonderful testimony to healing of consumption and other diseases appeared, together with those of her husband and children, in LEAVES OF HEALING, Volume X, Number 26:

POMONA, CALIFORNIA, April 8, 1902.

DEAR GENERAL OVERSEER:—Yesterday we received your letter, saying you had prayed for my wife, and that all would be well if we continued to live according to 1 Timothy 2:15.

This morning, about four o'clock, wife awoke me, saying she felt labor pains slightly.

I accordingly arose, made a fire, and warmed some water.

Sister Hattie Goar, of the Christian Catholic Church in Zion, residing in San Bernardino, California, was with us over Sunday, so as to attend our Gathering.

She was going home this morning; but, owing to these circumstances, she remained longer.

We made preparations for the Zion baby, and at six o'clock, two hours later, the nine-pound boy was here, and a robust fellow, too.

Wife and baby are doing well.

We thank you for your prayers, and praise God for his goodness to us.

Yours in Jesus, W. C. BEEM.

POMONA, CALIFORNIA, April 22, 1902.

DEAR GENERAL OVERSEER:—Husband has written a short testimony concerning our last Zion baby, and I wish to add some to it.

It is now several days later, and the child and myself are still doing exceedingly well.

It was again the easiest delivery I ever have had; and I praise God that, whereas in times past we have always found it necessary to have some one to help me with my work for several weeks before, this time, by His grace and strength, and the power of endurance which he alone can give, I kept up with my work to the very last, helped husband occasionally of evenings with his book-work, and was my children's own kindergartner up to one week before.

I think I can truly say I am well in every respect, and I daily praise God for health and strength.

Does not this prove the validity and permanence of my healing, when God delivered me from the scourge, Consumption?

At this time I send, as one of the trophies captured from the enemy, my breast pipe, for I feel that, though a test, God has shown me that, in my case at least, it is not needed.

My syringe I destroyed with the hammer, some eighteen months or more ago, determined to make sure work of it, while husband lay suffering terrible agony with the grip.

He grew better from that hour.

I confess that I ought to have destroyed it nearly as many months before, and was convicted for it several times.

We rejoice daily in that "peace which passeth understanding." Yours in His service,

(MRS.) M. ELIZABETH BEEM.

### God's Deliverance of a Zion Mother.

SEXTON, IOWA, April 14, 1902.

DEAR GENERAL OVERSEER:—I feel it my duty to write and tell you how wonderfully God delivered me when I was sick. I was only sick two hours and a half when my child was born.

We had no doctor, only a woman from the neighborhood and my husband being with me.

It pays to trust in God.

My husband has given up tobacco and life insurance since you prayed for him.

Thank God for that much!

Thanking you for the blessed teaching I have received, and for your prayers in our behalf, and praying God to spare you and your dear wife to the world for many years to come, I am

Your Sister in Christ,

(MRS.) LAURA M. SEEFELD

### Instantaneous Healing of Grip.

SAN JOSE, CALIFORNIA, April 14, 1902.

DEAR GENERAL OVERSEER:—I desire to give my testimony to the goodness of God and His power to heal.

Several weeks ago I was very sick with grip.

Mr. Byler happened to come to our house, and he prayed for me.

The prayer was answered, and I was helped at once.

We thank God for the teaching from Zion, and give Him all the glory.

Yours for Christ, (MRS.) J. F. BEATTEL.

DEAR GENERAL OVERSEER:—We send you this testimony for the glory of God.

We found this sister very sick in bed with grip.

We prayed in the Name of the Lord Jesus, in the Power of the Holy Spirit, and in accordance with the Will of God our Heavenly Father, and she was instantly healed.

Yours in Jesus' Name, T. A. BYLER.

### Sons and Mother Wonderfully Healed.

BLACKSTONE, VIRGINIA,
February 26, 1902.

REV. JOHN ALEX, DOWIE.

*Dear General Overseer:*—I feel that it is a great pleasure to write to you and thank you for your prayers, and tell you of the blessings we have received from God through prayer.

When our little boy Landon was born, March 28, 1896, we lived in the town of Crewe, Virginia.

Although we had LEAVES OF HEALING at that time, I had not accepted its glorious teaching.

In the third week after his birth, I noticed an enlargement on his little body just about the size of the end of a finger.

I sent for our doctor at once, W. T. Warsinner.

He examined the baby and said he had a hernia.

He said that nothing could be done for it until he was larger.

He was a small, frail little fellow, and I continually had him taking something, thinking at that time I was doing the right thing.

In June, 1897, we moved to Blackstone, to live with my husband's brother, W. T. Birsch, who was trusting Jesus as his Healer, Cleanser, and Keeper.

Through his influence, and through reading LEAVES OF HEALING, I gave up doctors and their prescriptions, but still used my little common remedies so well known to mothers.

Baby grew much better, stronger, and healthier every way, but the hernia grew, too.

In October, 1898, he grew so bad that the rupture would often be as large as one's fist, and he would suffer terribly.

The only way I knew to relieve him was to put him to sleep, then the protrusion would relax of itself and he would be comfortable for a while.

This occurred quite often.

I then ordered a truss of Dr. Rice, of Adams, New York, and on November 9, 1898, I put the truss on.

The truss relieved him until June, 1900.

At that time, the truss failed to relieve him, and the protrusion was very painful, even worse, if possible, than in October, 1898.

By this time we had given up every home remedy.

I told my husband to go and ask his brother to come and pray for him.

He thought that I ought to throw the truss away, but I kept it on him, not letting our brother know it.

The boy was relieved every time our brother prayed, but would relapse.

Finally I took the truss off, and he has never been troubled with bernia since.

He is just as well as can be.

Not long after that I received a letter from Dr. Rice, which was written November 15, 1901, asking me to let him hear from me, that he knew he had filled an order for me, and I must be very careful and do just as he wrote me; that it was possible I needed another truss; that I must attend to the hernia very carefully, for if I once let the protrusion out, all my work would be lost and have to be gone over.

Therefore, there is not a doubt in my mind but that God, through His mercy, healed him, as the protrusion was out several times.

On December 4, 1901, our eldest son, Lafayette, came home from Richmond, Virginia, very ill with congestion of the lungs.

He is now twenty years old, and has had congestion of the lungs twice while we were having doctors.

Therefore I guess he knew what was the matter when it came the third time.

He had a very bad spell in Richmond, but said he just made up his mind to get home that night.

He got here at about twelve o'clock, and we three got up and prayed with him.

He was very pitiful; he could scarcely breathe, and great drops of cold perspiration would stand out on him. He could not lie down.

He had to sit up all night until near dawn;

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then it seemed that terrible heavy breathing would leave for a few hours.

He grew better, and by Saturday, December 7, he walked out, which threw him back, and he had another very bad night.

Sunday I asked him if he wished me to write the General Overseer to pray for him. He said he could write, which I thought was much better.

He seemed to grow steadily better after sending that request.

When we received your answer, saying that you prayed Wednesday morning, I remembered being out about some domestic duties and hearing him trying to sing, and that evening he walked out again; but it did not hurt him this time.

He is now very much better and looks better than he has in years.

I sent a request for myself with his.

The catarrh, from which I had long suffered, has gone, and my head is more comfortable than it has been for years.

I do thank you so much for your prayers, and pray God's richest blessings upon you and all Zion everywhere.

These things may seem small to some, but to me they are very great and precious witnesses of God's Holy Spirit's working in my family, for which I give God all the praise.

Your Sister in Christ, (MRS.) M. J. BIRSCH.

### Confirmation by Her Husband.

DEAR GENERAL OVERSEER:—I desire to say that all my wife has said about the healing of our two sons and herself is perfectly true.

I hope we may be used of God in building up Zion. J. F. BIRSCH.

### Thanksgiving for Divine Keeping.

RIVER FALLS, WISCONSIN, April 27, 1902.

DEAR GENERAL OVERSEER:—I have felt it my duty for some time to send in my testimony as to how God has blessed me since I came into Zion.

Although I cannot testify to any great healing, He has kept me well and strong so that I could go on with my school work.

I have missed but part of one day this year on account of sickness, and then God gave me victory over the Devil.

I have taken no medicine for over two years, and would not think of doing so though I should die.

Praising and thanking God for Zion, I remain,

Yours in Christ, JENNIE LEITCH.

### Healed in Answer to Prayer When Dying.

ADAMSVILLE, TENNESSEE, April 14, 1902.

REV. JOHN ALEX. DOWIE.

*Kind Christian Friend:*—I feel that I should write you a few lines.

I had a severe spell of sickness.

The doctor who was called in to see me had no hope of my recovery. His medicine had no effect.

I quit medicine and began to call for all the Christians to pray for me, and my brother wrote to you.

I began to mend at once.

I knew that God could heal and I began to pray for Him to increase my faith and He did so.

I am now able to be up and walk about.

I send my heartfelt thanks to you and all who prayed for me.

Yours in Christ, CONNIE SMITH.

### God Speedily Delivers From a Severe Cold.

WOODLAND, ILLINOIS, April 8, 1902.

BELOVED GENERAL OVERSEER:—It is with gratitude to God and a heart full of praise that I write to thank you for your prayers for me when I sent you a request. I was very careless and disobedient, and took the severest cold I have had for years.

I prayed and received such relief that I undertook more work than was wise, and Satan suddenly and repeatedly attacked me in the night, first with a jerking congestion of the spine; another night with fever and such a choking and filling up of the lungs that, had I trusted in doctors and drugs, it would have resulted in lung fever.

Again, I had a cough like croup, with a loss of breath, terrible to experience.

The cough, soreness and quick catarrh continued until I sent you a request for prayer.

I was not delivered instantly, but surely; and now I am well, and thank you for your kindness, and praise God that He ever permitted me to hear the plain, true Gospel that you, His Messenger, taught me.

Yours in His service, SARAH MCCREIGHT,

Deaconess in the Christian Catholic Church in Zion.

## TENT PROVISIONS AND REGULATIONS FOR 1902.

New tents can be had for $16, or slightly used ones for $12, at Zion City General Stores, including all tent fixtures, but without floors. Floors cost $4.50 extra.

Tents will not be rented to be put on the personal lots of individuals in any subdivision of the city, but may be rented by the week or month and placed on leased ground in the established camps of Zion for the use of families or parties where middle-aged, sober-minded persons are members of such a party.

Tents are 9x14 feet, divided by a curtain partition, with a 4-foot wall and an 8-foot center, supplied also with extra covering, which has proven them to be storm-proof. This size is the most economical and convenient we can secure.

Two tents may be required in some instances. Even these would be cheaper than one large one. Then, one can be used for sleeping, and the other for cooking purposes.

Tents are rented furnished or unfurnished, including floors and ground space, at the following rentals: Unfurnished, $2 per week, or $6 per month; furnished, $3 a week, or $8 a month. Where the ground only is furnished, the rental will be $1 per month, and in any case the scavenger fee will not exceed 25 cents a week.

***Zion Resident Camp*** is located on the Leonard place, south of Thirty-third street, and on the east side of Sharon park, and is intended for those locating in Zion City for work and to become permanent residents.

***Zion Holiday Camp*** is located in Shiloh park, southwest of the Tabernacle, and is intended for those spending the summer months in Zion City, chiefly for a vacation or for the teaching.

***Zion Emergency Camp*** is located on Edina boulevard, north of Shiloh boulevard, overlooking Edina park, and is intended for those who are engaged at work on Elijah Hospice or Zion City Administration Building, or for such others as the word emergency may apply to.

During Zion's Second Feast of Tabernacles, tents will again be located in Camp Esther, for which a charge will be made of $2.50 a person for the ten days; but persons leasing tents in Zion Holiday Camp for at least a two months' period, may obtain accommodations, including this occasion, at the season rental price.

Applications for the renting of tents to be located in either Zion Resident Camp, Zion Holiday Camp, or Zion Emergency Camp, together with requests for accommodations in Camp Esther during the Feast of Tabernacles, must be made by personally applying at Zion Land and Investment Association Office, where leases for Zion Camp privileges will be drawn, particulars stipulated, and the instrument signed and witnessed to for proper countersigning.

Particulars concerning the location of a tent or for tent space in any of these camps are referred to Deacon Loblaw, superintendent of parks; and the right to occupy tents located on any of these grounds will be inquired into by the Police Department, which has authority to inspect all lease agreements. Persons will be debarred from the privilege of camping on Zion territory until they obtain such permission in writing, upon application to DEACON DANIEL SLOAN,

*Supervisor of Zion Camps.*

# ZION'S SECOND FEAST OF TABERNACLES

CONDUCTED BY THE REV.

## JOHN ALEX. DOWIE

*General Overseer of the Christian Catholic Church in Zion*

**Assisted by Hundreds of Overseers, Elders, Evangelists, Deacons and Deaconesses.**

## SHILOH PARK
## ZION CITY, ILLINOIS

**From Saturday Evening, July 12th, at seven o'clock, to Tuesday Evening, July 22d.**

CELEBRATION OF

**THE ANNIVERSARY OF THE CONSECRATION OF ZION TEMPLE SITE**

**On Monday, July 14th.**

Zion First Feast of Tabernacles was a season of Refreshing from the Presence of the Lord, the power of which is increasingly felt in the lives of tens of thousands.

God will give Zion even greater blessings in the Second Feast of Tabernacles.

It is hoped that

**ELIJAH HOSPICE,**
**WITH ACCOMMODATIONS FOR ABOUT 1,000 GUESTS**

will be open to the public in time for this Feast.

See Deacon Daniel Sloan's announcement concerning tents on page 165.

Deacon Sloan will make announcement concerning special transportation arrangements from all parts of the United States and Canada for this occasion, in an early issue of LEAVES OF HEALING.

Applications for tents and other accommodations should be made to Deacon Daniel Sloan as soon as possible.

**CHRIST IS ALL AND IN ALL**

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# OBEYING GOD IN BAPTISM.

"BAPTIZING THEM INTO THE NAME OF THE FATHER AND OF THE SON AND OF THE HOLY GHOST."

**Twelve Thousand Three Hundred and Eighty-Eight Baptisms by Triune Immersion Since March 14, 1897.**

¶Twelve Thousand Three Hundred and Eighty-Eight Believers have joyfully followed their Lord in the Ordinance of Believers' Baptism by Triune Immersion since the first Baptism in Central Zion Tabernacle on March 14, 1897.

| | | | |
|---|---|---|---|
| Baptized in Central Zion Tabernacle from March 14, 1897, to December 14, 1901, by the General Overseer. | 4754 | | |
| Baptized in South Side Zion Tabernacle from January 1, 1902, to March 14, 1902, by the General Overseer. | 37 | | |
| Baptized by Overseers, Elders, Evangelists, and Deacons | 2544 | | |
| Total baptized in Chicago Zion Tabernacles | | | 7335 |
| Baptized in places outside of Chicago by the General Overseer. | 641 | | |
| Baptized in places outside of Chicago by Overseers, Elders, Evangelists, and Deacons | 4174 | | |
| Total Baptized outside of Chicago | | | 4815 |
| Total Baptized in five years | | | 12,150 |

| | | | |
|---|---|---|---|
| Baptized since March 14, 1902: | | | |
| Baptized in South Side Zion Tabernacle by Elder Cossum | 27 | | |
| Baptized in South Side Zion Tabernacle by Elder Farr | 13 | | |
| Baptized in South Side Zion Tabernacle by Evangelist Bowers | 26 | 66 | |
| Baptized in Australia by Overseer Voliva | 17 | | |
| Baptized in Australia by Deacon McCullogh | 7 | | |
| Baptized in British Columbia by Elder Simmons | 3 | | |
| Baptized in California, by Elder Taylor | 12 | | |
| Baptized in England by Evangelist Cantel | 68 | | |
| Baptized in Illinois by Deacon Sprecher | 2 | | |
| Baptized in Illinois by Elder McCreery | 4 | | |
| Baptized in Michigan by Elder Bouck | 6 | | |
| Baptized in Minnesota by Elder Jenson | 2 | | |
| Baptized in Ohio by Overseer Mason | 34 | | |
| Baptized in Ohio by Elder Bouck | 3 | | |
| Baptized in Pennsylvania by Elder Hammond | 7 | | |
| Baptized in Texas by Evangelist Emma Samuel | 7 | 172 | 238 |
| Total Baptized since March 14, 1897 | | | 12,388 |

The following-named two believers were baptized in the South Side Tabernacle, Chicago, Lord's Day, May 18, 1902, by Elder G. E. Farr:

Rohner, John U. ..... Zion City, Illinois
Sandman, Miss Iva ..... 313 Cornell street, Chicago, Illinois

The following-named seventeen believers were baptized at Melbourne, Victoria, Australia, April 9, 1902, by Overseer W. G. Voliva:

Beddoe, Harry John, Roseberry avenue, North Brighton, Victoria, Australia
Beddoe, Anna Eleanor, Roseberry ave., North Brighton, Victoria, Australia
Bradley, Florence M. ..... Osborn street, Williamstown, Victoria, Australia
Bullivant, Mrs. Eliza ..... Edgbaston, Gippisland, Moe, Victoria, Australia
Bullivant, Mr. Cleveland .. Edgbaston, Gippisland, Moe, Victoria, Australia
Castles, Miss Catherine ..... 98 Cardigan street, Carlton, Victoria, Australia
Cockburn, Jane K. A. .... 42 Park street, Moonee Pouck, Victoria, Australia
Dunn, Hannah Bella ..... 241 High street, Prahran, Victoria, Australia
Hansen, Mr. Henrick ..... 98 Cardigan street, Carlton, Victoria, Australia
Hansen, Miss Daisy B. ..... 1 Windsor street, Foolscray, Victoria, Australia
Hansen, Miss Florence ..... 98 Cardigan street, Carlton, Victoria, Australia
Kennedy, James ..... 222 Leister street, Carlton, Victoria, Australia
Lovell, Ormond ..... Bridgeport, Albert Park, Victoria, Australia
McDougall, Miss Catherine, 74 Commercial rd., Prahram, Victoria, Australia
McMillan, Mr. Robert, 247 Yorks st., South Melbourne, Victoria, Australia
Prismall, Mrs. Eva ... 144 Victoria avenue, Albert Park, Victoria, Australia
Zimmer, Mrs. Helen ..... Daylesford, Victoria, Australia

The following-named thirteen believers were baptized at Cincinnati, Ohio, Lord's Day, May 18, 1902, by Overseer G. L. Mason:

Atwood, Mrs. M. ..... 524 East Fourth street, Cincinnati, Ohio
Baker, Mrs. Seenah ..... Mount Washington, Cincinnati, Ohio
Bechtel, J. L. ..... Hartwell, Ohio
Blagg, Samuel W. ..... 3444 East Water street, Cincinnati, Ohio
Boehl, Miss Erna ..... 1623 Sycamore street, Cincinnati, Ohio
Garrison, Mrs. Lucy G. ..... 849 Hathaway street, Cincinnati, Ohio
Higgins, William A. ..... 606 Plum street, Cincinnati, Ohio
Nowack, Mrs. Amelia ..... 1623 Sycamore street, Cincinnati, Ohio
Rewwer, Jr., Herman H. ..... 1623 Sycamore street, Cincinnati, Ohio
Robb, Samuel C., 231 Short Eleventh st., Louisburg, Covington, Kentucky
Taylor, Mrs. Carrie King ..... 756 East Sixth street, Cincinnati, Ohio
Thorp, Jacob ..... Hartwell, Ohio
Wamsley, Mrs. Anna ..... 753 Carlisle avenue, Cincinnati, Ohio

The following-named seven believers were baptized at Linthorpe street, Newtown, N. S. W., Australia, March 31, 1902, by Deacon J. S. McCullogh:

Evans, Miss Maud May, 80 University st., Camperdown, N. S. W., Australia
Hance, Mrs. Ellen, Care of Mrs. Carberry, Dulwich Hill, N. S. W., Australia
Parkhill, Thomas ..... Willoughby, North Sidney, Australia
Parsons, Mrs. Jane .... 147 Pension street, Camperdown, N. S. W., Australia
Paton, Ebenezer J. ..... 337 Pitt street, Sidney, N. S. W., Australia
Press, Henry Richard ..... 3 Egan street, Newtown, N. S. W., Australia
Taylor, Horace Arthur ..... Church Hill, Ipswich, Queenland, Australia

The following-named seven believers were baptized at Philadelphia, Pennsylvania, Lord's Day, May 11, 1902, by Elder G. Hammond:

Araujo, Torquato Caelho ..... 925 Watts street, Philadelphia, Pennsylvania
Barnes, Margaret D. .... 3051 Gansbrook street, Philadelphia, Pennsylvania
Gerhart, Harvey F. ..... 1239 Harold street, Philadelphia, Pennsylvania
Gerhart, Elmer ..... 1239 Harold street, Philadelphia, Pennsylvania
Hill, Mrs. Emma ..... 1239 Harold street, Philadelphia, Pennsylvania
Hill, L. Jane ..... Chincotegue Island, Virginia
Stehmen, Emily ..... 1339 Thompson street, Philadelphia, Pennsylvania

The following-named four believers were baptized at San Francisco, California, Lord's Day, May 4, 1902, by Elder W. D. Taylor:

Goddard, Loyd L. ..... 146 Twelfth street, San Francisco, California
Goddard, Jennie ..... 146 Twelfth street, San Francisco, California
Goddard, Elmer Bruce ..... 146 Twelfth street, San Francisco, California
MacKay, Mrs. Rachel Crow ..... 235 Hays street, San Francisco, California

### Notice of Removal.

The Mail Order Department of Zion City General Stores has removed from its former location in Zion Building, 1201 Michigan avenue, Chicago, Illinois, to Zion City, Illinois.

All correspondence should be addressed to:

MAIL ORDER DEPARTMENT OF ZION CITY GENERAL STORES, Zion City, Lake County, Illinois.

### Mechanical Engineers.

Zion professional mechanical engineers, open for employment in Zion City, are requested to call on or address R. W. Hargrave, Manager Zion City Power, Plumbing, Lighting and Heating Association. Those familiar with steam heating, and with some knowledge of and experience in electricity are especially desired.


### LEAVES OF HEALING.

Two Dollars will bring to you the weekly visits of the "Little White Dove" for a year; 75 cents will send it to a friend for thirteen weeks; $1.25 will send it for six months; $1.50 will send it to your minister, or to a Y. M. C. A., or to a Public Reading Room for a whole year. We offer no premiums, except the premium of doing good. We receive no advertisements, and print no commercial lies or cheating enticements of unscrupulous thieves. LEAVES OF HEALING is Zion on wings, and we keep out everything that would detract the reader's mind from all except the Extension of the Kingdom of God, for which alone it exists. If we cannot send forth our Little White Dove without soiling its wings with the smoke of the factory and the dirt of the wrangling market place, or compelling it to utter the screaming cries of the business vultures in the ears of our readers, then we will keep our Dove at home.


## TRAIN SCHEDULE Between Zion City and Chicago

| NORTH BOUND To Zion City | | | SOUTH BOUND From Zion City | | | SUNDAYS North to Zion City | | |
|---|---|---|---|---|---|---|---|---|
| Leave | | Arrive | Leave | | Arrive | Leave | | Arrive |
| 7:00 a. m. | | 8:25 | 6:48 a. m. | T | 8:15 | 9:00 a. m. | T | 10:14 |
| 9:00 | T | 10:14 | 9:39 | T | 11:10 | 2:15 p. m. | | 4:04 |
| 11:30 | T | 12:39 | 11:44 | T | 1:15 | 5:00 | T | 6:59 |
| 2:00 p. m. | | 3:13 | 1:24 p. m. (Sat. only) | T | 4:00 | 8:00 | T | 9:14 |
| 3:00 | | 4:16 | | | | South from Zion City | | |
| 4:15 | | 5:30 | 2:29 | T | 4:00 | 8:19 a. m. | T | 9:45 |
| 5:20 | T | 6:56 | 5:14 | | 6:45 | 11:44 | T | 1:15 |
| 8:00 | T | 9:14 | 7:59 | T | 9:30 | 5:14 p. m. | | 6:45 |
| "T" signifies change Trains at Waukegan. | | | N. B. No Train South Saturdays at 2:29. | | | 7:50 | T | 9:30 |

**SOUTH BOUND** Excursion Tickets for Sunday Auditorium Services for sale at Zion City Freight and Zion City Bank Building.

**NORTH BOUND** Tickets for lot seekers, sight-seers, home settlers, and workmen, not residents of Zion City, on sale at Zion Building, Chicago. Single and commutation Tickets sold at Depot.

To travel between Zion Building and C. & N.-W. Ry. Depot, Chicago, take South Side Elevated Road from Twelfth Street to Fifth Avenue and Randolph Street. A bus at Zion City meets all trains and can take passengers from Depot to any point about the City at reasonable rates.

**ZION CITY TRANSPORTATION BUREAU, of Zion City, Illinois,** supervises the railway ticket, steamship, excursion, freight, express and transfer business of Zion and her people everywhere.

Direction as to railroad and steamship routes given, upon request.

**DEACON DANIEL SLOAN,**
*Superintendent Zion Transportation.*

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# ZION'S BIBLE CLASS

Conducted by Deacon Daniel Sloan

## MIDWEEK BIBLE CLASS LESSON, JUNE 4th or 5th.

### The Spiritual Man's Mission.

1. *He is to carry forward the work which Christ began here on earth.*—John 14:10-14.

Without faith in God the Father, one cannot undertake to do the work Christ did. He will never be able to do the good Christ did, unless the Father dwells in him to do the work. The work Christ did is the work we also must do. There is a measure of faith which will enable one to do far-reaching work. The possibilities of the Prayer of Faith reach beyond that which we can ask or even think.

2. *He is to live without harm to others.*—1 Corinthians 8:9-12.

How one person influences others by his words and deeds! That which one does affects the conduct and practice of others. The strong cannot do many things which are harmless to themselves, without injuring the weak. Christ was so self-denying that His one aim was to be the Saviour of all. We must walk in His steps. If we offend even Christ's little ones, it is a sin against Himself. We must guard against offenses; for, even though they come unintentionally, woe be to him through whom they come, if they cause another to stumble.

3. *His desire is to lead souls out of error.*—James 5:19, 20.

We are cautioned not to err. Satan is ever trying to lead us into error. To convert a man is to lead bim from error into truth. We are to win men to the truth by speaking the truth in love. The law of God will convert the soul, for it shows what God requires and points out the way of right doing.

4. *He is a helper of all classes of men.*—1 Thessalonians 5:12-15.

He sees beyond physical or personal attractiveness, for even back of crudities and defects is the spirit which is made in the image of God. He knows that all fish cannot be caught with the same bait. His field is the world; he must reach all classes in the world. He must not single out those simply who are attractive. He must be patient with all men,—with their prejudices, their ignorance and blindness to the truth. Some must be warned sharply, some comforted tenderly, and some held up who cannot stand alone; thus we become debtors to all men.

5. *He is to win souls to God.*—Proverbs 11:27-31.

He must work until he has been successful. He must win to life and to righteousness, to faithfulness, to frugality, and to everything that is good. How wise one needs to be! We cannot glorify God by our blunders. We must know men, for Christ knew what was in men. If we do not win souls, we are blind to the white fields crowded with swaying grain that awaits the sharpened sickle.

*The Lord Our God is a Divine-Commissioning God.*

## SUNDAY BIBLE CLASS LESSON, JUNE 8th.

### The Satisfied Man.

1. *He is ever kept while growing in grace.*—2 Peter 1:5-10.

Natural growth is a sign of health. A real faith causes one to grow, for the just shall live by faith. Growth is a normal, unconscious process. Not to grow is abnormal. Life must expand itself into fruit. The man who is not growing is decaying. It is the abounding life that makes growth discernible. Neglect will retard growth, but diligent care will ever make it more vigorous.

2. *He is never perplexed by trials.*—1 Peter 4:12-16.

Trials come. They are fiery darts hurled by the Devil, as though we had been doing wrong. The Devil makes these attacks because we are determined to be holy and pure, and he thus seeks to hinder. If he ever leaves us, it is only for a season. Sometimes one attack will rapidly succeed another. It seems sometimes as though he will never end the battle, but if we use the Shield of Faith and the Sword of the Spirit, we shall be able to stand, and never retard one step.

3. *He obeys and expects blessings to follow.*—Deuteronomy 28:2-6.

Blessings come from obedience, if we from the heart obey the form of doctrine delivered unto us. Sometimes the blessings burst in on us in glad surprise. At other times they come as a natural result of having done well. How happy we should be wherever we are! What satisfaction comes from all the increase which God has given, or which is pleasing in His sight! We not only need God's blessings on ourselves but on all we do, even every step we take.

4. *He always has hope and peace.*—Romans 5:1-5.

Faith in God brings peace. Peace springs from a sense of the forgiving mercy of God.—The constant realization of this fills one with joy and brigbt hope.—Trials may come, but they mature patience.—Patience indicates a breadth and depth of experience which has been wrought of God. Our lives are thus illumined by hope, so that we are ever confident, and each can boldly say: The Lord is my Helper, I will not fear what man shall do unto me.

*God's Holy People are a Satisfied People.*

## DAILY SCRIPTURE TEXTS FOR JUNE.

### To Memorize and Meditate Upon, Morning, Noon, and Night.

PARENTS: "Thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up."—*Deuteronomy 6:7.*

CHRISTIANS: "Thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein; for then thou shalt make thy way prosperous, and then thou shalt have good success."—*Joshua 1:8.*

| | | | |
|---|---|---|---|
| 1. | Sunday—Psalm 138:7; *f. c.* | 16. | Monday—Isaiah 60:2; m. c. |
| 2. | Monday—Exodus 14:15; l. c. | 17. | Tuesday—Galatians 4:30; f. c. |
| 3. | Tuesday—Isaiah 3:10; w. v. | 18. | Wednesday—Psalm 32:8; f. c. |
| 4. | Wednesday—Joshua 23:10; m. c. | 19. | Thursday—Psalm 33:8; l. c. |
| 5. | Thursday—Isaiah 55:4; w. v. | 20. | Friday—Isaiah 45:2; f. c. |
| 6. | Friday—Amos 3:3; w. v. | 21. | Saturday—Psalm 138:7; l. c. |
| 7. | Saturday—Psalm 115:1; m. c. | 22. | Sunday—Proverbs 18:17; w. v. |
| 8. | Sunday—1 Corinthians 6:13; l. c. | 23. | Monday—Psalm 68:11; f. c. |
| 9. | Monday—Psalm 105:15; w. v. | 24. | Tuesday—Psalm 34:3; w. v. |
| 10. | Tuesday—Matthew 11:14; w. v. | 25. | Wednesday—Psalm 16:6; l. c. |
| 11. | Wednesday—Exodus 33:14; w. v. | 26. | Thursday—Proverbs 22:29; f. c. |
| 12. | Thursday—Matthew 24:35; l. c. | 27. | Friday—Psalm 110:3; f. c. |
| 13. | Friday—Isaiah 57:1; *f. c.* | 28. | Saturday—John 19:11; f. c. |
| 14. | Saturday—Psalm 68:12; l. c. | 29. | Sunday—Psalm 37:5; l. c. |
| 15. | Sunday—Psalm 27:7; f. c. | 30. | Monday—Psalm 37:23; l. c. |

f. c. first clause. m. c. middle clause. l. c. last clause. w. v. whole verse.

## SPECIAL ASSEMBLY OF GOD'S WITNESSES.

### Excursion from Zion City to Chicago.

Arrangements have been made with the Chicago and North-Western Railway Company for a special excursion train to run from Zion City to Chicago on Lord's Day afternoon, May 25, 1902, on the occasion of the Special Assembly of God's Witnesses, and the Final Message of the Series of Elijah's Restoration Messages of Purity, Peace and Power at the Chicago Auditorium.

This train will leave Zion City at 12:15 P. M., and, returning, will leave Chicago at eight o'clock.

FARE FOR ROUND TRIP, THIRTY CENTS; CHILDREN BETWEEN FIVE AND TWELVE, FIFTEEN CENTS; CHILDREN UNDER FIVE, FREE.

DANIEL SLOAN,
Superintendent Zion Transportation.


## SPECIAL EXCURSION TO ZION CITY

## DECORATION DAY

### Friday, May 30, 1902

Trains leave between 9 and 11 A. M. on the Chicago & North-Western Ry., Wells Street Depot, Across the Fifth Avenue Bridge.

**FARE FOR ROUND TRIP, THIRTY CENTS**

Children between 5 and 12 years, 15 cents. Younger Children Free.

**ZION CITY** will be seen in the beauty of spring dress.
**ZION CITY** will be beheld as a marvel of rapid growth.
**ZION CITY** will be observed as a cosmopolitan place.
**ZION CITY** will be noticed as full of unquestioned promise.
**Join Zion's Thousands for a Day's Outing.**

## SHILOH TABERNACLE ASSEMBLY

AT 2 O'CLOCK P. M.

### REV. JOHN ALEX. DOWIE

General Overseer of the Christian Catholic Church in Zion

will deliver an address on

**"VOICES FROM SOLDIERS' GRAVES"**

**TICKETS**

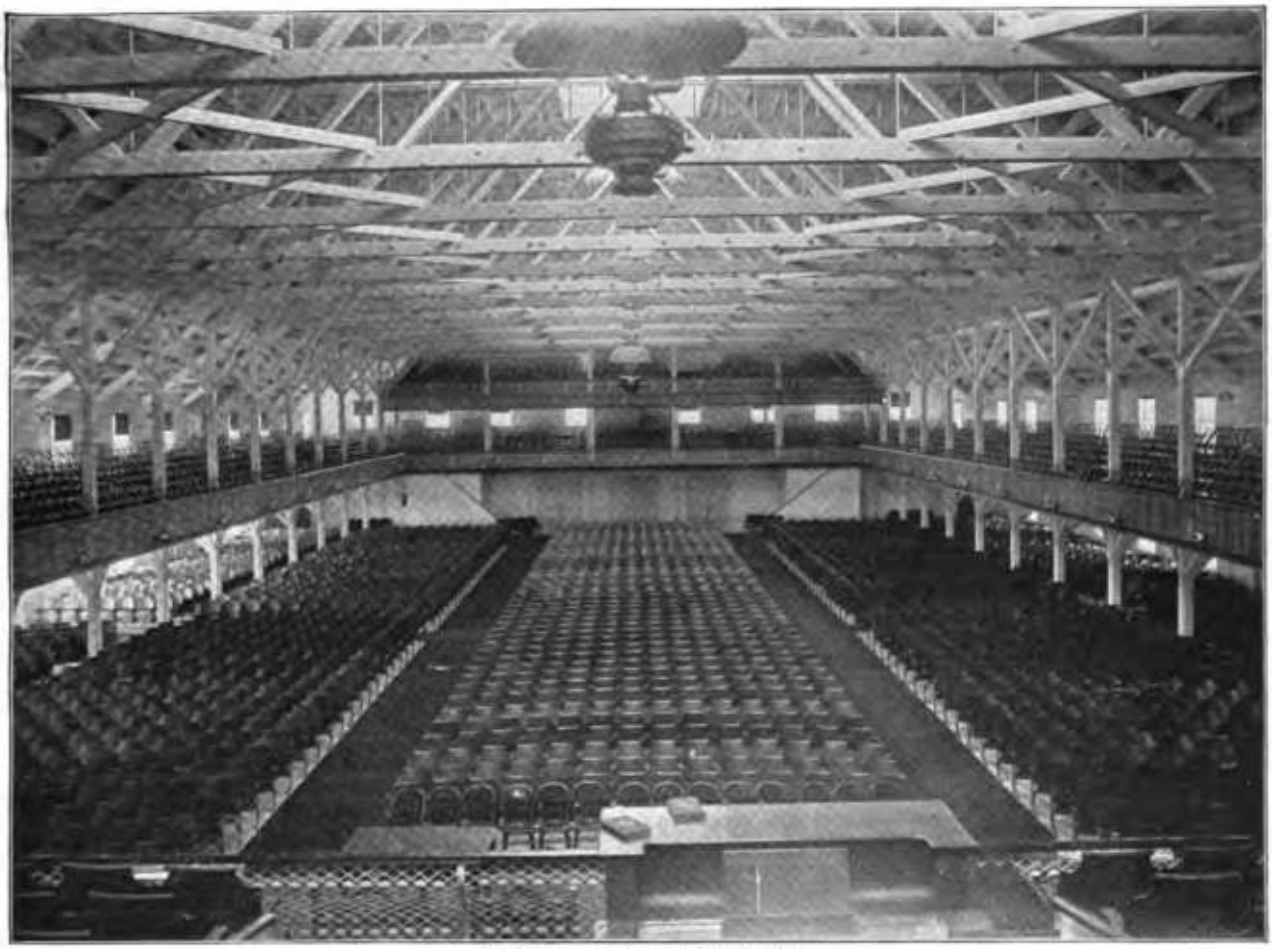
Railroad tickets to Zion City, at the regular scheduled rates, are on sale at the depot ticket office.

All of the **Low Rate Excursion Tickets** may be had **ONLY** at Zion Tabernacles, or of Zion's representatives throughout the city; they may also be secured at Zion Hospice No. 1, corner Twelfth street and Michigan avenue, or may be secured at the train platform on the day mentioned, during the moving of these special trains.

DEACON DANIEL SLOAN,
Sup't Zion Transportation.


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INTERIOR OF SHILOH TABERNACLE.

# ZION'S ONWARD MOVEMENT

## LORD'S DAY SERVICES IN SHILOH TABERNACLE

### ZION CITY, ILLINOIS

# REV. JOHN ALEXANDER DOWIE

GENERAL OVERSEER OF THE CHRISTIAN CATHOLIC CHURCH IN ZION

Will begin a Great Series of Meetings in Shiloh Tabernacle at Zion City on

## LORD'S DAY AFTERNOON, JUNE 1, 1902

***These Meetings will be Held Every Lord's Day Afternoon at 2 o'clock During the Months of JUNE, JULY and AUGUST***

## SPECIAL ZION CITY EXCURSION TRAINS

Will leave Chicago every hour, from 8:00 o'clock until noon, from the Wells street Chicago & North-Western Depot, and will return after the services in time to reach the city by daylight.

***ROUND TRIP TICKETS, 25 CENTS. Children Between the Ages of Five and Twelve, 15 Cents. Under Five Years, Free***

Early Morning Gatherings every Lord's Day at 6:30 A. M., conducted by the General Overseer, who will deliver a series of twenty-minute lectures on prayer.

The General Overseer and Overseer Jane Dowie will conduct throughout the summer Divine Healing meetings in Shiloh Tabernacle every Tuesday and Thursday afternoon at 2 o'clock.

There will be Reception of New Members, the Ordination of New Officers, and the Communion of the Lord's Supper after the regular services on Lord's Day afternoon, June 1st.

The General Overseer will administer the Ordinance of Believers' Baptism in the large new baptistry in Shiloh Tabernacle after the regular services on Lord's Day afternoon, June 8th.

All Zion is looking forward to a Glorious Summer's Work for God in Zion City.

***Grand Processional of Zion City and Chicago White-Robed Choirs and Robed Officers***

***ALL WELCOME*** ***ALL SEATS FREE*** ***FREEWILL OFFERING*** ***"CHRIST IS ALL AND IN ALL"***

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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 XI. NUMBER 6. CHICAGO, MAY 31, 1902. PRICE FIVE CENTS.

# GOD'S WITNESSES TO DIVINE HEALING.

## WIFE AND MOTHER SAVED, AND HEALED OF CONSUMPTION. HUSBAND AND FATHER SAVED, AND DELIVERED FROM TOBACCO AND LIQUOR HABITS. BABY HEALED OF LUNG FEVER.

FOR IN THE WILDERNESS SHALL WATERS BREAK OUT, AND STREAMS IN THE DESERT.

These young people were far from God in the wilderness.

For the young woman, the accursed lies of a false theology, which taught Baptismal Regeneration, had dried up the fountains of Living Water.

Forms of godliness with no power had choked the Wells of Salvation.

She was not only unsaved in spirit, but terribly afflicted in soul and body.

Hereditary consumption had laid its cruel, blighting defilement upon her.

Trembling with weakness, all but hopeless, she was going down to her death.

Oh, how dry and parched and barren the life in which there is no peace with God, no hope!

But the Waters broke out in the wilderness and Springs in that terrible desert of suffering.

In Zion Tabernacle, Cincinnati, Ohio, she heard the wonderful Message of the Everlasting Gospel.

That Message was indeed like water to a thirsty soul.

She learned the Way of Salvation through Repentance, Confession, Restoration, Faith, and Obedience. With exceeding joy she drank the Waters from the Wells of Salvation. And then she learned the Good News that God was the Healer of her body.



MR. AND MRS. CHARLES W. BUTZ AND CHILD.

The blessed truth was like "Streams in the Desert."

She learned to believe that God was her Father; that in all her afflictions He was afflicted; that He who said, "I am Jehovah that healeth thee," also said, "for I Jehovah change not."

She learned of the wonderful works of Divine sympathy of Jesus Christ the Son of God, whose earthly ministry was teaching and preaching and "healing all manner of disease and all manner of sickness among the people."

She believed His precious promise, "Lo, I am with you All the Days, even unto the Consummation of the Age."

In simple, earnest faith she looked to God for healing, trusting Him alone.

Zion's faithful Elder in Cincinnati, now Overseer W. H. Piper, laid hands upon her, and in the Name of Jesus, in the Power of the Holy Spirit, and in accordance with the Will of God her Heavenly

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Father, prayed that she might be healed. Immediately the Healing Waters of the Holy Spirit flowed through her body, sweeping out the filth of the disease which was eating out her lungs, and renewing within her a fulness of life.

She was also healed of other diseases, so that the weak and sickly girl, wavering on the verge of the grave, has become a strong, healthy, happy, godly wife and mother.

Waters have indeed broken out in the barren wilderness of her life, and Streams in the desert.

The young man who afterwards became her husband was also far away in the desert.

He knew nothing of God.

Evil associates and evil habits were dragging him down to hell.

That Liquid Fire and Distilled Damnation, the accursed alcohol, was burning out the finest fiber of his spirit, soul and body.

Nicotine poison, in the filthy tobacco which he used, was destroying his nerves and beclouding his brain.

But he also heard the Message of the Everlasting Gospel in Zion Tabernacle of Cincinnati.

For him, also, Waters broke out in the wilderness, and Streams in the desert.

He also drank with joy from the Wells of Salvation.

By the Power of the Holy Spirit, the accursed appetites and desires which had been dragging him down were taken away.

Now saved, and healed, and blessed and made prosperous, he is at the head of a happy little Zion family.

The hearts of both parents are filled with joy and thanksgiving to God for their firstborn son, who came into the world safely and naturally, without the useless, and oftentimes fatal, interference of a physician.

They thank God that when their child was sick and perhaps dying with lung fever, no poisonous drugs were poured into his tiny stomach, but that through faith in Jesus he was healed.

What a glorious and blessed work God is doing in Zion!

A young man and woman, without God and without hope in the world—the young woman dying of an incurable disease—are saved and miraculously healed and set up in a godly home; a home where the Water of Life is ever flowing, where the Word of God and the Voice of Prayer are daily heard.

Through Zion God has established many such homes.

What a Royal Generation is coming up from these Zion homes!

And now, we send these Witnesses forth, on the wings of the Little White Dove, to carry to weary, thirsty souls everywhere that blessed Water of Life.

O suffering ones everywhere, to whom they come with their simple Story, "the River of God is Full of Water."

There is no dearth, no scarcity, no stint.

God is your Father, and he loves you with a greater love than any earthly father ever felt.

He is waiting, yea, longing to save you; to heal you, to cleanse you, if you will but trust Him, having fulfilled His conditions.

"And he that is athirst, let him come: he that will, let him take the Water of Life freely." A. W. N.

## WRITTEN TESTIMONY OF MRS. CHARLES W. BUTZ.

37 East Sixteenth Street,
Chicago, Illinois, March 24, 1902.

Dear General Overseer:—It is my duty to write my testimony of what God has done for me. He has been and is so good to me.

When Elder Piper (now Overseer) was leading the meetings in Cincinnati, my sister took me to Zion Tabernacle, where I heard that God was my Saviour and Healer.

When coming to Zion the first thing I had to learn was what Salvation meant; for the Lutherans are very ignorant as to that.

Consumption is hereditary in our family.

The sister who brought me to Zion was healed of that dread disease.

I had the same symptoms: the awful spitting up, and the tired, weary feeling almost all the time.

One Tuesday afternoon, after the Divine Healing service, about four years ago, when in the prayer room, Elder Piper laid hands on me and prayed the prayer of faith.

God heard and answered.

It seemed as if my dress were too tight.

My lungs expanded and I could take such long breaths.

I felt the Holy Spirit's power through my lungs.

My strength steadily increased, both spiritually and physically.

God healed me, too, of constipation.

I suffered with it a number of years.

I cannot write a tithe of what God has done for me.

My heart fills with gratitude as I think of His wonderful goodness.

He has also given me a godly home and a nice Zion boy, born without a doctor.

Our baby took very sick March 4th with lung fever.

When an officer of Zion would pray for him he would get better, but soon be as bad as ever.

For four days he lay as one sleeping, never rousing, only when we would pick him up.

One day I became angry because we were not getting victory; for, as far as we knew our own hearts, my husband and I were right with God.

God is more willing to heal than we are to be healed, so I sent for Deacon Randall, determined that the Devil had to go.

The Deacon could not come then, but he and his wife prayed at home.

When he came the next morning the baby was up and dressed, but very weak.

They had prayed at a quarter past seven o'clock, and ten minutes later he was breathing as naturally as if he had never been sick.

His breath before that came in short, quick gasps.

Words cannot express God's goodness to me and mine, and His keeping power.

I thank God for the privilege of being in Zion and knowing Him as our Saviour, Healer, Cleanser and Keeper; for it is indeed a privilege.

Praise God, too, for our dear General Overseer, and all the faithful officers of Zion.

I do pray that God may use this to the saving and healing of some one.

Yours in Jesus' Name,

(Mrs.) Charles W. Butz.

## WRITTEN TESTIMONY OF CHARLES W. BUTZ.

37 East Sixteenth Street,
Chicago, Illinois, March 25, 1902.

Dear General Overseer:—All that my wife has written is true, but she has not told the half.

God has wonderfully blessed us in Zion.

I never knew God until I heard Zion teaching.

I was converted at the All Night Meeting in January, 1900.

When I first heard Zion teaching I became very angry at it—had no use for it—and wanted nothing to do with it.

The lady I was keeping company with—now my wife—was a member of Zion, and she would ask me to come to the meeting, so I would go once in a while.

I had heard Elder Piper in Cincinnati.

He would call people who smoked "stinkpots."

I did not like it a bit, because I was a "stinkpot."

I never was a member of any church.

I was more an infidel than anything else.

I never had any use for religion.

Through Zion I was brought to God, and saved and blessed and kept.

My wife and I were brought out of the saloon business.

Since I have been in Zion I have been happier than at any time before.

God has saved, healed, and blessed us, for which we thank Him.

We thank God for the faithful Elders who were at Cincinnati, where we used to live, and where we came into Zion.

I thank God for taking the desire for tobacco and drink and all worldly pleasures out of me.

I pray that this may help some one, and bring Salvation, Healing, and Holy Living to them, as this teaching has brought to me.

Your Brother in Christ,

Charles W. Butz.

## GOD ANSWERS ELIJAH'S PRAYER FOR RAIN.

Elgin, Texas, April 13, 1902.

Dear General Overseer:—It is with a thankful heart that I write to tell you that our Heavenly Father has answered your prayers, and sent us a good rain.

It rained some on the 6th and on the 8th.

On the 12th we had a fine rain that gave our stock water which will last a long time.

The people who knew that I wrote to you to to pray for rain told me today to tell you that they were all lifting glad hearts to God for sending the needed rain.

I thank God for this blessing, and for the blessings for spirit, soul and body we have received through your prayers.

I do not take medicine nor give it to my children, and have not for over a year.

Neither have I eaten swine's flesh for over two years, nor used alcohol in any way.

Your Sister in Christ, Mrs. E. A. Owen.

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THEN they that feared Jehovah spake one with another: and Jehovah hearkened, and heard, and a Book of Remembrance was written before Him, for them that feared Jehovah, and that thought upon His Name.—*Malachi 3:16.*

GOD tells us through the Prophet Malachi about a people who shall be a happy people because they keep His Covenant.

Through keeping the Covenant they will be a holy people, not transgressing God's laws for spirit, soul or body, and so they will have no disease and no sickness.

They will prosper in material things; for they are to take God into their business affairs and give Him what He claims as His share of the proceeds—the tithes and offerings.

They are to be a people who will fear God.

They will fear to break His laws, not only because this will bring sin and sickness upon them, but they will fear to disobey Him because they love Him.

One characteristic of this people is that they will talk to each other about God.

They will tell how He has forgiven their sins and healed their diseases and delivered them from bad habits and out of the fires of persecution.

As the people talk to each other of what God has done and is to do, and of the Messenger whom He sends they strengthen and encourage each other.

Their faith and love grow strong and anticipate God's Kingdom which is to be set up in these latter days, through the teaching of the Covenant.

We are told that God harkened and heard.

He not only harkens to what His people say to each other, but a Book of Remembrance is written before Him, of those that fear the Lord and that think upon His Name.

God's people are to be watchful of their thoughts, as well as of their words; for they also go into this Book of Remembrance before the Lord.

Paul tells them that they are to think on those things that are true, and reverend, and just, and pure, and lovely, and of good report.

When speaking of this people, "They shall be Mine, saith Jehovah of Hosts, in the Day that I do make, even a peculiar treasure; and I will spare them, as a man spareth his own son that serveth him." (Malachi 3:17.)

Zion Literature Mission is one of the means which God uses to bring the Messenger and the Covenant before the people.

As the message goes forth, it finds many precious jewels hidden away in the darkness of error and sin.

Many of these are gladly receiving the light from Zion and they speak one with another of the wonderful things the Lord has done for them.

Their testimonies go on the pages of LEAVES OF HEALING to the ends of the earth, to find those who will accept the Covenant of Salvation, Healing, and Holy Living.

The following extracts are from a letter written to our General Overseer by A. F. Pettersson:

### The Messenger of the Covenant Speaks to Sweden.

RAA RAUS, SWEDEN.

REV. JOHN ALEX. DOWIE,

*Dear General Overseer:*—Grace and peace be multiplied to you. I realize more and more, through God's Spirit, that you are the Prophet Elijah.

If I receive you as a prophet, I shall receive a prophet's reward.

I have never before experienced such opposition.

My friends have been trying in all ways to prevent my speaking about what I have received from God through your teaching.

The Lord forever bless you, is my prayer every day.

My brothers and sisters have said: "Preach about Jesus. Do not speak about Baptism and Moses' law about eating swine's flesh."

They forget that I first tell them to repent, confess and restore and behold the Lamb of God that taketh away the sin of the world.

Some have said: "Do not speak so straight. Give them milk first."

I pray that more Zion Literature may be translated into Swedish.

A captain who has been with me is a child of God, but he was a slave to tobacco.

He came to me one day and laid some money in my hand and said, "I have trusted the Lord for deliverance from tobacco. I promised if I got victory to give this money to you. So you take it and use it where you need it."

I said, "Praise the Lord! This shall be for Zion Free Literature Fund."

The Lord has delivered me and my family from all sickness.

One captain said to me: "Well, your children have been sick just as mine, what did you do for them?"

I answered: "I brought them to the Lord in prayer."

I was in a Salvation Army meeting and the Major was telling of a Salvation soldier who had been sick and seeking doctors and medicine.

A few days later he started for his work and went to the doctor to thank him, but when he got inside the door of the doctor's office he fell dead on the floor.

I was not permitted to speak about Christ the Healer in the meeting; but I afterward said to the Major: "Did God ever break His Covenant with Moses?"

"No."

"With the prophets?"

"No."

"Did He manifest it through Jesus?"

"Yes."

"Through the apostles?"

"Yes."

The Lord bless you in Zion.

### Peace With God and Deliverance From Drugs and Pork.

YORK, NEBRASKA, April 25, 1902.

DEAR BROTHER IN CHRIST:—I take this opportunity to write to you after putting it off till I feel that I should do so no longer.

I had been trying to live a Christian life in my ignorance for many years.

Early last fall copies of LEAVES OF HEALING were given to me.

I read them, and in them I soon found and felt that this was the healing I wanted.

I am getting more light from week to week.

I have quit the doctors and all medicine and pork since reading LEAVES OF HEALING.

May God bless you abundantly in your good work.

Yours in Christ, (MRS.) G. C. FISHER.

### Healed Through Truth Taught in Leaves of Healing.

Mrs. M. Rickert, of 775 West Van Buren street, Chicago, Illinois, writing under date of May 6th, says.

DEAR BROTHER IN CHRIST:—We have both received more blessing than I can tell since we have been in Zion

I was healed through reading LEAVES OF HEALING, and we do praise God for sending you to teach us.

### Zion Literature Sent Out From a Free Distribution Fund Provided by Zion Guests and the Friends of Zion. Report for the Week Ending May 24, 1902.

| | | |
|---|---|---|
| 3186 | Rolls to | the Hotels of United States |
| 786 | Rolls to | Business Men in New Jersey |
| 668 | Rolls to | Public Men in Europe |
| 667 | Rolls to | Austria and Germany |
| 330 | Rolls to | Soldiers in Africa |
| 463 | Rolls to | Various Countries |

Number of Rolls for the week ..... 6,100
Number of rolls reported to May 24, 1902, 2,343,449

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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.

A WEEKLY PAPER FOR THE EXTENSION OF THE KINGDOM OF GOD.

EDITED BY THE REV. JOHN ALEX. DOWIE.

Entered at the Postoffice, Chicago, Illinois, as Second Class Matter.

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

Subscription to LEAVES OF HEALING, A VOICE FROM ZION, and the various publications, may also be sent to

ZION PUBLISHING HOUSE, 81 EUSTON ROAD, LONDON, N. W., ENGLAND;

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OR PARIS HOUSE, RUE DE MONT, THABOR 1,

CHICAGO, ILLINOIS, SATURDAY, MAY 31, 1902.

## TABLE OF CONTENTS.

LEAVES OF HEALING, SATURDAY, MAY 31, 1902.

GOD'S WITNESSES TO DIVINE HEALING—
Illustration—Mr. and Mrs. Charles W. Butz and Child, . . . 169
Written Testimony of Mrs. Charles W. Butz, . . . . . 170
Written Testimony of Charles W. Butz, . . . . . 170
ZION'S LITERATURE MISSION, . . . . . 171
EDITORIAL NOTES—
The Most Wonderful Meeting Ever Held, . . . . . 172
Four Thousand Witnesses to God's Power, . . . . . 172
Declaration Setting Forth Three-fold Character of Mission, 172
Acceptance of Mission, so far as Known, Unanimous in Zion, 172
Solemn Sense of Responsibility, . . . . . 173
A Very Busy Week at Zion City, . . . . . 173
Meetings Attended by Sixteen Thousand Persons, . . . . 173
Spiritual Activities in Zion a Fact, . . . . . 173
Zion City Becoming a World-wide Object Lesson, . . . . 173
Magazines Paying Respectful Attention to Zion, . . . . . 173
God's are the Kingdom, and the Power, and the Glory, . . . 173
ILLUSTRATION—
A Cloud of Witnesses, . . . . . 174
ELIJAH'S RESTORATION MESSAGES—
Scripture Reading and Prayer, . . . . . 175-178
Message—The Power of the Covenant of Final Restoration, and the Work of the Messenger of the Covenant, the Prophet Foretold by Moses, and Elijah the Restorer, . 178-182
DIRECTIONS FOR MAKING ZION BANNER AND FLAGS, . . . . 183
CARTOON—
"The River of God Is Full of Water," . . . . . 184
A CLOUD OF WITNESSES . . . . . 185-196
LORD'S DAY MORNING IN ZION CITY—
Address—Thy Will Be Done on Earth as It Is in Heaven, . 197-201
CHEERING WORDS FROM ZION'S GUESTS, . . . . . 202-203
ANNOUNCEMENT OF ZION'S SECOND FEAST OF TABERNACLES, . 203
ILLUSTRATION—
Administration Building of Zion City, . . . . . 204
ZION'S BIBLE CLASS, . . . . . 205
OBEYING GOD IN BAPTISM, . . . . . 206
THE NEW SEMI-WEEKLY ZION BANNER, . . . . . 207
ANNOUNCEMENT OF MEETINGS IN SHILOH TABERNACLE, ZION CITY, . . . . . 208

# *EDITORIAL NOTES.*

## "YE ARE MY WITNESSES, SAITH JEHOVAH, AND MY SERVANT WHOM I HAVE CHOSEN."

IN SOME most important respects the Great Witnessing Assembly held in the Chicago Auditorium on Lord's Day, May 25th, and reported fully in this issue, was the most Wonderful Meeting ever held.

There is no record in the history of the Church of God on earth of such an Assembly of God's Witnesses to His Healing Power, numbering, as they did, fully Four Thousand.

WE HAVE endeavored to obtain the names and addresses of those who thus witnessed to their Healing through Faith in Jesus Christ our Lord.

We have been so far successful that we have been enabled to publish in this issue a list of about 2,400.

But large numbers of the cards were imperfectly filled up and an immense number failed to be given in.

Considerable numbers are still reaching us by mail.

"LET THEM bring their Witnesses,
That they may be justified,
Or let them hear, and say It is Truth!" (Isaiah 43:9.)

THE REPORT of the Assembly will show to our readers that these thousands upon thousands declared solemnly "It is Truth!" in answer to the questions we addressed to them.

WE LEAVE the report to tell its own Story of God's Power and Love.

But no words ever printed upon paper can ever convey the thrilling impressions of that Wondrous Scene last Lord's Day in the Auditorium.

OUR DECLARATION of May 25th now fully sets forth the three-fold character of our Mission as the Prophet foretold by Moses, the Messenger of the Covenant, and Elijah the Restorer.

THE ACCEPTANCE of this Declaration, so far as we know, by the Christian Catholic Church in Zion, is without any exception.

It has been long expected by many, and God has wonderfully prepared the way for it.

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WE ENTER upon the thirty-first year of our ministry and the fifty-sixth year of our life with a deep and solemn sense of our responsibility to God and all the world.

But we have the joyous confidence that He who imposes this Responsibility will continue to give the needed Grace and Power to discharge its duties.

ZION CITY has been the scene of great activity during the past week.

At the Early Morning Meeting on last Lord's Day nearly two thousand five hundred were present.

At midday over 1,500 Witnesses for God went from Zion City into Chicago in three long trains of about thirty cars. The order, good behavior, and precision of the arrangements were such that everything went, as it has always gone hitherto in our great Zion Excursions, without any obstruction or accident.

THE SCENE yesterday in Shiloh Tabernacle, when we addressed over 4,500 persons, on "Voices From the Soldiers' Graves," in that great building, was most impressive. The discourse, God willing, will appear in our next issue.

A great company had also gathered earlier in the day in the open air to witness our laying of the Memorial Stone of the Administration Buildings on Elijah avenue, now in course of construction. A picture of the new building appears on page 174 of this issue.

DIVINE HEALING meetings, attended by considerable numbers of persons, have also been held in Shiloh Tabernacle during the week, on Tuesday and Thursday afternoons, and there was much blessing.

THE GREAT week-night Rally, as it is generally called, on Wednesday night was attended by over two thousand persons. Mr. Percy Clibborn, recently arrived from Italy, was one of the speakers.

IT IS probable that we have conducted in all, within the past seven days, meetings attended by fully Sixteen Thousand persons.

THE ACTIVITIES of the Overseers, Elders, Evangelists, Deacons, Deaconesses, Conductors of Gatherings, and thousands of members of Zion Seventies, have all to be added to this.

THE CONSCIOUSNESS of spiritual activities in Zion, swelling forth into "Glorious Streams of Life Eternal," is not only a sentiment but is a Fact, producing wonderful visible results.

WE GLORIFY God that so soon after our great sorrow we have been enabled to take up the work that God has given to us.

IN ADDITION to all these ecclesiastical activities, our beloved wife has, with ourself, attended to a multitude of details in the administration of the general affairs of the Christian Catholic Church, the benevolences of Zion, and in connection with all Departments of the work.

Portions of every day are spent, and sometimes long nights, in our office work.

IT IS with joy and gratitude to God that we record some of the facts connected with the Closing Week of this Fifth Month of the year, a month which is ever most momentous in our personal history.

AND NOW we address ourselves to the still greater work that lies before us.

Zion City, growing up every day and hour, is becoming more and more a world-wide object lesson.

The great magazines of the country, contemptuously disregarding the continuous falsehoods of the Chicago Press, have begun most earnestly to turn their attention to the extraordinary manifestations of a New Force in America and in the world's life.

A long article on Zion appears in *Leslie's Monthly* for June.

GLORIOUS, AND yet more glorious is the realization in our heart that God has called us to this Prophetic Ministry, and to the Powers and Responsibilities of the Restoration.

We are going forward at the King's Command, with joyful hearts despite our grief.

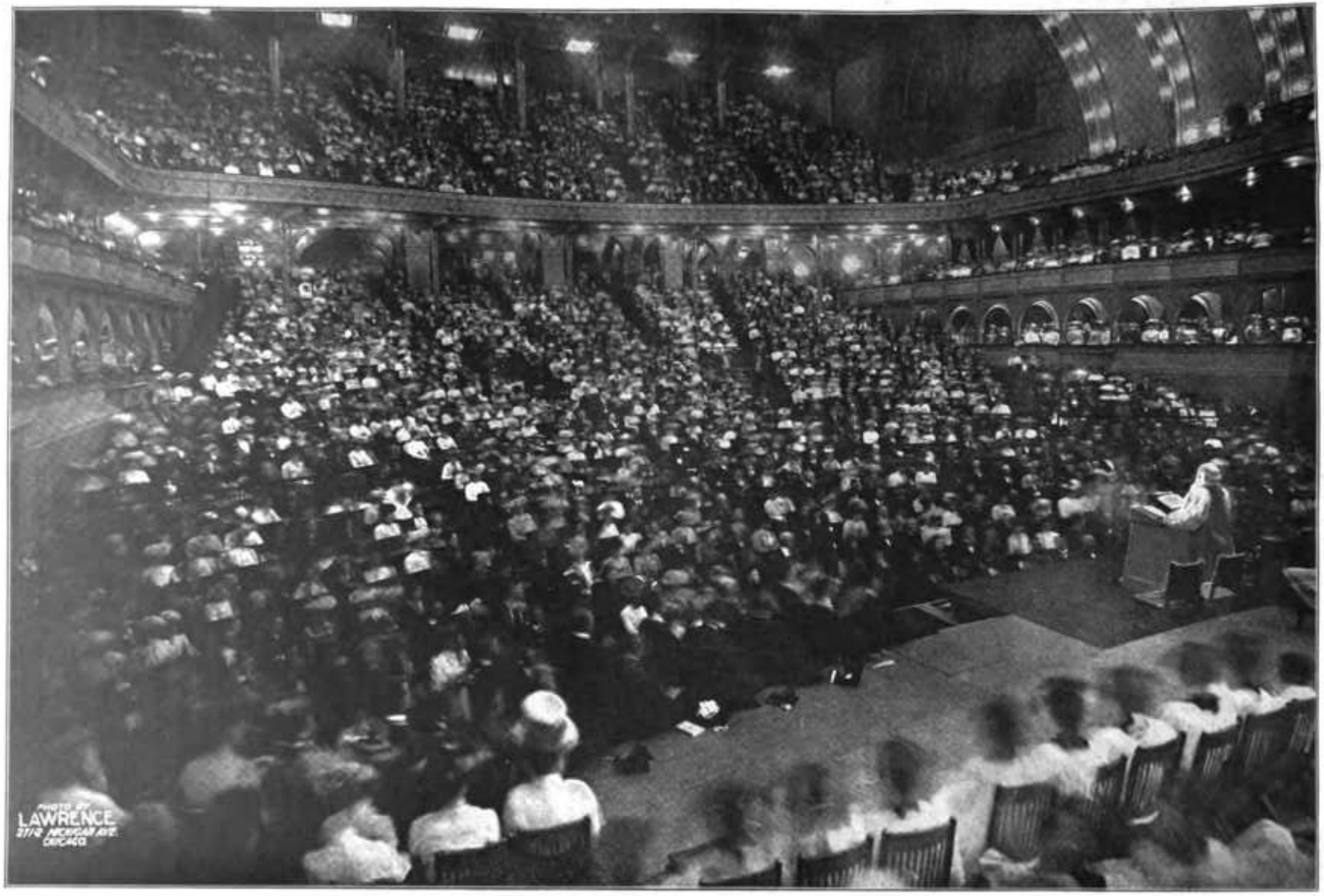
WE HAVE been so busy making history this week that we have no time to write it.

But as we close these few Notes, written upon the morning of the publication of this paper, we desire to give all Glory, and Praise, and Honor, to Him from Whom all Power and Dominion come, and to raise our hearts and voices, even amidst our tears, in a hymn of praise and joyful confidence.

"Thine, O God, is the Kingdom, and the Power, and the Glory forever."

BRETHREN, PRAY FOR US.

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A CLOUD OF WITNESSES.

Four Thousand Witnesses to God's Saving, Healing and Keeping Power, at the Chicago Auditorium, Lord's Day Afternoon, May 25, 1902.

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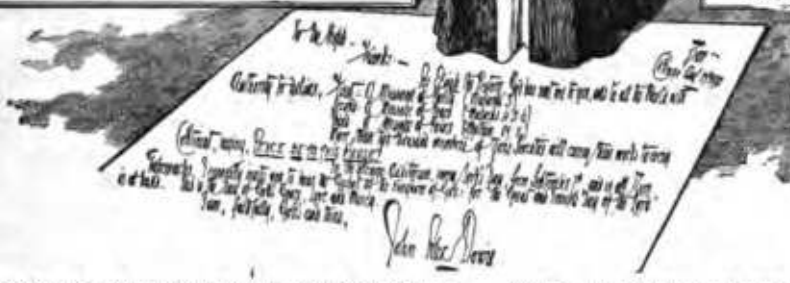
# ELIJAH'S RESTORATION MESSAGES OF PURITY, PEACE AND POWER



CHICAGO AUDITORIUM,
LORD'S DAY AFTERNOON,
May 25, 1902.

The Power of the Covenant of Final Restoration and the Work of the Messenger of the Covenant, the Prophet Foretold by Moses, and Elijah the Restorer.

Reported by S. D. and E. W., and A. W. N.



No. 39.

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

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

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

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

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

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

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

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

The sinful, defiled by their own dark passions, had found Purity; the wayward, wandering, the outcast, and the sorrowing had found Peace; and to thousands of God's children He had given greater Power to resist temptation, and to serve Him and their fellowmen.

But this was not all.

Among all classes of humanity, in all parts of the world, there had come a feeling of apprehension, a tense spirit of foreboding.

Men looked into one another's faces with an unanswered question in their eyes. It was the foreshadowing of that Great and Terrible Day of the Lord.

Something was filling their hearts with terror.

Notwithstanding their sneers and affected indifference, the world and the Church had begun to see that the Day would follow the Ministry of Elijah the Restorer, and that, in that Day, "all the proud, all that work wickedness should be as stubble"; that the Day would "burn as a furnace," and "leave them neither root nor branch."

With the Church and the World in this expectant attitude, the Final Message of the Thirty-nine came as the climax of the entire Series, the most Momentous Message of the Age.

Elijah the Restorer, the Messenger of God's Covenant and that Prophet foretold by Moses, on that day declared his Triune Mission and the near approach of the End of the Dispensation.

On that day he sent forth to all the world his Declaration that, as the Prophet foretold by Moses, his Voice must be obeyed, and that all those who refused would perish, according to the Word of God.

It was the boldest Declaration ever made by man.

But it was made by a man, humble in the sight of God, who then and there produced the credentials of his Divine Commission, the Seals of his Prophetic Office.

The Witnesses for God and His servant were there in Thousands upon Thousands.

Tier upon tier across the broad space of the Auditorium, and far up in the topmost row of the balcony, they stood, a great Cloud of Witnesses to the Mighty Works which He had wrought through this man.

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

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

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

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

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

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

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

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

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

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

All this great audience of nearly five thousand people remained, almost without exception, to the end of the service, listening with the most respectful and earnest attention to the important Message delivered.

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

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

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

The service was opened with the

PROCESSIONAL:

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

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

It floateth like a banner
Before God's host unfurled;
It shineth like a beacon
Above the darkling world;
It is the chart and compass
That o'er life's surging sea,
Mid mists and rocks and quicksands
Still guides, O Christ, to Thee.

Oh, make Thy Church, dear Saviour,
A lamp of purest gold,
To bear before the nations
Thy true light as of old;
Oh, teach Thy wandering pilgrims
By this their path to trace,
Till clouds and darkness ended,
They see Thee face to face.

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

INVOCATION.

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

VENITE.

The Choir chanted the words of the *Venite.*

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

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

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

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

The sea is His and He made it: and His hands prepared the dry land.

Oh, come, let us worship and fall down: and kneel before the Lord our Maker.

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

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

For He cometh, for He cometh to judge the earth: and with righteousness to judge the world and the people with His truth. Psalm xcvi. 9-13.

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

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

PRAISE.

All then joined in singing Hymn Number 44:

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

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

RECITATION OF CREED.

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

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

READING OF GOD'S COMMANDMENTS.

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

I. Thou shalt have no other gods before Me.

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

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

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

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

VI. Thou shalt do no murder.

VII. Thou shalt not commit adultery.

VIII. Thou shalt not steal.

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

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

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

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

The Choir then chanted the *Te Deum*, with the beautiful Gregorian Chant.

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

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

The entire Congregation then joined in spirit, in the

PRAYER BY THE GENERAL OVERSEER.

Our Father who art in the heavens, we hallow Thy Name, and in the Name of Thy dear Son, Jesus, the Christ, the Eternal *Logos*, the Word who became flesh, the Son of God, whose Name is above every Name, and in the Power of Thy Spirit, we come to Thee.

Out of the dust of our feeble mortality, out of the depths of our sorrow, out of our weakness, we look up to Thee, knowing that Thou art the King, eternal and immortal, and invisible, the only wise God.

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

THANKSGIVING FOR THE IMMORTALITY OF OUR SPIRITS.

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

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

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

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

Today we live because Christ lives.

Now we ask Thee, this afternoon, to bless this great throng, principally composed of Witnesses for God.

PRAYER FOR THE WITNESSES.

O God, bless every one of us today.

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

"Plying our daily task with busier feet.
Because our secret hearts Thy strain of peace repeat."

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

Keep us, O God!

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

PRAYER FOR THOSE NOT WITNESSING.

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

Why are they not?

For whom are they witnessing?

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

O God, save them from this Trinity of Iniquity!

Is it that they are bound by Intemperance, Impurity, or Infidelity?

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

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

Break that fetter, O God, and every fetter.

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

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

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

PRAYER FOR GOD'S PEOPLE THROUGHOUT THE WORLD.

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

As soon as the light of this Sabbath morning broke o'er island, continent, or deep, Thy far-spread family awoke, Sabbath all 'round this world to keep.

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

O God, help the wide world.

Help the weary and the disease smitten.

PRAYER FOR THE VOLCANO SUFFERERS.

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

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

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

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

O God, help us all to be Thy Witnesses.

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

PRAYER FOR THOSE IN SORROW.

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

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

We thank Thee that there is such a Land.

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

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

PRAYER FOR THE HOLY CATHOLIC CHURCH.

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

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

PRAYER FOR THE CHRISTIAN CATHOLIC CHURCH IN ZION.

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

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

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

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

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

Bless Zion in America. (Amen.)

In Asia. (Amen.)

In Africa. (Amen.)

In Australasia. (Amen.)

In Europe. (Amen.)

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

Bless those not of us who are coming to us.

PRAYER FOR ZION CITY.

Bless Zion City today. (Amen.)

Grant that we may continue our work there.

Accept our gratitude for the Thirty-nine meetings that we have held continuously here; and now that we go to our own city for the next three months, with these Sabbath Day services, there amid the woods and flowers, and the green grass beside the beautiful lake, O God, with all the beauties of nature around us, help us to worship Thee in Thy Holy Temple. Now, be with us as we pray, in the words that our Lord taught us when He said: "After this manner therefore pray ye:"

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

PRAYER FOR THE SICK AND THE SORROWING.

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

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

Visit the sufferers.

Hear their cry!

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

The announcements were then made by Overseer Piper,

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after which the General Overseer made some announcements, during the course of which he said:

**A Magazine Article Concerning Zion.**

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

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

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

While some things are wise and some things are otherwise, in that article in *Frank Leslie's Monthly* for June, the tone is so very much better than we have been accustomed to, that we are very glad to know that *Leslie's Monthly* was disposed to do justice.

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

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

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

May God bless you.

**Gratitude for Comforting Message.**

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

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

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

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

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

We must do our work.

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

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

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

INVOCATION.

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

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

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

I claimed the liberty then, as I claim it now, to be absolutely free to speak all that God gave me to say

**May, a Month of Anniversaries.**

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

Fifty-five years ago today I was born.

Twenty-six years ago tomorrow I was married.

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

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

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

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

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

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

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

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

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

TEXT.

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

"Father, the Hour has come!"

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

**The Hour Has Come.**

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

Again and again He used to say, "My time is not yet come; but your time is alway ready."

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

**The Desire of the World for the False.**

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

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

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

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

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It is time to lash out against the heathenism that today has captured the intellectuality of our time, and for some Voice to rise up which, with authority, shall rebuke, condemn and forbid the demoralization of Christendom by these foul and hateful things

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

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

I stand here today to tell you that

**The Messenger of the Covenant and Elijah the Restorer Are Identical with the Prophet Foretold by Moses.**

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

It was after the opening of the Beautiful Gate of Divine Healing, at the Beautiful Gate of the Temple, that Peter and



GENERAL OVERSEER, OFFICERS AND CHOIR ON PLATFORM OF CHICAGO AUDITORIUM AT GREAT WITNESSING ASSEMBLY ON LORD'S DAY, MAY 25, 1902.

John preached that wondrous sermon which won five thousand men to God, and I know not how many women, probably twice as many.

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

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

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

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

O beloved, pause and think

**How Terrible a Thing Is Ignorance!**

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

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

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

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

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

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

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

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

It was the "ignorance" of Pilate the Procurator, selected as a great statesman and ruler by Imperial Rome, which led him to send Jesus to His awful crucifixion at Calvary.

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

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

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

**The Most Dangerous Ignorance Is Ignorance of God.**

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

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Make no mistake.

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

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

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

**May God Bring Back the Jew!**

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

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

God grant it soon!

And now, brethren, I wot that in ignorance ye did it, as did also your rulers. But the things which God foreshewed by the mouth of all the prophets, that His Christ should suffer, He thus fulfilled. Repent ye, therefore, and turn again, that your sins may be blotted out, that so there may come Seasons of Refreshing from the Presence of the Lord; and that He may send the Christ who hath been appointed for you, even Jesus: whom the heaven must receive—

How long! How long!

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

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

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

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

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

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

Behold, I will send you Elijah the Prophet before the Great and Terrible Day of Jehovah come. And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers; lest I come and smite the earth with a ban.

**Elijah Must Come. Hallelujah, I Have Come!**

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

But there is something else comes at that time.

There is another aspect to the Messenger.

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

He says:

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

"Like as I was raised up," says the margin.

**The Prophet Foretold by Moses Is Not Jesus.**

That Prophet is not Jesus.

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

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

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

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

"Art thou that Prophet?" and he said "No."

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

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

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

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

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

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

They could never apply to John the Baptist, nor to Christ Himself in His first coming; for neither restored All Things.

They apply to Elijah the Restorer—myself—and to the Times of the End.

Let me go on.

Moses indeed said, A Prophet shall Jehovah God raise up unto you from among your brethren, as he raised up me: to him shall ye hearken in all things whatsoever he shall speak unto you. And it shall be, that every soul, which shall not hearken to that Prophet, shall be utterly destroyed from among the people.

**What a Terrific Message Must "That Prophet" Bear!**

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

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

What days?

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

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

Ye are the sons of the prophets.

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

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

Who?

A Voice—"His Son Jesus."

No, it is not. That is

**A Blunder in the Translation.**

It is not His Son Jesus at all.

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

Not His Son. His servant.

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

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

Why did the translators keep back the truth?

Why did they put in "His Son Jesus?"

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

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

In doing what? In dying for you?

No.

In atoning for your sins?

No.

In doing what?

In turning away every one of you from your iniquities.

That is

**The Mission of Elijah, the Restorer, to Turn Away From Their Iniquities**

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

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He is not the Christ.

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

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

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

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

Is that the experience of Zion?

Audience—"No."

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

Longfellow, you were wrong.

**The Reign of Violence Is Not Dead.**

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

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

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

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

**Zion's Full and Hearty Acceptance of Her Leader's Prophetic Mission.**

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

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

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

Audience—"No."

General Overseer—Do you so receive me?

Audience—"Yes."

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

Audience—"Yes."

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

Audience—"We shall be utterly destroyed."

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

Is that true?

Audience—"Yes."

**A Unanimous Pledge of Support to Death if Necessary.**

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

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

Will you stand together?

Audience—"Yes."

General Overseer—Will you stand with me?

Audience—"Yes."

General Overseer—Will you suffer, if need be?

Audience—"Yes."

General Overseer—Will you die, if need be?

Audience—"Yes."

General Overseer—Thank God!

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

God never sent a Prophet but He sent Witnesses.

**Thousands of Witnesses to the Prophet's Seal.**

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

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

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

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

Witnesses—"Yes."

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

Witnesses—"To the Power of God."

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

Witnesses—"No."

General Overseer—To ascribe to him the Power?

Witnesses—"No."

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

Witnesses—"No."

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

Witnesses—"Yes."

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

Witnesses—"No."

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

Witnesses—"Yes."

General Overseer—Without price?

Witnesses—"Yes."

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

Witnesses—"Yes."

General Overseer—Then are you God's Witnesses?

Witnesses—"Yes."

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

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

**"It Is Truth," in Mighty Chorus.**

Witnesses—"It is truth."

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

Witnesses—"It is truth."

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

Witnesses—"It is truth."

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

Witnesses—"It is truth."

General Overseer—That God saves you?

Witnesses—"It is truth."

General Overseer—That God heals you?

Witnesses—"It is truth."

General Overseer—That God cleanses you?

Witnesses—"It is truth."

General Overseer—That God keeps you?

Witnesses—"It is truth."

General Overseer—That God is blessing you?

Witnesses—"It is truth."

General Overseer—What more can I ask?

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

Witnesses—"It is truth."

General Overseer—Are you Seals to my Prophetic Ministry?

Witnesses—"It is truth."

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

Witnesses—"It is truth."

General Overseer—Then I proclaim it, that

**The Prophet Foretold by Moses, the Messenger of the Covenant, and Elijah the Restorer in the Times of the Restoration of All Things, Center in One Man, and God Hath Made Me to Be That Man.**

How wonderful that He should "take a worm to thresh a mountain!" that He should take so feeble a man, and put within him the spirit and power of Elijah, of the Messenger of

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His Covenant, of the Prophet who should be able to speak the commandments of God; but it is Truth.

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

Witnesses—"Yes."

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

**Thousands of Cards from Witnesses.**

My brothers, look for a moment!

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

There are your Testimonies in thousands.

General Overseer—Did you write them?

Witnesses—"Yes."

General Overseer—Are they true?

Witnesses—"Yes."

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

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

CLOSING PRAYER BY THE GENERAL OVERSEER.

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

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

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

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

To conquer Sin. (Amen.)

To conquer Disease. (Amen.)

To conquer Death. (Amen.)

To conquer Hell. (Amen.)

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

The people then stood in silent and prayerful reverence, while the Choir and Officers passed out singing the words of the

RECESSIONAL.

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

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

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

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

Every one who can make the consecration now repeat after me:

PRAYER OF CONSECRATION.

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

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

BENEDICTION.

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

## TENT PROVISIONS AND REGULATIONS FOR 1902.

New tents can be had for $16, or slightly used ones for $12, at Zion City General Stores, including all tent fixtures, but without floors. Floors cost $4.50 extra.

Tents will not be rented to be put on the personal lots of individuals in any subdivision of the city, but may be rented by the week or month and placed on leased ground in the established camps of Zion for the use of families or parties where middle-aged, sober-minded persons are members of such a party.

Tents are 9x14 feet, divided by a curtain partition, with a 4-foot wall and an 8-foot center, supplied also with extra covering, which has proven them to be storm-proof. This size is the most economical and convenient we can secure.

Two tents may be required in some instances. Even these would be cheaper than one large one. Then, one can be used for sleeping, and the other for cooking purposes.

Tents are rented furnished or unfurnished, including floors and ground space, at the following rentals: Unfurnished, $2 per week, or $6 per month; furnished, $3 a week, or $8 a month. Where the ground only is furnished, the rental will be $1 per month, and in any case the scavenger fee will not exceed 25 cents a week.

***Zion Resident Camp*** is located on the Leonard place, south of Thirty-third street, and on the east side of Sharon park, and is intended for those locating in Zion City for work and to become permanent residents.

***Zion Holiday Camp*** is located in Shiloh park, southwest of the Tabernacle, and is intended for those spending the summer months in Zion City, chiefly for a vacation or for the teaching.

***Zion Emergency Camp*** is located on Edina boulevard, north of Shiloh boulevard, overlooking Edina park, and is intended for those who are engaged at work on Elijah Hospice or Zion City Administration Building, or for such others as the word emergency may apply to.

During Zion's Second Feast of Tabernacles, tents will again be located in Camp Esther, for which a charge will be made of $2.50 a person for the ten days; but persons leasing tents in Zion Holiday Camp for at least a two months' period, may obtain accommodations, including this occasion, at the season rental price.

Applications for the renting of tents to be located in either Zion Resident Camp, Zion Holiday Camp, or Zion Emergency Camp, together with requests for accommodations in Camp Esther during the Feast of Tabernacles, must be made by personally applying at Zion Land and Investment Association Office, where leases for Zion Camp privileges will be drawn, particulars stipulated, and the instrument signed and witnessed to for proper countersigning.

Particulars concerning the location of a tent or for tent space in any of these camps are referred to Deacon Loblaw, superintendent of parks; and the right to occupy tents located on any of these grounds will be inquired into by the Police Department, which has authority to inspect all lease agreements. Persons will be debarred from the privilege of camping on Zion territory until they obtain such permission in writing, upon application to DEACON DANIEL SLOAN,

*Supervisor of Zion Camps.*

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# DIRECTIONS FOR MAKING ZION BANNER AND FLAGS




BANNER

Note - If the width of banner is 70 in. the unit of measurement is 70 ÷ 14 = 5, and line AO is 5 X 10 = 50 inches long.

BLUE

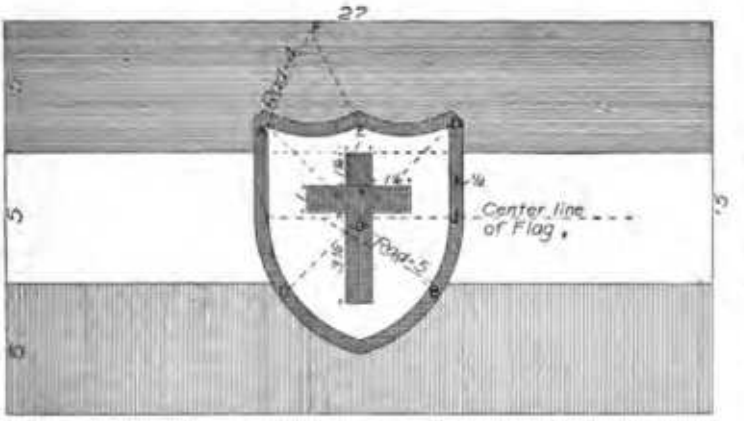
GOLD

WHITE

CRIMSON

## BANNER

Draw lines AB and CD intersecting at O. Mark off OA and OD = 10 units, angle AOD = 90°. Draw line IJ through O making angle AOI = 45°. Draw AI and DJ perpendicular to IJ. From H. with radius HI = AO, draw arc IK. From L with same radius draw arc JK. From E, the center of line AD, and from A and D with radius = 8 units, draw arcs intersecting at F and G. From F and G with same radius, draw arcs AE and ED. Sword in right field is 6¾ units long, crown is 2 units broad. To find unit in banner divide width in inches by 14



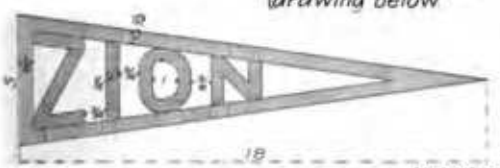

FLOATING FLAG

## FLAG

Make flag 27 units long and 15 wide. Construct white shield in center in same manner as described above for banner, making point O in the shield come exactly in the center of the flag. Make crimson band ½ unit wide around white shield. Make top of cross even with lower edge of blue stripe Dimensions are on drawing

The width of cross upright is taken as unit of measurement To determine this for any length flag, divide length in inches by 27, thus - for a flag 9 ft long the unit will be 108 in ÷ 27 = 4 in

{For dimensions and construction of Pennant see drawing below}



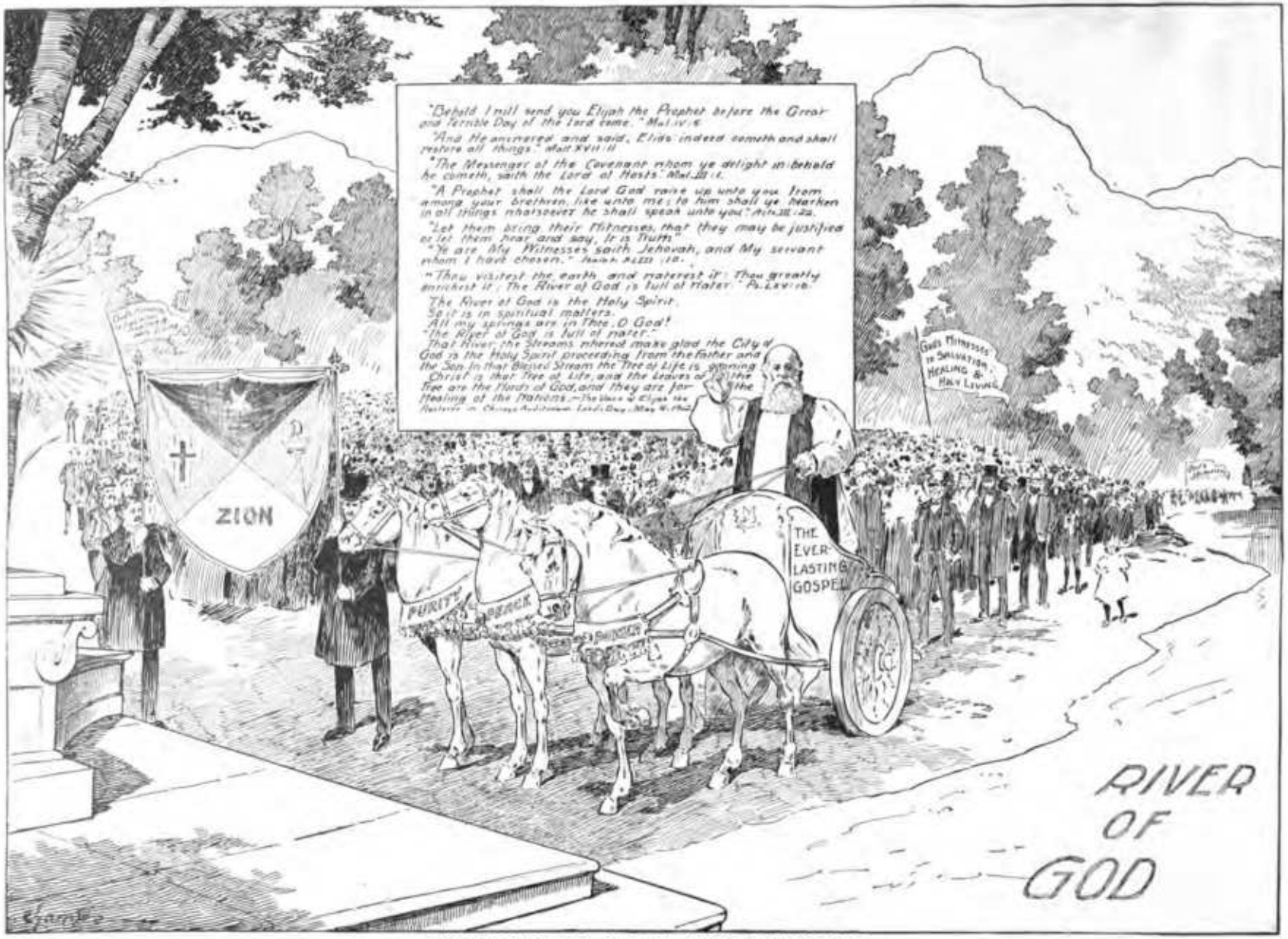

PENNANT

**Rule for constructing Banner, Flag or Pennant.**

1. Determine the length or width of Flag, Banner or Pennant you wish to make, in inches.
2. Divide this dimension in inches by the corresponding proportional number on the drawing to get the UNIT IN INCHES.
3. Any proportional number on that drawing, multiplied by this UNIT IN INCHES will give the desired dimension in inches

BURTON J. ASHLEY CHIEF ENG.
1300 MICHIGAN BLVD. CHICAGO

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"THE RIVER OF GOD IS FULL OF WATER."

See Restoration Message No. 36, LEAVES OF HEALING, Volume XI, Number 3, and Report of Great Witnessing Assembly on Page 175.

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# A CLOUD OF WITNESSES

THE following is a list of the Thousands of Witnesses to the Saving, Healing, Cleansing and Keeping Power of God as manifested through the ministry of the Messenger of His Covenant, Elijah the Restorer and that Prophet foretold by Moses, John Alexander Dowie, General Overseer of the Christian Catholic Church in Zion.

These names were taken from the admission cards which had blanks upon the reverse side for name, address, particulars of testimony, etc.

They are arranged in alphabetical order, with the address and the main point in the testimony of each one given after it.

These lists are divided according to residence, those of Chicago and Zion City each being listed by themselves, and those from all other cities and places in a list by themselves.

The Chicago list contains 1,216 names, the Zion City list 965, and the list of those from other places 125, making a total of 2,306. Besides these there were 142 tickets not fully filled out, which have been returned to the writers for correction, making, in all, a grand total of 2,448 tickets handed in by Witnesses at this wonderful Special Assembly.

Many cards were made out, also, which in the rush were not handed in, hence we have no record of them.

### Chicago, Illinois.

Ackland, A. Elizabeth, 272 Michigan avenue; severe pain.
Adam, Peter, 423 Cuyler avenue; burnt hand, grip, other diseases.
Ahll, Mrs. C. G., 219 West Seventy-third street; inflammation of bowels.
Aikin, William, 121 West Seventy-second street; itchy face and skin.
Aikin, Rosa, 121 Seventy-second street; almost bled to death, convulsions.
Atkinson, John, 5806 State street; bronchitis, eyes helped, nasal diseases.
Aiston, Robert T., 1254 Michigan avenue; grip, passing of gall stones.
Aiston, Mrs. Robert T., 1254 Michigan avenue; spiritual blessing.
Albach, Bertha Louise, 472 Oakley building; nervous prostration.
Allan, Grace W., 2472 Indiana street; biliousness.
Allen, Sydney Johnson, 6630 Peoria street; catarrh.
Allen, E., 6630 Peoria street; rheumatism.
Alke, John Henry, 1715 North Ridgeway avenue; sore eyes.
Alke, Annie, 1715 North Ridgeway avenue; sick headache.
Alke, Angeline, 1715 North Ridgeway avenue; malaria.
Allison, Mary J., 1466 Michigan avenue; grip.
Allison, Charlotte Eugenia, 1461 Michigan avenue; womb trouble.
Alsop, Christopher P. B., 204 Cullom avenue; fractured leg.
Alsop, Arthur Brooks; 441 Larchmond avenue; smoking and chewing.
Alsop, George, 204 Cullom avenue; various ailments.
Amend, Fred W., 2672 Stewart avenue; abscess on brain.
Amend, Elizabeth, 2672 Stewart avenue, Evanston, Illinois; internal injury.
Armstrong, Frances Rose, 5717 Calumet avenue; blindness.
Arnold, Emily, Zion Hospice No. 1; sprained ankle.
Anding, Martha, 742 West Fourteenth street: deafness.
Anding, Frieda, 742 West Fourteenth street; peritonitis.
Anding, C., 742 West Fourteenth street; pneumonia.
Anderson, Charles S., 688 Cornelia street; cold on lungs.
Anderson, Gustave, 1121 South Oakley avenue; cancer.
Anderson, Cynthia A., Paris, Texas; heart, consumption.
Anderson, Clarissa, 1254 Michigan avenue; minor healings.
Anderson, Carrie W. M., 1254 Michigan avenue; diphtheria and grip.
Anderson, Josephine, 935 Osgood street; tuberculosis.
Anderson, Mary, 688 West Cornelia street; lung trouble.
Anderson, C., 927 Osgood street; rheumatism.
Anderson, M., 18 East Sixteenth street; complication of diseases.
Anderson, Catherene, 1262 Sixty-seventh street; running sore.
Anderson, Elvire W., 688 West Cornelia street; fever.
Anderson, Clara M., 1254 Michigan avenue; nervous prostration.
Andrews, Mary, 5000 Armour avenue; consumption.
Angell, Archie L., 1201 Michigan avenue; kidney and bowel.
Angell, Woodard A., 1201 Michigan avenue; acute indigestion.
Ash, Phebe, 5630 Calumet avenue; sore eye, abscess.
Avery, Lucy G., 513 Fifty-fourth street; headache.
Bach, J. J., 6835 Throop street; ear, and seed in windpipe.
Bach, Mrs., 6845 Throop street; neuralgia and stomach trouble.
Bach, Elizabeth, 6722 South Ada street; diphtheria.
Bach, Henry, 6722 Ada street; foot burn.
Backus, I. M., 450 W. Sixtieth place; consumption.
Bame, Cathern, 1215 Michigan avenue; headache and other pains.
Banks, Jeanie, 804 North Hamlin avenue; spiritual blessing.
Barbaret, Earl Alex., 2958 Lowe avenue; inflammatory rheumatism.
Barbaret, M. J., 2940 Lowe avenue; rupture.
Barbaret, Effie, 2958 Lowe avenue; inflammation, stomach.
Barnard, Edna Pugh, 166 West Sixty-sixth street; diphtheria, scarlet fever.
Barron, Nellie, 1334 Wabash avenue; tumor on head.
Barron, John C., 1334 Wabash avenue; muscular cramps, tobacco, etc.
Barta, Barbara, 722 West Nineteenth street; various diseases.
Barren, Pauline, Zion Home; sore throat.
Bartholomee, C. H., 313 Cornell street; sore eyes.
Bartholomee, Mrs. C. H., 313 Cornell street; paralysis.
Baugh, Olive, 1411 Michigan avenue; felon.
Baumgartner, George Alfred, 3 East Twenty-second street; tobacco habit.
Baumgartner, Dora Elizabeth, 3 East Twenty-second street; consumption.
Baumgartner, Georgia Alahte, 3 East Twenty-second street; measles.
Baurle, Mary, 125 Webster avenue; catarrh and other troubles.
Bayley, Joseph, 321 West Sixty-fourth street; accident.
Bayley, Mrs. Joseph, 321 West Sixty-fourth street; pneumonia.
Becks, Samuel, 4543 Dearborn; rheumatism.
Beck, John L., 564 Thomas street; tobacco habit.
Beck, Mary Alice, 564 Thomas street; nervous prostration.
Beckel, Wm. H., 314 Cortland street; ivy poisoning.
Becker, Theodore B., 383 Washburne avenue; catarrh of throat.
Becker, Lena, 383 Washburne avenue; very swollen and painful leg.
Bedke, Albert C., 5740 Lafayette avenue; chronic rheumatism.
Bell, Miss Pet, 3000 Michigan avenue; grip.
Bennett, Mrs. Louisa, 292 East Sixty-third street; catarrh of head.
Bennett, Maud, 18 E. Sixteenth street; needle broke in knee.
Bergman, Benj., 604 Fulton street; grip.
Bergman, Viola, 604 Fulton street; accident.
Berchtold, Felix, 3146 Shields avenue; spiritual healing.
Berchtold, Emma, 3146 Shields avenue; spiritual healing.
Berchtold, Arthur Felix, 3146 Shields avenue; spiritual healing.
Berry, Mary, 1465 Michigan avenue; grip.
Best, Amander, 1718 Clark street; pains and stiffness.
Biedinger, H. E., 1461 Michigan avenue; sick headache.
Bihler, William L, 617 East Seventieth street; severe burns.
Bird, Jennie, 429 State street; sore throat and rheumatism.
Birsch, Franklin, John, Blackstone avenue; various diseases.
Bishop, J. H., 1625 Michigan ave.; injury received from falling on cow's horn.
Bishop, Clara, 1625 Wabash avenue; consumption, catarrh.
Bishop, John E., 1625 Wabash avenue; sprained ankle.
Bishop, 1625 Wabash avenue; soft corn.
Bishop, Lulu, 1625 Wabash avenue; some form of diptheria.
Bishop, Maud L., 1625 Wabash avenue; jaundice.
Bishop, Arthur, 1625 Wabash avenue; toothache.
Bixler, D. F., 3726 Cottage Grove avenue; internal trouble.
Bixler, May Aggie, 3726 Cottage Grove avenue; typhoid fever.
Blankinship, Marshal William, 1254 Michigan avenue; cold in head.
Blonn, Mary H., 1140 George street; chronic diarrhea.
Blonn, Theo. H., 1140 George street; pneumonia.
Bloom, Wm. A., 1140 George street; cut thumb and fingers.
Bloom, Agnes C. B., 1140 George street; mumps and boils.
Boccasini, Rudolf Peter, 90 East Twenty-second street; smoking given up.
Boegen, John E., 119 West Seventy-second street; St. Vitus's dance.
Boegen, Ruby G., 119 West Seventy-second street; toothache.
Boegen, Rolla, 119 West Seventy-second street; St. Vitus's dance.
Boetcher, Catharina, 869 North Rockwell street; grip.
Boetcher, Emma, 1004 Washington boulevard; internal trouble and catarrh.
Bohlken, Diedrich Anton, Sr., 1249 Sixty-ninth place; alcohol and tobacco.
Bohlken, Anna Marie Dortha, 1249 Sixty-ninth place; female trouble.
Bohlken, Jr., Diedrich Anton, 1249 Sixty-ninth place; scarlet fever.
Bohlken, Edmund Alexander, 1249 Sixty-ninth place; cholera morbus.
Bogue, William H. D., 3723 Wentworth avenue; attack of grip.
Baland, H. M., 1254 Michigan avenue; lower limbs partially paralyzed.
Bolund, Amy M., 5012, Fifth avenue; various sicknesses.
Bolund, Katharine, 5012 Fifth avenue; different diseases.
Bollinger, Cecilia, 1254 Michigan avenue; many diseases.
Borgman, Amelee, 604 Fulton street; piles.
Boone, Eliza, 3220 Dearborn street; insanity.
Bosler, Kate, 273 Forty-second street; rheumatism.
Bosler, Lillian Dorathy, 273 Forty-second street; growth on the eye.
Bosler, Charles E., 273 Forty-second street; deafness.
Bosler, Annie May, 273 Forty-second street; measles.
Bossow, A. T., 741 West Twenty-first street; crippled foot.
Bosenach, Frank, 6346 Laflin street; decaying vigor.
Bork, Gustave, 5819 Henry street; eye and rheumatism.
Bowers, Chas. F., 106 Lake street: catarrh.
Bowley, J. H., 8345 South Halsted street, paralysis, bowels.
Bowley, Bertha E., 8345 South Halsted street; heart trouble.
Bowley, Harry, 8345 Halsted street; nervous prostration.
Boyd, Clara Stevens, 1254 Michigan avenue; serious injury.
Boyles, Walter, 1201 Michigan avenue; neuralgia.
Brabec, Edward, 607 West Twentieth street; headache and nervousness.
Brabec, Albie, 607 West Twentieth street; pain by heart.
Bradley, Carrie Louise, Zion College; tonsilitis.
Brandt, C. F., 1209 South Homan avenue; severe headache.
Brasefield, Harvey Dengler, 1254 Michigan avenue; general debility, eyes.
Bratsch, August, Henry, 1604 Michigan avenue; bone cancer.
Brauer, Alma, 963 North Francisco street; blindness.
Brindley, Sarah Elizabeth, 3011 Prairie avenue; bright red rash.
Britton, Elsie J., 5806 State street; heart trouble.
Britton, Jennie, 5806 State street; heart trouble.
Brushke, Anna L., 1035 North Oakley avenue; sore eye.
Buckley, Oliver L., 1052 West Adams street; rheumatism.
Buckley, Mary L., 1052 West Adams street; quinsy sore throat.
Buckley, Oliver J., Jr., 1052 West Adams street; scarlet fever.
Buckman, Horace H., 1218 Michigan avenue; appendicitis.
Buckman, Ada, 1218 Michigan avenue; rheumatism and pneumonia.
Buckman, Maude, 1218 Michigan avenue; running sores in head.
Buettner, Emma, 619 East Fifty-fifth street; nervous prostration, lungs.

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Buettner, Charlotte P. M., 619 East Fifty-fifth street; headache, toothache.
Bunnell, Lottie E., 1254 Michigan avenue; slight ailments.
Burke, Josephine, 1454 Michigan avenue; catarrh.
Burke, Rosella, 1454 Michigan avenue; blood poisoning.
Burke, Olive, 1454 Michigan avenue; diphtheria.
Burklund, Ellen E., 909 Maplewood avenue; lung trouble.
Burr, Anna Luella, 1254 Michigan avenue; neuralgia, catarrh.
Burrell, Cornelia, 1625 Wabash avenue; tonsilitis.
Burroughs, Arthur T., 88 Dearborn avenue; rheumatism.
Burman, Abel, 518 South Marshfield avenue; sore eyes and grip.
Burman, Marie, 518 South Marshfield avenue; hemorrhage.
Burnett, James, 239 East Indiana street; spiritual blessing.
Bussian, Amelia E., 883 South Lawndale avenue; sore eyes.
Butz, Charles W., 37 East Sixteenth street; sore throat.
Buxton, Bertha, 51 Flournoy street; lung, heart, and stomach troubles
Buxton, Clara, 51 Flournoy street; weak eyes.
Buxton, Elmer, 51 Flournoy street; consumption.
Buxton, Harry D., 448 Ogden avenue; locomotor ataxia.
Buxton, Ollie, 448 Ogden avenue; internal troubles.
Buxton, Lawrence E., 448 Ogden avenue; grip, abscess.
Buxton, Grace Alma, 448 Ogden avenue; stomach trouble and convulsions
Cairns, Thompson Alex., 909 Maplewood avenue; severe burning.
Callahan, Alice, Zion Hospice No. 1; malarial fever.
Cameron, Mary, 973 North Salman avenue; lung trouble.
Carlson, G., 481 West Wood street; spinal and heart trouble.
Carlyle, Emma W., 6323 South May street; rheumatism, headache, grip.
Carlyle, V. V., 6323 May street; rheumatism, tobacco and rum habit.
Carpenter, Peter, 7800 Union avenue; healing and blessing.
Carroll, Gertrude M., Zion Hospice No. 1; spinal disease and headache.
Cartwright, Frances, 1573 Monticello avenue; face poisoned.
Cartwright, Mrs. Mary Ann, 1573 Monticello avenue; consumption.
Cartwright, Mary Ann, 1573 Monticello avenue; typhoid fever.
Casson, Mrs. Tony, 1509 Congress street; appendicitis.
Clark, Chester Edward, 3 East Twenty-second street; stomach trouble
Clark, Harry, 909 Foster street; measles.
Clark, Mary Jane, 3 East Twenty-second street; paralysis of stomach.
Clarke, Myrtle R., 1625 Wabash avenue; nervousness.
Clark, Roy, 64 Lowell Place; scarlet fever.
Clendenen, Lillie, 1625 Wabash avenue; weak eyes.
Claxton, Marie, 2815 State street; rheumatism and grip.
Chambers, Deacon A. W., 107 South Paulina street; pain in breast, cough
Champe, Katharine, Zion Hospice No. 1; child-bearing.
Chenoweth, Anna M., 1414 North Maplewood avenue; sore throat.
Chenoweth, C., 1414 North Maplewood avenue; inflammation of bowels.
Chenoweth, Eliza J., 17 Harmon court; consumption.
Chenoweth, George D., 17 Harmon court; heart, lungs, spine and catarrh.
Chetham, Sadie, 6615 Monroe avenue; issue of blood.
Cummings, Marshall Childs, 441 Claremont avenue; nervous prostration.
Christenson, Eliza, 1201 Michigan avenue; measles.
Christianson, Maria, 534 Humboldt street; headache.
Collins, Clarence Bertrum, 37 East Sixteenth street; measles.
Collins, Margaret, 37 East Sixteenth street; spiritual blessing.
Collins, Margaret Ivey Elizabeth, 37 East Sixteenth street; keeping power.
Coffey, Michael John, 6623 Vincennes avenue; constipation, liquor, etc.
Coleman, Carrie, 3026 Dearborn street; consumption, cancer.
Conner, Bessie, 48 East Twelfth street; heart trouble.
Conn, Margaret A., 1454 Michigan avenue; general debility.
Conner, Sarah Margnet, 48 East Twelfth street; ring worm.
Conner, William Maranos, 48 East Twelfth street; consumption
Cook, Blanche, 66 Rush street; sore on one side of lungs.
Cook, H. Jennie, 1604 Michigan avenue; spinal injury.
Copeland, Bessie A., 4445 Langley avenue; catarrh, rheumatism.
Connell, Annie, 1344 Michigan avenue; constipation.
Cossum, Celia Stillman, 1254 Michigan avenue; slight ailments.
Cossum, William Harry, 1254 Michigan avenue; malaria.
Cotton, Frank W., 1254 Michigan avenue; consumption.
Cotton, Sophie M., 1254 Michigan avenue; internal trouble.
Couch, Clara, 3809 Vincennes avenue; head, stomach.
Covington, Ada, 3026 Dearborn street; nigh unto death.
Covington, Christopher Columbus, 3026 Dearborn street; stomach trouble.
Cowell, Hattie I., 4817 Champlain avenue; abscess.
Craig, Miss A., 2025 West Adams street; bad blood.
Crelbertson, Katie E., 533 Seminary avenue; headache and colds.
Culbertson, Joan, Zion Hospice No. 1; bloody flux.
Cullen, 330 West Forty-seventh street; nervous prostration.
Cullen, Mamie Louise, 330 West Forty-seventh street; neuralgia, sore eyes.
Culver, Martha J., 1254 Michigan avenue; backache, other ailments.
Cumming, Annie P., 441 South Claremont avenue; various diseases.
Cummings, Cassie, 315 East Sixty-third street; female trouble.
Cummings, E. L., 1254 Michigan avenue; constipation.
Cummings, John A., 315 East Sixty-third street; chronic piles.
Cuthbert, Mrs. Minnie, 10 East Sixteenth street; chronic rheumatism.
Dahlberg, Amelia C., 1004 Osgood street; pain from indigestion.
Dahlberg, Hilma Josephine, 1004 Osgood street; pain in back
Dahlman, Sarah, 1327 Van Buren street; kidney trouble.
Davis, Chas. H., 5806 State street; sprain.
Davis, Clara L., 1635 Michigan avenue; asthma, catarrh, hay fever.
Davis, Ella, 414 Twenty-seventh street; pneumonia.
Davis, James F., 5716 Fifth avenue; chronic constipation and indigestion.
Davis, John Thomas, 2213 Dearborn street; many diseases.
Davis, Wm. S., 414 Twenty-seventh street; serious cold.
Day, Teresa L., 1254 Michigan avenue; week eyes after measles.
Dayners, Mrs. Ambrose, 226 East Sixty-third street; chronic heart trouble.
DeFields, A. J., 1254 Michigan avenue; quinsy.
Deirup, Bertha, 1211 Michigan avenue; lung trouble.
DeJonge, Edward, 6007 Carpenter street; rheumatism and kidney trouble.
Delecate, Mrs. Frances, 1815 Dearborn street; lung trouble, poor health.
Dell, Harry, Zion Home; heart trouble.
DeMoure, Theodosia E., Zion College; spasmodic cramps.
Dennis, Benj. E., 929 Cortland street; swelling of tonsils.
DePew, Hetty, 1201 Michigan avenue; measles during childbirth.
Deutsche, Anna M., 91 Best avenue; severe bilious attack.
Deverna, Louise, Zion Hospice No. 2; neuralgia.
Dey, Elizabeth, Zion Hospice No. 2; grip and nervous headache.
Dietrich, John, 3414 State street; open sore.
Dietrich, J. Paul, 3414 State street; erysipelas.
Dietrich, Sarah C., 3414 State street; female trouble.
Dobrella, Johana, 8934 Commercial avenue; female trouble.
Dobrella, Thomas Nicholas, 8934 Commercial avenue; tobacco, head pains.
Dovelbiss, Edith Lister, 1220 George street; sprained ankle.
Dovelbiss, Perry Gaylord, 1220 George street; tonsilitis.
Dow, George J. B., 1465 Michigan avenue; scarlet fever.
Dow, John A., 1465 Michigan avenue; scarlet fever.
Dow, Deacon John, 1465 Michigan avenue; stomach trouble.
Dow, Margaret, 1465 Michigan avenue; headaches and heart trouble.
Dow, Mary E. B., 1465 Michigan avenue; seven burns on arm.
Downey, May Francis, 6027 Union avenue; tonsilitis.
Decier, Emma, 301 Illinois street; rupture.
Druey, Helena A., Zion College Home; female complications.
Drummond, Arthur H., 67 Goethe street; inflammatory rheumatism, hernia.
Drummond, Elizabeth, 67 Goethe street; various diseases.
Drummond, Georgina, 67 Goethe street; cholera morbus and diphtheria.
Duske, Gustave, 1093 North Kimball avenue; various diseases.
Earle, Fannie, 5802 Jackson avenue; rheumatism.
Eaton, Hannah M., 1427 Michigan avenue; fractured spine.
Eckels, Irene A., Zion Home, internal trouble, grip.
Edgar, Jeannette, 19 Van Buren place; fever.
Edgar, John, 19 Van Buren place; sprained back.
Edgar, John Murray, 19 Van Buren place; mumps.
Edgar, Mrs. John, 19 Van Buren place; rheumatism.
Edgar, Mary, 19 Van Buren place; injured thigh, sore eyes, fever.
Edgar, Wm. Alex., 19 Van Buren place; scarlet fever, diphtheria.
Eichholz, Maria L., 737 Ogden avenue; eczema.
Eisengart, Mary, 1101 East Sixtieth street; peritonitis.
Eisengart, William L., 1101 East Sixtieth street; blood poisoning.
Eggleston, Athena, 836 Harlem avenue; corns and toothache.
Ellison, Emma, 1344 Michigan avenue; astigmatism, tonsilitis.
Elliott, Martha, 4324 Cottage Grove avenue; asthma.
Entwistle, Letitia Mallory, 5021 Cottage Grove avenue; pneumonia, grip.
Emmel, Carolina, 6413 Ingleside avenue; vericose veins.
Emmel, William, 6413 Ingleside avenue; nervous trouble.
Essig, Alvin W., 3529 State street; bad fall.
Essig, Elizabeth, 3529 State street; rheumatism.
Eustice, Mary, Zion Hospice No. 2; spiritual blessing.
Excell, J. G., 1201 Michigan avenue; colds, etc.
Excell, Mrs. J. G., 1201 Michigan avenue; weak eyes, colds, etc.
Falvy, Charley, 747 West Fifteenth street; sore arm.
Falk, Miss Laura, 1306 Michigan avenue; heart trouble.
Falke, Miss Josephine, 1682 North Clark street; numbness of body and grip.
Falkner, Orville, Chicago; spiritual blessing.
Farrell, Mrs. L. B., 203 East Indiana street; lightning, sunstroke.
Farr, Gilbert Elijah, Zion Home; sore throat.
Farr, Mrs. Emma A., Zion Home; constipation, neuralgia.
Felsch, Mrs. Annie, 747 West Twenty-first place; cold.
Felsch, Miss Lizzie, 747 West Twenty-first place; spiritual blessing.
Fenn, Catherine Ferdinand, 3307 Dearborn street; eruption.
Ferguson, Miss Lizzie, 1327 Van Buren street; catarrh, constipation.
Ferm, Carl, 1254 Michigan avenue; rheumatism.
Fernwall, Mrs. Fannie, 1215 Michigan avenue; female weakness.
Fezer, Edna, 17 Blair street; sore throat.
Fezer, Amanda, 17 Blair street; severe cough.
Fiddes, Ida M., 251 East Erie street; consumption.
Fink, Jemima, 3226 Dearborn street; sick headache.
Fisher, Laura Emma, 4411 Michigan avenue; erysipelas.
Fisher, S. P., 1411 Michigan avenue; attack of grip.
Fletcher, Minnie O., 17 Harmon court; internal trouble, chronic sore throat.
Fletcher, Elizabeth, 6030 Ellis avenue; pneumonia.
Fockler, Cyrus B., 837 West Congress street; spiritual blessing.
Fockler, Elsie M., 837 West Congress street; keeping power.
Fockler, Eva Irene, 837 West Congress street; spiritual blessing.
Forman, Roxie Clay, 1254 Michigan avenue; sore throat.
Fogwill, Sidney P., 36 East Sixteenth street; erysipelas, fever.
Fogwill, Helen, 36 East Sixteenth street; fever.
Fogwill, Mayme, 36 East Sixteenth street; throat, lung, and other troubles.
Foley, Jennie C., 11 Oregon avenue; many ailments.
Forbes, Mary Estella, 1306 Michigan avenue; internal trouble.
Forbuy, 747 West Sixty-fifth street; rheumatism.
Forde, Willie, 6442 Bishop street; scarlet fever.
Forde, Maggie, 6442 Bishop street; keeping power.
Fretz, M. A., 1506 Michigan avenue; stomach trouble.
Foster, Nina R., 2319 Dearborn street; headache.
Foster, Edgar A., 2319 Dearborn street; skin disease.
Fox, Arthur A., 549 West Sixty-first place; colds and grip
Fraser, M., 1015 West Adams street; piles.
Fraser, David G., 1045 West Adams street; paralysis.
Fraser, Harry, 1045 Adams street; scarlet fever.
French, Helen Jeanie, 823 West Forty-seventh avenue; big toe smashed.
French, Frances W., 823 West Forty-seventh street; asthma.
Freeland, Daisy, 1635 Diversey boulevard; deafness and throat trouble.
Freeland, Matilda, 1635 Diversey boulevard; nose and stomach trouble.
Freeland, Mary, 1635 Diversey boulevard; rheumatism.
Freeland, Nettie, 1635 Diversey boulevard; sick headache.
French, Jessie May, 823 West Forty-seventh street; injuries from a fall.
Friese, Jennie, 501 Wolfram street; indigestion.
Ganshow, Anna, 617 Kedzie avenue; grip.
Gardner, H. D., 1254 Michigan avenue; blood poisoning.
Gaines, Louise, 737 Gerard street; rheumatism.
Gaskins, Celeste, 1069 East Fifty-sixth street; sore eyes.
Gaskins, Kate, 1069 East Fifty-sixth street; consumption.
Gaston, Elizabeth S., 1254 Michigan avenue; indigestion and pneumonia.

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Gavin, Eliza, 700 North Oakley street; gravel.
Gebhart, Sophie, 4437 Princeton avenue; heart trouble.
Gelis, Alwina, 754 West Fourteenth street; blood poisoning.
Gelis, Amanda, 754 West Fourteenth street; measles.
Gentler, Kate, 17 Blair street; rheumatism.
Gentler, Stuart D., 17 Blair street; overcome with gas.
George, Dorothy, Zion Hospice No. 1; nervousness, pains in head and heart
Gibbons, Mary, 4112 Armour avenue; brain fever.
Gillespie, Fannie, 1327 West VanBuren street; rheumatism.
Gillman, Myrtle, 700 Garfield boulevard; spiritual blessing.
Gillman, W., 700 Garfield boulevard; nervous prostration and despondency.
Glaulitz, Charles F., 3529 State street; backache.
Glaulitz, Martha H., 3529 State street; sore throat.
Golden, Anna, 722 West Nineteenth street; weakness.
Golden, Rosie, 722 West Nineteenth street; sore finger.
Goodwin, Alfred B., 34 Kendall street; tobacco and strong drink.
Goodwin, Thomas, Zion City; tobacco habit.
Grant, Agnes, 5620 Ingleside avenue; curvature of spine.
Granzo, Charles, 2622 South Fortieth avenue; inflammation of the bowels.
Graper, Emma, 3908 Armour avenue; spiritual blessing.
Graves, F. A., 1201 Michigan avenue; epilepsy of twenty years' duration.
Green, Amelia, 2931 Dearborn street; humor in the blood.
Green, Bessie, 199 Honore street; brain fever.
Green, Cordelia, 1625 Wabash avenue; muscular rheumatism.
Greene, Francis Margaret, 14 East Sixteenth street; nervous trouble.
Greene, Joseph M., Zion Hospice; tobacco habit.
Gregory, Annette, 7744 Reynolds avenue; head, throat, lung trouble.
Gregory, Grace, 7744 Reynolds avenue; tonsilitis.
Gregory, Margarette M., 7744 Reynolds avenue; number of diseases.
Griesheimer, Davetta, 10 East Sixteenth street; nervous prostration.
Griesheimer, Frank Miller, 10 East Sixteenth street; spiritual blessing.
Griswold, Hazel A., 958 West Thirty-fifth street; bowel trouble.
Griswold, Perse, 958 West Thirty-fifth street; tobacco habit.
Griswold, Mrs. M. I., 958 West Thirty-fifth street; kidney and liver trouble.
Grossenheider, Amelia, 4725 Evans street; consumption and heart trouble.
Grossman, 7129 Paulina street; healed many times.
Groth, Emil, 4761 South Marshfield avenue; rheumatism.
Groth, Lizzie, 4761 SouthMarshfield avenue; Bright's disease.
Groth, Ottillie, 4761 South Marshfield avenue; heart disease.
Groth, Otto, 4761 South Marshfield avenue; spiritual blessing.
Guest, George J., 29 Grove place; measles, etc.
Guthrie, Winora D., 1201 Michigan avenue; chronic constipation.
Hall, Andrew, 1254 Michigan avenue; slight cold, etc,
Hampert, Caroline, 197 Cornell street; stomach trouble.
Hampert, Cora Carrie, 197 Cornell street; sore throat.
Hampert, Edna, 197 Cornell street; sore.
Hamilton, James, 3547 Fifth avenue; spiritual blessing.
Hamilton, Janet, 3547 Fifth avenue; dysentery.
Hancock, Fred, 928 North Kedzie avenue; catarrh and neuralgia.
Hannas, Maude Clare, 786 West North avenue; keeping power.
Hansen, David, 6042 Justine street; accident.
Hansen, Lizzie, 6042 Justine street; deafness and catarrh.
Hansen, Martha, 6042 Justine street; nervousness, headache.
Hansen, P., 1201 Michigan avenue; stomach, eye, spinal, internal trouble.
Hanson, A. M., 5946 Union avenue; high fever.
Hanson, Mrs. A. M., 5946 Union avenue: measles.
Hanson, Charles Augustus, 718 West Sixty-first street; severe bruises.
Hanson, Mrs. C. A., 718 West Sixty-first street; grip and many other things.
Hardies, Louise, 3065 Lock street; internal trouble.
Hardin, Alma, 6210 Princeton avenue; ovarian trouble.
Harley, Malinda, 3026 Dearborn street; pain in side.
Harkness, Edwin B., 1917 East Fifty-ninth street; grip.
Harkness, George, 1022 Fifty-fourth place; rheumatism.
Harkness, Mrs. George, 1022 Fifty-fourth place; lameness.
Harkness, G. M., 1022 West Fifty-fourth court; measles.
Harnley, John Homer, 1254 Michigan avenue; spiritual blessing.
Harrison, Frances M., Hospice No. 2; cold in head.
Hart, Anna Phœbe, 1254 Michigan avenue; colds.
Hart, Jemima, Zion Hospice No. 2; pleurisy.
Hartford, J. W., 1414 North Maplewood avenue; effects of evil habits.
Hartsfield, Elmer, 4518 Armour avenue; rheumatism.
Hartsfield, Frank, 4518 Armour avenue; fever.
Harvey, Lizzie, 1818 Armour avenue; lung trouble.
Harwood, Ernest E., Irving Park; spinal trouble.
Hawkins, D. W., 4817 Champlain avenue; rheumatism.
Heath, Estella, 5608 Jefferson avenue; stomach trouble.
Heath, Lela E., 5608 Jefferson avenue; delivered in child-birth.
Heggen, B. O., 6317 Rhodes avenue; liver complaint.
Heggen, Clara J., 6317 Rhodes avenue; grip.
Heggen, Isabelle Elizabeth, 6317 Rhodes avenue; cramps in stomach.
Heggen, Julia M., 6317 Rhodes avenue; bleeding of nose.
Heggen, Tillie R., 6317 Rhodes avenue; running sore.
Heiser, Frank M., Zion Hospice No. 2; cold.
Helbach, Jacob, 3457 Cottage Grove avenue; dropsy.
Hendricks, Blanche B., 6011 Madison avenue; salt rheum.
Hendricks, Maggie A., 6011 Madison avenue; rheumatism.
Henling, Anna L., 939 North Kedzie avenue; internal troubles.
Henson, Alice B., 1254 Michigan avenue; fever and chills.
Hasse, Emma, 4446 Wentworth avenue; sore tongue.
Hibbard, Arthur Herschel V., 5638 Ellis avenue; diphtheria.
Hibbard, Charles, 5638 Ellis avenue; diphtheria.
Hibbard, Mrs. H. V., 5638 Ellis avenue; consumption.
Hibbard, Ina C., 5638 Ellis avenue; pleurisy and quinsy,
Hibbard, Sylva E., 5638 Ellis avenue; severe sore throat.
Hickey, Magdalene, 203 East Indiana street; catarrh of stomach.
Higley, Florence, 1254 Michigan avenue; various diseases.
Higley, L. A., 1254 Michigan avenue; burns, eye trouble.
Hilgren, Mrs. A., 296 Seventy-ninth place; insanity, brain fever.
Hill, Adelaide V., 2732 Forty-second street; grip.
Hiller, Ernesta, 4442 Wentworth avenue; rheumatism.
Hiller, Rose, 4442 Wentworth avenue; erysipelas.
Hillertz, Hans H., 254 Homer street; inflammation of bowels.
Hills, Carrie, 135 Forty-second place; lung trouble.
Holmes, Amanda, 44 East Twenty-fourth street; catarrh and tumor.
Hong, Ganesing Samuel, 1254 Michigan avenue; weak eyes.
Horton, Lena, 4248 Graves place; rheumatism.
Hosken, Edith A., 1254 Michigan avenue; spinal disease.
Howard, Sarah A., Chicago; cancer and other sickness.
Howe, Beatrice, 1029 West North avenue; fever, etc.
Howell, Bridget, 143 Seventeenth street; asthma.
Huber, I. Louise, 186 Western avenue; cold.
Huber, Nettie, 186 Western avenue; internal trouble.
Huckins, Wm. A., 993 West Congress street; extreme pain.
Huenerjager, Albert E., 6213 Wabash avenue; spiritual blessing.
Huenerjager, John W., 6213 Wabash avenue; hurt over eye and bruised rib.
Huenerjager, Mrs. John W., 6213 Wabash avenue; cankers.
Huenerjager, Walter, 6213 Wabash avenue; burns.
Hughes, Bessie, 909 Maplewood avenue; nervousness and weakness.
Hughes, Ella, 1344 Michigan avenue; chronic catarrh of bowels.
Hughes, Joy, 909 Maplewood avenue; black diphtheria.
Hughes, Solomon, 909 Maplewood avenue; keeping power.
Hunter, Sarah J., 7700 Emerald avenue; grip and rheumatism.
Hustermann, Catherine K., 1254 Michigan avenue; paralysis.
Hurd, Alice, 4815 Dearborn street; rheumatism.
Hurd, Lilie, 4815 Dearborn street; kidney and eye trouble.
Innes, Lavison, 585 South Forty-fifth court; very severe cough.
Innes, Jas., 585 South Forty-fifth court; cholera morbus.
Innes, Howard B., 1254 Michigan avenue; grip.
Isbell, M. A., 614 Sixtieth street; fits.
James, Rebecca, 30 Sixteenth street; hearing restored.
James, Mary, 473 Fulton street; stomach trouble.
Janch, Walter, 51 Flournoy street; chronic bowel trouble.
Jaap, J. F., 5252 Ashland avenue; swelling of joints.
Jaap, Nellie, 5252 Ashland boulevard; stomach and internal trouble.
Jaap, John F., Jr., 5252 Ashland boulevard; chronic headache.
Jaap, George W., 5252 Ashland boulevard; spiritual blessing.
Jackson, May Smith, 163 Larrabee street; nervous prostration.
Jefferson, Sophie, 2110 La Salle street; constipation.
Jenkins, Effie M., 1459 Fulton street; grip.
Jenkins, Daisy Sue, 1459 Fulton street; spiritual blessing.
Jenrich, Albert, 3233 South Canal street; tobacco and strong drink.
Jenrich, Marie, 3233 South Canal street; chronic sore throat and piles.
Jenrich, Frieda, 3233 South Canal street; nearly dead.
Jenrich, Annie, 3233 South Canal street; sore throat and severe headache
Jensen, Iverdine, 3826 Rhodes avenue; keeping power.
Jensen, Gergino, 3826 Rhodes avenue; keeping power.
Jensen, A. C., 6527 Drexel avenue; stomach trouble.
Jensen, Lydia A., 6527 Drexel avenue; peritonitis and pleurisy.
Jochim, Mrs. H., 9356 Washington avenue; catarrh of the head.
Jones, Florence, Zion Hospice No. 2; tumor of cancerous nature.
Jones, Lucy Mae, 1254 Michigan avenue; neuralgia.
Jones, Sadie O., 18 East sixteenth street; fell down stairs.
Johnson, Christine, Zion Hospice No. 2; hip disease.
Johnson, Ingeborg, 1423 Michigan avenue; cancer in the mouth.
Johnson, Ella, 2809 Wabash avenue; fribroid tumor.
Johnson, Etta Mae 2809 Wabash avenue; hemorrhage of womb.
Johnson, Augusta, 1945 North Clark street; various diseases.
Johnson, Paul Dixon, 7124 Stony Island avenue; rheumatic pains.
Johnson, L. A., 7124 Stony Island avenue; female trouble and constipation.
Johnson, Blanche Paulina, 7124 Stony Island avenue; blindness.
Johnson, Maria L., 1719 Carroll avenue; consumption.
Johnson, F. Harry, 1719 Carroll avenue; fever.
Johnson, Elmer Harold, 1719 Carroll avenue; toothache.
Johnson, Dora, 24 Indiana avenue; consumption; leg lengthened.
Johnson, Axel Emil, 6723 Rhodes avenue; heart failure, pleurisy.
Johnson, Matilda E., 251 West Twenty-sixth street; female weakness.
Johnson, Mrs. Dan, 64 Lowell place; internal trouble.
Johnson, Dan, 64 Lowell place; severe summer complaint.
Judd, Walter Ethan, 1506 Michigan avenue; locomotor-ataxia, neuralgia.
Jungclaus, K., 5518 Throop street; cancer.
Kadell, Ida, 1254 Michigan avenue: various diseases.
Kapple, Amanda, 106 Sixteenth street; various diseases.
Kasten, Mary, Chicago; rheumatism.
Keith, Pollie A., 1254 Michigan avenue.
Keith, Thomas J., 1254 Michigan avenue; dyspepsia.
Kelsey, Mae Belle, 870 West North avenue; nervous prostration.
Kellerman, Edward, 1013 West Nineteenth street; sore leg.
Kemmerle, Mary, 1338 Jackson boulevard; rheumatism.
Kemman, David John, 4540 Wentworth avenue; rupture.
Kennedy, Edith Helen, 1255 Michigan avenue; heart and stomach trouble.
Kesl, Ann, 1055 West Nineteenth street; cramps in stomach.
Kessler, Homer Thorpe, Zion Hospice No. 2; scrotal rupture.
Kessler, Sylvia, Zion Hospice No. 2, acute appendicitis.
Ketler, E. E., 1517 Michigan avenue; bronchitis.
Ketler, Lela M., 1517 Michigan avenue; spiritual blessing.
Kinner, Anna, 3020 Haynes court; healed several times.
Kindberg, Henrietta Amelia, 6641 Wabash avenue; hemorrhage.
Kindberg, Florence Amelia, 6641 Wabash avenue; measles.
Kindberg, Jennie Elmira, 6641 Wabash avenue; rheumatism.
King, Sallie W., 6210 Princeton avenue; internal trouble.
King, Clarence B., 6210 Princeton avenue; typhoid fever.
King, W. B., 5806 State street; sprained foot.
Kirchner, Martha, 233 Blackhawk street; constipation.
Kistner, Martha Elizabeth, 737 Ogden avenue; spiritual blessing.
Kistner, Nikolaus, 737 Ogden avenue; keeping power.
Klawoun, Edward A., 344 Fulton avenue; hemorrhoids.
Klein, Rose M., 134 Bissell street; tumor.
Kline, Jennie, 6819 Laflin street; sprained foot.
Klath, Mary, 908 Belle Plaine avenue; weak lungs.
Knaw, Esther E., 161 Nineteenth street; sick headache.

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Kœhler, D. M., 272 Hudson avenue; grip.
Koetz, R. Max, 441 Larchmont avenue; eczema.
Koldenborg, Anna Mary, 631 Garfield boulevard; heart trouble.
Koupal, Marie B., 1254 Michigan avenue; kidney trouble, loss of blood.
Krause, Carrie R., 7701 Goldsmith avenue; rheumatism, nervous headache.
Kraus, Mary Rose, 1254 Michigan avenue; consumption, nervousness.
Krause, Ruth E., 7701 Goldsmith avenue; critical condition.
Krause, R. F., 7701 Goldsmith avenue; sore back.
Kresin, Margaret, 1035 North Oakley avenue; critical condition.
Krueger, Matilda Caroline, 1254 Michigan avenue; sleepless nights.
Kuduk, Hans N., 6191 South Trumbull avenue; tobacco, whisky.
Lage, Louise Bertha, 4340 Lake avenue; sore eyes.
Lage, Henry, 4340 Lake avenue; sciatica of hip.
Lage, Mrs. C. H., 4340 Lake avenue; inward trouble.
Lancarst, Mary Jane, 1465 Michigan avenue; consumption.
Larimore, Maude, 353 Blue Island avenue; spiritual blessing.
Larsen, Williamina Jacobina, 9213 Ellis avenue; diphtheria.
Larsen, Petrine Maria; 9213 Ellis avenue; nervous prostration and eczema.
Lasley, A. S., 5839 Indiana avenue; paralyzed bowels.
Lawrence, Raymond, 272 Michigan avenue; mumps and fever.
Lawrence, Loyal, 1254 Michigan avenue; catarrh.
Launbranch, Emily, 2872 North Hoyne avenue; typhoid fever.
Launbranch, Ruth E., 2872 North Hoyne avenue; many ailments.
Launbranch, Mabel Adina, 2872 North Hoyne avenue; neuralgia.
Leder, William, 37 East Sixteenth street.
Lee, Bernice C., 1201 Michigan avenue; grip.
Lee, Elizabeth, 1903 Michigan avenue; broken blood vessel.
Lee, May Louise, 1903 Michigan avenue; swellings on neck.
Lee, Abraham F., 1201 Michigan avenue; many ailments.
Lehmann, Elizabeth, 592 Dearborn avenue; spiritual blessing.
Leinen, Matilda S., 6800 Yale avenue; fever, nose bleed and sore throat.
Leinen, Catherine, 6800 Yale avenue; swollen limbs and bloated body.
Leise, Matilda Ruth, 1512 Michigan avenue; grip.
Leise, Emma L., 1512 Michigan avenue: canker sores and toothache.
Leponce, Arthur Joe, 11818 Gano avenue; rheumatism.
Leschmann, Lena, 779 West Twenty-first place; paralysis.
Lettermann, Luella Christine, 3342 Dearborn street; headache.
Lewis, J. J., 686 Madison street; rupture, pleurisy, and other afflictions.
Lewis, Grace, 1254 Michigan avenue; rheumatism.
Lewis, Clarkie Marie, 159 East Eighteenth street; pain in the side.
Lewis, Lydia, 686 Madison street; general debility.
Lewis, Arthur, 686 Madison street; pneumonia.
Linch, Samuel, Bartlett Hotel; sin.
Lindsay, Edgar, 1506 Michigan avenue; keeping power.
Lindskog, Louis W., 1643 Forty-sixth street; rheumatism, liquor habit.
Lindskog, Rose E., 1643 Forty-sixth street; neuralgia, weakness.
Lindquist, Hulda M., 6416 Union avenue; colds.
Lindquist, Matilda E., 6416 Union avenue; granulated eyes, and catarrh.
Lindquist, Mrs. K., 6416 Union avenue; tumor and female trouble.
Lipe, L. M., 5247 Indiana avenue; grip, colds, etc.
Lipe, Katherine, 5247 Indiana avenue; nervous prostration.
Lockie, Jessie, 17 Harmon court; effects from cold.
Long, Jennie, 2468 North Harding avenue; blindness, deafness, deformed.
Long, Florence, 3430 Halsted street; headache.
Lorimer, Thomas G., 78 East Thirty-fifth street; bowels and kidney.
Luce, Eva Murphy, 1559 Michigan avenue; child-birth deliverance.
Luce, Wm. I., 1559 Michigan avenue; various diseases.
Lundgren, Ellen, 995 Osgood street; bleeding piles.
Lundberg, W., 824 West Twenty-second street.
Lundberg, Alma, 824 West Twenty-second street; lung trouble.
Lush, Leonard Robert, 1254 Michigan avenue; salt rheum.
Luther, Martin, Zion College; spiritual blessing.
Luther, Orpha A., 908 Belle Plaine avenue; pneumonia.
Lutz, Matilda, 937 North Artesian avenue; swollen blood vein.
Lutz, Mrs. E., 6225 Peoria street; keeping power.
Lyon, Ives W., 1179 West Adams street; tobacco habit.
Mace, A. R., 6365 Wentworth avenue; keeping power.
McDonald, Anna, 1254 Michigan avenue; cold.
MacLachlan, Donald, 239 West Sixty-sixth street; keeping power.
Mahusten, Theolena, 1008 Sheffield avenue; stomach trouble.
Malcolm, Maggie, 3040 Throop street; kidney disease, abscess.
Manley, Jennie, 1207 Lexington street; spiritual blessing.
Manders, Mary J., 165 Nineteenth street; abscess of the ovaries.
Marshall, John, 1604 Michigan avenue; paralyzed arm.
Marshall, Isabella, 1602 West Twelfth street, chronic diarrhea.
Marshall, Katheryn, 1602 Twelfth street; catarrh and kidney trouble.
Marshall, Jeannette, 1602 Twelfth street; goitre.
Marshall, James, 5128 La Salle street; tobacco and whiskey.
Marshall, Minnie, 5128 La Salle street; rheumatism.
Martin, M. A., 1030 West Adams street; hernia.
Martin, Anna, Zion Hospice No 2; smallpox.
Marquis, Charles Calvin, 3536 South Rockwell street; kidney trouble.
Marquis, Eleanor Peirce, 3536 South Rockwell street; female trouble.
Mason, Pansy Curtiss, Zion Hospice No. 2; chronic dysentery.
Massey, Robert, 1826 Michigan avenue; tobacco.
Matous, Charles, Deacon, Chicago; typhoid and bronchitis.
McClaskey, Alfred, Chicago; tobacco.
McCoy, Augusta, 1254 Michigan avenue; nervous prostration.
McCordic, Nelson R., 1254 Michigan avenue; erysipelas of face.
McCordic, Ada M., 1254 Michigan avenue; keeping power.
McClurkin, A. W., 533 Seminary avenue; grip.
McClure, Edna, 1411 Michigan avenue; internal congestion.
McClure, Barbara L., 1411 Michigan avenue; finger cut.
McDaniel, Reid, 472 Oakley boulevard; habitual use of tobacco.
McDaniel, Rebecca, 472 Oakley boulevard; chronic constipation.
McFarland, 1254 Michigan avenue; pox.
McGarrahan, Mrs. E., 6629 Rhodes avenue; hemorrhage.
McGarrahan, Ella Elizabeth, 629 Rhodes avenue; severe headache.
McGarrahan, Katie, 6629 Rhodes avenue; colds, toothache.
McGarrahan, Fred, 6629 Rhodes avenue; badly cut fingers.
McKerlie, Emma, 6449 Harvard avenue; grip.
McKerlie, William, 6449 Harvard avenue; broken collarbone.
McKerlie, Ethel, 6449 Harvard avenue; keeping power.
McKerlie, Bertha, 6449 Harvard avenue; spiritual blessing.
McLeod, Finlay, 7342 May street; tobacco and whisky.
McLeod, Christian, 7124 May street; nervous prostration.
McLeod, Mary, 7342 May street; fever and wasted body.
McLeod, Margaret, 7342 May street; pneumonia.
McLachan, Anne, 239 West Sixty-sixth street; female weakness.
McMaster, Mrs. J., 7428 Adams avenue; splinter in thumb.
McMaster, Isabella, 7428 Adams avenue; sick headaches, catarrh, typhoid.
McNew, Belle, 2342 Princeton avenue; nervous prostration, constipation.
McNoft, Oliver, Zion Hospice, No. 1; keeping power.
McTier, James B., 1913 State street; constipation.
McQueen, Fannie, 120 South Peoria street; mental disability.
Mears, Mrs., 23 Gault court; weak lungs.
Mears, Mary M., 23 Gault court; limb fractured.
Merifield, Ellis K., 7428 Adams avenue; various diseases.
Mewes, Minnie, 1097 West Nineteenth street; pleurisy, asthma.
Meyr, John, 1101 East Sixtieth street; blindness.
Miller, Nellie C., Chicago; grip and other diseases.
Mimmack, Rebecca, 3244 Vernon avenue; broken shoulder and erysipelas.
Miltzow, M., 33 Eschol avenue; internal trouble.
Moen, Thea Andrea, 1734 Indiana avenue; scalded hand, rheumatism.
Moen, Viola Hazel, 1734 Indiana avenue; sick headache and smashed fingers.
Molback, Rose Helen, 802 Honore street; headaches and weak eyes.
Moody, Marion S., 1306 Michigan avenue; throat trouble.
Moody, Sydney B., 1306 Michigan avenue; limbs badly swollen.
Moore, Mahala, 6426 Peoria street; cough.
Moore, Maud, 6426 Peoria street; complication of diseases.
Moore, H. W., 1514 Wabash avenue; brain meningitis.
Moore, Clara, 1514 Wabash avenue; chronic throat trouble.
Moore, Amanda J., 1253 South State street; chronic indigestion, skin disease.
Moore, Ivie Ethel, 1253 South State street; bad skin disease.
Morand, John, 3631 Lake avenue; stomach trouble.
Morand, Mrs. T., 3631 Lake avenue; female trouble.
Morris, B. F., Zion Hospice No. 1; indigestion, weak eyes.
Morrison, Martha Jane, 1411 Michigan avenue; large swelling of glands.
Morrison, Ray H., 1411 Michigan avenue; wounded finger.
Morrison, Lois Cora, 1411 Michigan avenue; inflammation of lungs.
Moot, Rheba Irene, 1254 Michigan avenue; defective eyesight.
Mudgett, Alice, Zion Hospice No. 2; diphtheria from birth.
Mueller, A. F., 1053 West Adams street; rheumatism.
Mueller, Carrie, 1053 West Adams street; internal weakness.
Mueller, Robert F., 1053 West Adams street; chronic sore throat, felon.
Mueller, Maud Emily, 1053 West Adams street; chickenpox, diphtheria.
Mullens, Sallie Ann, 281 Fortieth street; boils under the arm.
Murphy, Marietta Pearl, 8506 Vincennes road; nervous prostration.
Mute, Albina, 1059 West Eighteenth place; headache.
Mute, Mary, 1059 West Eighteenth place; weakness.
Murphy, Joehannah, 8506 Vincennes road; rupture and lame back.
Myers, Cora F., 1459 Fulton street; spiritual blessing.
Myers, Wade H., 1254 Michigan avenue; erysipelas.
Nelson, Helen Kohrtz, 615 East Fifty-fifth street.
Nelson, Albert Frederick, 615 East Fifty-fifth street; scarlet fever
Nelson, Helen, 615 East Fifty-fifth street; severe cold.
Nelson, James Kohrtz, 615 East Fifty-fifth street; scarlet fever.
Nelson, Julia Atlanta, 615 East Fifty-fifth street; scarlet fever.
Newcomb, Arthur W., room 405, Zion Hospice No. 1; grip, poisoning.
Neuneman, Maria, 561 Thirty-first street; complication of diseases.
Nichols, P. N., Zion Hospice No. 2; cold, displaced knee.
Nicklas, C. W., Waukegan; rheumatism, kidney complaint, liquor habit.
Novander, Florence, 251 West Twenty-fourth place; measles.
Novander, Sarah, 251 West Twenty-fourth place; hemorrhages, etc.
Noeske, E. L., 1506 Michigan avenue; headache, grip.
Nordyke, Lillian A., 1604 Michigan avenue; severe attack of tonsilitis.
Northrup, Lou, 64 Lowell place; measles.
Nylund, Annie S., 1081 Osgood street; lung trouble since childhood.
Nylund, Helen A., 1081 Osgood street; fractured knee joint.
Oakes, Mary, 1137 West Taylor street; chronic pneumonia.
Oakes, Harry S., 1137 Taylor street; colds.
Odom, Florence, 4003 State street; complication of diseases.
Oestreich, Anna, 1254 Michigan avenue; tumors, female weakness.
Ogden, May H., 682 Park avenue; healed of several diseases.
Oliver, Mrs. A. V., 48 East Twelfth street; grip and other ailments.
Olling, Christine, 5948 Throop street; bleeding.
Olsen, William F., 545 West VanBuren street; soft bones.
Olson, Mary G., Zion Hospice No. 1, lung trouble; catarrh, rheumatism.
Olson, Cornelius, 16 Sennott place; paralysis.
Osborn, Olah M., 6723 Rhodes avenue; nervous trouble.
Paddock, Jennie, 18 East Sixteenth street; tumor.
Parker, Augusta, 3524 Wallace street; indigestion, rheumatism.
Parkison, Viola, 1027 Seminary avenue; inflammatory rheumatism.
Parsons, Sr., Edgar A., 128 Seventy-sixth place; neuralgia.
Parsons, Jr., Edgar A., 128 Seventy-sixth place; pneumonia.
Parsons, Mrs. Jennie D., 128 Seventy-sixth place; gall stones.
Parsons, Jennie D., 128 Seventy-sixth place; cholera infantum.
Parsons, Myra E., 128 Seventy-sixth place; numerous illnesses.
Paul, Maggie, 1241 North Halsted street; chronic rheumatism.
Peetz, Rosa, 741 North Washtenaw avenue; heart trouble, nervous disorder.
Pelton, Susie Eliza, 7133 South Paulina street; fever and internal disease.
Pelton, Deacon William W., 7133 South Paulina street; catarrh.
Penz, Jr., 127 East North avenue; spiritual blessing.
Peters, Charles F., 68 East Eighteenth street; sickness all over the body.
Peters, James F., 682 Park avenue; Bright's disease, lumbago, pneumonia.
Peters, Mathilda, 392 Cleveland avenue; consumption.
Peters, Nellie Ogden, 682 Park avenue; hemorrhage, stomach trouble.
Peterson, Mrs. Andrew, Zion City; inflammation, rheumatism.
Peterson, Clara, 1682 Clark street; rheumatism.

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Peterson, Minnie, 1254 Michigan avenue; throat trouble.
Petersen, Anna P., Zion Hospice No. 1; consumption, throat trouble.
Pieyott, Amelia, 260 Garfield avenue; pneumonia, inflammation of kidneys.
Pihl, Anna J., 908 Belle Plaine avenue; spiritual blessing.
Pihl, Eleanor, 908 Belle Plaine avenue; quinsy.
Pihl, Herbert Munnson, 908 Belle Plain avenue; fever.
Pihl, Ralph Rohman, 908 Belle Plaine avenue; typhoid pneumonia.
Pihl, Marion, 908 Belle Plain avenue; croup and fever.
Pinhett, Alice W., 2541 Dearborn street; female trouble.
Pinhett, William, 2541 Dearborn street; rupture.
Pinney, Andrew, 7347 South May street; poisoned.
Pinney, Mrs. Joseph, 7347 South May street; fever.
Plum, Maggie, 30 East Sixteenth street; consumption, paralysis, dropsy
Post, Charles Wesley, 288 Lincoln avenue; cancer.
Post, Mrs. C. W., 288 Lincoln avenue; hemorrhoids.
Post, Ethel, 288 Lincoln avenue; cancerous tumor.
Post, Frank Y., 288 Lincoln avenue; consumption ten years.
Post, Mary, 288 Lincoln avenue; chilblains and almost blind.
Potter, Alfred I., 6139 Wentworth avenue; eye burnt with nitric acid.
Potter, Fannie M., 6139 Wentworth avenue; neuralgia.
Potter, Flossie C., 6139 Wentworth avenue; gathering in head and earache.
Potter, H. W., 1254 Michigan avenue; catarrh and constipation.
Pratt, Mrs. J. C., 6147 Ada street; safe deliverance in childbirth three times.
Prest, Tonnes M., 31 Park street; catarrh.
Price, Lucinda, 4912 Wabash avenue; diphtheria.
Price, Matthew N., 1254 Michigan avenue; bronchitis.
Pugh, Letitia Doris, 166 West Sixty-sixth street; muscular rheumatism.
Pugh, Oliver Cromwell, 166 West Sixty-sixth street; result of grip.
Pummille, Liatia, 6500 Parnell avenue; rheumatism.
Raber, Emanuel W., 1465 Michigan avenue; sick headache.
Rades, Louise, 3607 Lincoln street; rheumatism and headache.
Rades, Matilda, 3607 Lincoln street; neuralgia and headache.
Radell, Amelia Minnie, 1625 Wabash avenue; rheumatism.
Raiser, Chas., 6611 Wentworth avenue; rupture.
Raiser, Newton, 6611 Wentworth avenue; various ailments.
Raiser, Mary E., 6611 Wentworth avenue; severe cold.
Rains, Eliza M., 993 West Congress street; grip.
Randolph, Albert G., 1170 Lexington street; cough and hemorrhage.
Randolph, Ida E., 1170 Lexington street; dysentery.
Rankin, Nellie, 1425 Michigan avenue; chronic dyspepsia and lung trouble.
Rankin, Grace Icalene, 1411 Michigan avenue; measles.
Rann, E. T., 1618 Indiana avenue; stomachache and other sickness.
Rann, Power Edwin, 1618 Indiana avenue; measles.
Rann, Emilie S., 1618 Indiana avenue; weak eyes and other sickness.
Rape, Louisa, 199 Honore street; headache and throat trouble.
Rape. Otto L., 199 Honore street; spasms.
Rape, Uriah L., 199 Honore street; catarrh and other diseases.
Reakirt, Anna T., Zion Hospice No. 1; grip, nervous trouble, constipation.
Reder, John A., 353 Blue Island avenue; crushed finger and other ailments.
Reder, Edmund W., Sr., 353 Blue Island avenue; poison ivy.
Reed, Rebecca, 79 Albany avenue; constipation.
Reeve, Ella May, 1254 Michigan avenue; spinal trouble.
Reeve, W. H , 32 East Sixteeenth street; grip.
Reeve, Floy, 32 Sixteenth street; burned hand.
Reeve, Edna J., 32 Sixteenth street; sore lungs.
Reeve, Floyd, 32 Sixteenth street; mumps.
Reid, Ethel C., 12 Clarkson court; headache, sore throat.
Reid, Charlotte A., 12 Clarkson court; rheumatism.
Reid, Robert D., 12 Clarkson court; rupture.
Reid, Ralph F., 12 Clarkson court; headache.
Reid, Kate Ross, 209 West Polk street; pneumonia, dyspepsia.
Reid, Christina, 209 West Polk street; cancer.
Remmem, K. C., 108 Cleveland avenue: grip.
Renevier, Lena, 30 East Sixteenth street; measles.
Renevier, Charles, 30 East Sixteenth street; typhoid fever.
Renevier, Rudolf, 30 East Sixteenth street; measles.
Renevier, Rosa, 30 East Sixteenth street; rheumatism.
Renevier,Henry, 30 East Sixteenth street; measles.
Renshaw, Henry, 2159 Rice street; burns.
Reynolds, Deaconess A. E., 6745 Marshfield avenue; crushed foot.
Reynolds, Mrs. E., 163 Larrabee street; constipation, internal troubles.
Reynolds, Benjamin F. H., 6745 Marshfield avenue; injured foot.
Ribout, Anna, 1059 West Eighteenth place; fever and weakness.
Ribout, Rose, 1059 West Eighteenth place; sore throat.
Ribout, Anna, 1059 West Eighteenth place; consumption and weakness.
Ribout, Eddie, 1059 West Eighteenth place; sore throat.
Richardson, Martha Anna, 1913 State street; complication of diseases.
Richerts, M., 7833 Woodlawn avenue; throat trouble.
Richert, Anna, 204 Burling street; sick headache.
Richert, Fred, 204 Burling street; sore throat.
Rickert, Sophia, 552 Jackson boulevard; various diseases.
Richert, Mrs. M. I., 775 West Van Buren street; piles, stomach trouble.
Richert, Emma Sophia, Zion Hospice No. 1; colds and headache.
Rickert, Harvey G., 775 West Van Buren street; weak back.
Rieb, Charles, 1250 South Forty-first avenue; typhoid fever.
Ries, Mrs. Minnie, 471 Summerdale avenue; headache.
Ries, Gertrude, 471 Summerdale avenue; stomach and other troubles.
Ries, J. W., 471 Summerdale avenue; several sicknesses.
Ries, Ethel, 471 Summerdale avenue; pleurisy.
Ries, Arthur, 471 Summerdale avenue; eczema.
Rinner, Henrietta, 3020 Haynes court; blood poisoning.
Risingson, Louise, 6623 Vincennes avenue; nervous prostration.
Robbins, H. E., Zion Hospice No. 1; granulated sore eyes, erysipelas.
Roberts, Cassie, 304 East Sixty-second street: wen.
Robinson, Lela R., 676 West Adams street; complication of diseases.
Rogers, Mary E., 1213 North Halsted street; paralysis, nervous prostration.
Rohele, Edith Ernstena, 464 West Randolph street; lung and throat trouble.
Rolston, Maggie, 2457 Ontario street; blood poisoning.
Rolston, Cora M., 2457 Ontario street; salvitis.
Rosenthal, Walter, 1035 North Oakley avenue; bronchitis, heart disease.
Rossiter, Pearl H., 573 Seminary avenue; blood poisoning.
Rossow, Emil, 741 West Twenty-first street; fever.
Rossow, L., 741 West Twenty-first street; crippled thumb and finger.
Roth, A. C. Mrs., 939 North Forty-first court; neuralgia.
Roy, Thomas B., 535 Burling street; kidney disease.
Roy, Julia, 535 Burling street; hip disease.
Rudyers, Myron H., 1223 West Van Buren street; rheumatism.
Rudyers, Mary E., 1223 West Van Buren street; sick headache.
Rueturford, May, 18 East Sixteenth street; deformed limbs.
Russell, E. J., 533 Seminary avenue; grip.
Sampson, Mary, 1826 Michigan avenue; chronic constipation.
Sando, Sadie, 116 East Twentieth street; rheumatism.
Sando, Walter W., 116 East Twentieth street; hydrophobia.
Sack, Catharina, 3420 State street; heart and stomach trouble.
Sayrs, J. Emma, 1254 Michigan avenue; paralysis.
Sayrs, John H., 1254 Michigan avenue; scaly tetter.
Schaffner, E., 958 West Thirty-fifth street; kidney trouble.
Schawacker, Lizzie, 779 West Twenty-first place; heart trouble, nervousness.
Schelhon, Belle, 1461 Michigan avenue; spinal trouble.
Schewe, Gustav, 1134 Oakdale avenue; liquor and tobacco habit.
Schleter, Louise, 5811 Sophia street; rupture and headache.
Schleter Henry William John, 5811 Sophia street; sprained arm.
Schleter, Fred. W., 5811 Sophia street; little ailments.
Schleter, Augustus, 5811 Sophia street; dislocated arm.
Schlup, Rosa L., 1254 Michigan avenue; physical wreck.
Schloen, M., 292 Mohawk street; rheumatism.
Schmalgemeier, August, 109 Best avenue; rheumatism, liquor and tobacco.
Schmalgemeier, Charlotte, 109 Best avenue; constipation, dyspepsia.
Schmidt, Carrie Viola, 7206 South Chicago avenue; earache.
Schmidt, F. Wm., 7206 South Chicago avenue; piles, tobacco habit.
Schmidt, Katie, 7206 South Chicago avenue; growth on the cheek.
Schmidt, Walter, 7206 South Chicago avenue; lung trouble.
Schmidt, Louis, 7206 South Chicago avenue; lung trouble.
Schnaekel, Gilbert Thomas, 779 West Twenty-first place; very high fever.
Schnaekel, Jennie Katie, 779 West Twenty-first place; pains in stomach.
Scholing, Henry F., 6418 Union avenue; severe cold.
Scholing, Prudence, 6418 Union avenue; pneumonia.
Schott, Selma, 856 West Twenty-second street; sore finger.
Schott, Fred, Jr., 856 West Twenty-second street; colds and fevers.
Schott, Clara, 856 West Twenty-second street; inflammatory rheumatism.
Schott, Olga, 856 West Twenty-second street; weak eyes.
Schreiver, Mary S., 7082 South Chicago avenue; rheumatism.
Schreiner, Anna, 520 West Sixty-second street; grip.
Schreiver, Susie, 7082 South Chicago avenue; stomach trouble.
Schreiver, Geo. P., 7082 South Chicago avenue; ulcer in rectum.
Schultz, John, 1250 South Forty-first avenue; stomach trouble.
Schweichler, Alma, 599 North Lincoln street; diabetes.
Schweichler, Mathilde, 599 North Lincoln street; weak eyes.
Schweichler, Robert, 599 North Lincoln street; appendicitis.
Schweichler, Agnes, 599 North Lincoln street, stomach trouble.
Scripter, Minnie Louise, Zion Hospice No. 2; typhoid fever.
Scripter, Otis, Zion Hospice No. 2; neuralgia.
Sellick, Alesina, Zion Hospice No 2; consumption.
Sellick, Henry, Zion Hospice No 2; influenza.
Shaffer, Edward, 756 West Eighty-first place; scarlet fever.
Schaffer, Jennie, 756 West Eighty-first place; consumption.
Shaffer, Alfred K., 756 West Eighty-first place; nervous headache.
Shaw, Mrs. J. H., 7938 Normal avenue; inflammatory rheumatism.
Shaw, J. H., 7938 Normal avenue; rupture.
Sheldrake, Mrs. E., 4303 Oakenwald avenue; spiritual blessing.
Shields, William R., 1254 Michigan avenue; malaria.
Shirley, T. R., 1201 Michigan avenue; poisoning and burns
Short, Chrissie, 209 Sangamon street; asthma.
Shreffler, Clarence E., 3966 Vernon avenue; stomach trouble.
Siegert, Louise, 5720 Elizabeth street; vomiting and fever.
Siegert, John B., 5720 Elizabeth street; colds.
Siegler, Mabel Maud, 6528 Evans avenue; curvature of spine, constipation.
Siegler, Charlotte Isabel, 6528 Evans avenue; sore throat and injured eyes.
Siegler, Georgiana B., 6528 Evans avenue; similar to diphtheria.
Siegler, Grace Margaret, 6528 Evans avenue; nervous prostration
Siegler, Mrs. George, 6528 Evans avenue; ulcerated limb.
Silver, Mary B., 1619 Michigan avenue; severe attack vertigo.
Singleton, John, 1506 Michigan avenue; lung trouble.
Sipple, Christian, 7 East Twenty-second place; headaches, female troubles.
Sisson, Mary Hattie, 1411 Michigan avenue; nerve exhaustion.
Sisson, Katie Grace, 1201 Michigan avenue; symptoms of consumption.
Sisson, Alice Daisy, 1201 Michigan avenue; lung trouble.
Slater, W. J., 1226 Van Buren street; chronic dyspepsia. constipation.
Slater, Lilla, 1226 Van Buren street; nervous and other troubles.
Slavik, Mary, 574 Laflin street; paralysis.
Smart, Katie, 559 West Nineteenth street· deformed limb.
Smith, Elizabeth, 2030 Wabash avenue; cramps in the foot.
Smith, William, 2030 Wabash avenue; rheumatism.
Smith, Emma C., 3737 Elmwood avenue; sore eyes, running sore on ankle.
Smith, George, 3737 Elmwood avenue; typhoid fever.
Smith, Charles, 3737 Elmwood avenue; cut off finger.
Smith, Christina N., 5958 Normal avenue; spinal trouble.
Smith, Lowe, Chicago; grip, sore eyes, blindness
Smith, Josephine L., 1254 Michigan avenue; pneumonia.
Smith, D. S., Zion Hospice No. 2; various ailments.
Smith, Louisa, 3737 Elmwood avenue; critical illness.
Smith, Ellen, 455 Wolfram street; nervous prostration.
Snow, Amy, 1603 Michigan avenue; grip.
Soeth, Katharina Margaretha, 179 West Seventeenth street; cancer.
Sommerlatt, Robert, 779 West Twenty-first place; rheumatism.
Sommerlatt, Anna, 779 West Twenty-first place; internal trouble.
Somers, Addie Estella, Zion Hospice No. 2; spinal and brain.
Sourby, Mrs. John R., 2325 Dearborn street; colds.
Sourby, John R., 2325 Dearborn street; various ailments.
Spanton, Robert, 6931 South Park avenue; lumbago.

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Sparman, Sadie, Zion College; spiritual blessing.
Spehler, Susanna, 822 Larrabee street; kidney troubles, rheumatism.
Stonefast, Ed., 5518 Throop street; evil habits.
Stanton, Maggie N., 1411 Michigan avenue; keeping power.
Stanton, Mabel, 1411 Michigan avenue; inflammatory rheumatism.
Stanton, Benj., 1411 Michigan avenue; various diseases.
Stanton, Myrtle, 1411 Michigan avenue; constipation and indigestion.
Starrett, Mattie, 6837 Green street; cancerous tumor.
Starrett, William A., 6837 Green street; sick headache.
Starrett, Laura, 6837 Green street; spine trouble.
Steeck, Mary, 161 Nineteenth street, flat Y; lame hands.
Steeck, Dorcas, 161 Nineteenth street, flat Y; mumps.
Steinacker, Mrs. Adam, 585 South Forty-fifth court; internal trouble.
Steinacker, Adam, 585 South Forty-fifth court; cholera morbus.
Sternberg, Anna, 475 South Claremont avenue; constipation and erysipelas.
Sternberg, Lizzie, 475 South Claremont avenue; sick headache, kidneys.
Sternberg, Anna Wilker, 392 South Claremont avenue; asthma.
Steuernagel, Albert E., 1254 Michigan avenue; weeping sinew.
Stevens, Anna F., 1254 Michigan avenue; chronic, acute sickness.
Stimes, Seibert, 1318 Wabash avenue; rheumatism.
Stocker, Marie, 617 East Fifty-fifth street; slight ailments.
Stocker, Robina, 617 East Fifty-fifth street; headache and pain.
Stocker, Wesley, 617 East Fifty-fifth street; rusty nail in foot.
Stocker, A. C., 617 East Fifty-fifth street; throat, stomach, heart, etc.
Stoetzel, Annie, 359 Orchard street; general debility.
Stoetzel, John Christian, 359 Orchard street; general debility.
Stow, Lewis P., 5948 Sophia street; indigestion and constipation.
Stroner, Mary, 1051 West Eleventh place; headaches.
Strong, Amelia, 4755 Princeton avenue; skin disease.
Strong, Chester D., 4755 Princeton avenue; measles, scarlet fever.
Suitt, Mary, Zion Hospice No. 2; disease of ears.
Swanson, John William, 1946 North Hermitage avenue; minor ailments.
Sweeney, Benj., 5940 La Salle street; consumption.
Sweeney, Julia, 5940 La Salle street; bloodpoisoning, childbirth.
Tanner, Mary E., Chicago; injury from fall.
Tate, Jane Louisa, 1226 Van Buren street; epilepsy, dyspepsia.
Tate, Mabel Alice, 1226 West Van Buren street; nervous prostration.
Taylor, Monsieur, 4618 Armour avenue; indigestion.
Taylor, John, Zion College; yellow jaundice.
Terry, Maude I., 1254 Michigan avenue; Bright's disease.
Thomas, Annie, 6010 Princeton avenue; internal trouble.
Thomas, Mrs. C., 2805 Fifth avenue; epilepsy.
Thomas, Harvey, 6010 Princeton avenue; catarrh.
Thomas, Sarah, 6147 Sangamon street; heart trouble.
Thomas, J. D., 310 La Salle avenue; sore throat.
Thomas, Wm. Henry, 310 La Salle avenue; fever.
Thompson, John Harvey, 5344 Artesian avenue; kidney trouble.
Thompson, Albert, 6824 Lafayette avenue; grip and other diseases.
Thompson, Christy A., 1135 Flournoy street; headache and stomach trouble.
Thornton, Sarah Hardwick, 1254 Michigan avenue; nervous prostration.
Tillman, Sarah, Zion Hospice No. 2; severe injuries.
Tindall, Nancy P., 1254 Michigan avenue; nervous prostration, dysentery.
Toblar, Chas. J., 10 East Sixteenth street; sore eyes.
Tshuly, E. M., 737 Belmont avenue; bad cold.
Toelk, Pauline, 1201 Michigan avenue; bad lungs, bowel trouble.
Tooke, Kate M., 1914 Washington boulevard; tumor, short limb.
Town, Nellie Marie, 839 West Forty-seventh street; ulcers.
Toners, Lydia, 18 East Sixteenth street; diseased lungs.
Townsend, H. L., 502 West Sixty-first street; kidney trouble, typhoid fever.
Townsend, Della, 502 West Sixty-first street; sea sickness.
Travis, Emeline W., 14 East Sixteenth street; sciatic rheumatism.
Trier, David, 3723 Wentworth avenue; rupture.
Trier, Mary, 3723 Wentworth avenue; change of life.
Trier, Mary E., 3723 Wentworth avenue; sore throat.
Tucker, Mary E., 6328 Wentworth avenue; rheumatism.
Valkenaar, Wm. Herman, 818 North Talman avenue; bad hurt of shinbone.
Van Emon, Margaret A., 30 Sixteenth street; severe spell of grip.
Van Natta, Ira Jay, 1847 Armitage avenue; overcome by heat.
Vaux, Susanna J., 1536 Michigan avenue; female trouble.
Vaux, Samuel H., 1536 Michigan avenue; gastric fever.
Vedder, Ida, 14635 Green street; asthma for seven years.
Vedder, Ida Isabell, 14635 Green street; heart trouble.
Van Hauten, Jessie, 4608 Wentworth avenue; rheumatism
Verran, Mrs. Susan, 6815 Throop street; fibroid tumor.
Villey, Mrs. Jennie, 5716 Fifth avenue; internal trouble, fainting spells.
Vinson, Laura, 1635 Michigan avenue; neuralgia.
Voegeli, Anna, 30 East Sixteenth street; sick headache.
Von Moos, Mrs. C., 313 Cornell street; total wreck.
Voss, Mrs. Sophia, 805 West Twelfth street; rheumatism.
Waddington, Florence, 19 East Twelfth street; severe cold.
Walder, Mrs. Addie, 165 Nineteenth street; abscess.
Walker, Mrs. May, 2911 Dearborn street; headache.
Walter, Jennie E., 5700 Drexel avenue; headache.
Webb, Pearl A., 2815 State street; chronic indigestion.
Webb, Miles M., 2815 State street; constipation.
Webb, Elizabeth Jane, 10 East Sixteenth street; different ailments.
Weck, Margaret, 2001 Wallace street; nervous prostration.
Wehling, L. A., 5118 La Salle street; hernia.
Wehling, Mrs., 5118 La Salle street; stomach trouble.
Weideli, Anna, 1442 West North avenue; cold on lungs.
Welch, V. P., 244 Ogden avenue; bleeding piles.
Wellman, Amelia G., 420 West Sixtieth place; piles.
Wesco, Fred P., 1201 Michigan avenue; asthma.
Westfall, Mrs. L. D., 785 West Twenty-second street; internal troubles.
Westwood, Chas. J., 2049 Ridge avenue; nervous prostration.
Whitaker, Clarissa Jane, 870 West North avenue; sick headache.
Whitaker, Master Marion LeRoy, 870 West North avenue; toothache.
White, Beatrice Blanch, 90 East Twenty-second street; female weakness.
Whiteford, Janet, 1171 West Twelfth street; lumbago.
Wilcox, Orpha E., 1604 Michigan avenue; scarlet fever.
Wilker, Otillia, 392 South Claremont avenue; limb lengthened five inches.
Wilkinson, Claudine M., 91 Best avenue; weak eyes.
Wilkinson, Grace R., 91 Best avenue; sick headache.
Will, John, 1318 Sheffield avenue; nose bleed.
Will, Ernstine, 106 Lake street, Oak Park; dropsy.
Will, F. E., 106 Lake street, Oak Park; drink and tobacco habit, sore leg.
Williams, Elizabeth, 44 East Twenty-fourth street; constipation.
Williams, Roy G., 44 East Twenty-fourth street; weak limbs.
Williams, Noah C., 44 East Twenty-fourth street; sore limbs, earache.
Williams, Clara Lillian, 189 Campbell avenue; gastric fever.
Williams, Ada A., 189 Campbell avenue; internal sickness.
Williams, S. D., 1300 Michigan avenue; pains in head.
Williams, Sarah, 189 Campbell avenue; heart disease.
Williams, Edith, 621 Fulton street; typhoid fever.
Williams, Nellie, 745 Mozart street; consumption.
Windle, Orpah Irene, Zion College; varioloid.
Wilson, Mary, 6649 Rhodes avenue; colds, etc.
Wilson, Alex. McIntosh, 6649 Rhodes avenue; sprained knee.
Wilson, Mrs. Alex. M., 1627 Wabash avenue; lung troubles
Wilson, Alexander MacD., 1627 Wabash avenue; bowel trouble, lame back.
Winchester, Eliza Rebkah Graham, 141 South Halsted street; complication of diseases.
Wise, Bertha J., 472 Oakley boulevard; colds.
Wise, Anna Belle, 472 Oakley boulevard; inflammatory rheumatism.
Wollenberg, August R., 1201 Michigan avenue; catarrh of the stomach.
Wolter, Martha, 1619 North Humboldt street; lung trouble.
Walter, Gustav A., 182 North May street; impure blood.
Wolter, Louisa, 1619 North Humboldt street; cough and cold.
Wright, Mary Ann, 2724 Lasalle street; blindness, rheumatism.
Yancy, Myrtle E., 1818 Armour avenue; catarrh.
Zeigler, Rachel, 6452 Sangamon street; grip.
Zellner, Adaline, 621 Fulton street; accident.

**Addenda.**

The following is a list taken from cards which were missed in the alphabetical classification of the Chicago Witnesses, and a large number who testify to spiritual blessings and God's keeping power.

Allan, T W., 2472 Indiana street; spiritual blessing.
Anderson, Myrtle A., 1201 Michigan avenue; salvation.
Andersen, A., 12253 Wallace street; salvation.
Anderson, Esther, 1121 South Oakley avenue; salvation.
Bartholomee, George Augustus, 344 West Erie street; keeping power.
Barta, Barbara, 722 West Ninteenth street; keeping power.
Baugh, Edith E., 1254 Michigan avenue; keeping power.
Bauman, Josie, 1053 West Eighteenth street; salvation.
Beebe, M. Esther, 1257 Michigan avenue; keeping power.
Berchtold, Harry George, 3146 Shields avenue; spiritual blessing.
Beyer, Emily, 3067 Lock street; salvation.
Bobo, Mrs. S., 53 Boston avenue; salvation.
Boccasini, Mable, 90 East Twenty-second street; spiritual blessing.
Brandt, Mrs. Minnie, 1209 South Homan avenue; spiritual blessing.
Brasefield, Elizabeth, Zion Hospice; spiritual blessing.
Bratsch, Henrikka, 1604 Michigan avenue: keeping power.
Brauer, Mary, 963 North Francisco street; grip.
Brauer, William, 963 North Francisco street; keeping power.
Berge, Fritz Aufdem, Hospice No. 1; keeping power.
Bickert, Miss Anna K., Hospice No. 1; keeping power.
Boetcher, John N., 1004 Washington boulevard; keeping power.
Brent, Myrtle V., 1254 Michigan avenue; keeping power.
Breusch, Gustav, Zion Hospice No. 2; spiritual blessing.
Bunnell, Lottie E., 1254 Michigan avenue; keeping power.
Carpenter, Elizabeth, 78 Union avenue; keeping power.
Carr, Loree E., 1461 Michigan avenue; keeping power.
Carrigan, Ella Francis, 1254 Michigan avenue; salvation.
Chetham, Minnie M., 6615 Monroe avenue; spiritual blessing.
Christensen, Ellen, 1201 Michigan avenue; spiritual blessing.
Christianson, Ed. Robert, 534 North Humboldt street; salvation.
Cowan, Agnes, 1533 Michigan avenue; salvation.
Cushing, Alice, Zion Hospice No. 2; keeping power.
Cushing, Ralph, Zion Hospice, No. 2; keeping power.
Cornolla, Mrs. S., 1254 Michigan avenue; spiritual blessing.
Congdon, Edgar Reynolds, 6011 Madison avenue; diphtheria.
Craig, Miss M., 1576 Michigan avenue; keeping power.
Custor, Fred, 1306 Michigan avenue; spiritual blessing.
Craig, Mrs. Margaret, 1516 Michigan avenue; keeping power.
Darrow, Myrtie Cliff, 1254 Michigan avenue; spiritual blessing.
Davis, Frank, 414 Twenty-seventh street; keeping power.
DePew, Mary, Zion Hospice No. 1; keeping power.
Dietrich, Amanda, 3414 State street; keeping power.
Dietrich, Clara E., 3414 State street; salvation.
Dreier, Karl Ed., 301 Illinois street; tobacco and liquor habits.
Drugmiller, Clara Y. H., 4739 Calumet avenue; keeping power.
Darling, John, 37 Sixteenth street; healing of eyes.
DeVerna, May, Zion Hospice No. 2; keeping power.
Fritz, Sophia, 3020 Haynes court; keeping power.
Felsch, Martha, 747 West Twenty-first place; keeping powe.
Gay, Alma, Elizabeth avenue; physical wreck.
Grant, Emma, 18 East Sixteenth street; keeping power.
Gebert, Matie F., 2952 South Park avenue; keeping power.
Hancock, Dena W., 928 Kedzie avenue; various ailments.
Heath, Minnie, 569 Jefferson avenue; keeping power.
Heath, Ernest R., 5608 Jefferson avenue; keeping power.
Hendrickson, Justice Howard, 1506 Michigan avenue.
Henson, Elizabeth, 1331 Wabash avenue; salvation.
Hughes, Robert, 909 Maplewood avenue; keeping power.
Hughes, Everett Solomon, 909 Maplewood avenue; spiritual blessing.
Huyck, Eugene N., Zion Hospice No. 2; keeping power.

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Johnson, Swan, 313 Orleans street; keeping power.
Kemmerle, Fred, 1333 Jackson boulevard; spiritual blessing.
Kemman, D., 4540 Wentworth avenue; spiritual blessing.
Kemman, Louisa, 4540 Wentworth avenue; spiritual blessing.
Kemman, Edward Daniel, 4540 Wentworth avenue; spiritual blessing.
Ketler, Frederick, 1517 Michigan avenue; keeping power.
Kistner, Henry N., 978 Avers avenue; spiritual blessing.
Kistner, Mrs. Adele M., 978 Avers avenue; spiritual blessing.
Krapp, Frida, Zion Hospice No 1; spiritual blessing.
Lamont, Elizabeth, 167 North Oakley avenue; keeping power.
Lasley, Lula Bertha, 5839 Indiana avenue; keeping power.
Lawrence, Julia, 1824 Archer avenue; spiritual blessing.
Lettermann, George, 3342 Dearborn street; severe cold.
Lorimer, Mrs. Mary, 78 East Thirty-fifth street; keeping power.
Lyon, Emma, 1179 West Adams street; spiritual blessings.
Lucien, Malviena, Chicago, Illinois; salvation.
Marquardt, Lena, 392 Cleveland avenue; keeping power.
Miller, Niles, 1254 Michigan avenue; spiritual blessing.
McLeish, Isabell, Zion Hospice No. 1; keeping power.
Moody, Deacon M. C., 1306 Michigan avenue; God's keeping power.
Matson, Deacon George W., 1254 Michigan avenue; keeping power.
Mercer, Margaret E., 1254 Michigan avenue; keeping power.
Munger, Leonard, 753 West Sixty-first place; spiritual blessing.
McKerlie, Ella, 6449 Harvard avenue; keeping power.
Mangold, Katherine, 238 Robey street; various diseases.
McClure, John, 1411 Michigan avenue; keeping power.
Mace, Mrs. A. R., 6365 Wentworth avenue; spiritual blessing.
Mason, Mary Bacon, 1254 Michigan avenue; great spiritual blessing.
Nelson, Anna, 1306 Michigan avenue; keeping power.
Ossing, Ivah Belle, 1254 Michigan avenue; keeping power.
Oyster, Charlotte Mae, 1411 Michigan avenue; keeping power.
Penz, John A., Jr., 127 East North avenue; tonsilitis.
Pummill, Alma I., 6500 Parnell avenue; sore throat, headaches, colds.
Populorum, Mrs. P., 798 Artesian avenue; spiritual blessing.
Populorum, Paul, 798 Artesian avenue; spiritual blessing.
Piper, William Hamner, Zion, saved, healed and blessed.
Perry, David J., Zion, spiritual blessing.
Randall, Deacon R. S., 10 East Sixteenth street; spiritual blessing.
Rades, Fred, 3607 Lincoln street; spiritual blessing.
Rades, Willie, 3607 Lincoln street; spiritual blessing.
Richerts, Minnie, 7833 Woodlawn avenue; spiritual blessing.
Reeve, Rex, 32 East Sixteenth street; scarlet fever.
Reeve, Josie L., 32 East Sixteenth street; facial neuralgia, stomach trouble.
Reeve, Floy, 32 East Sixteenth street; burned hand.
Reeve, Edna J., 32 East Sixteenth street; cold on lungs.
Richards, Mary Annie, Zion Hospice No. 2; keeping power.
Reside, Alexander, 1254 Michigan avenue; general healing.
Roy, B. Thomas, Mrs., 535 Burling street; many blessings.
Selonky, Miss Minnie, 3078 Sack street; spiritual blessing.
Stauffacher, Lydia V., 1254 Michigan avenue; kept.
Stauffacher, Weltha K., 1254 Michigan avenue; wonderfully blessed.
Smith, Thomas, 455 Wolfram street; saving power.
Schultz, John H., 2358 Indiana avenue; keeping power.
Selonky, M., Mrs., 3078 Sack street; saving power.
Sampson, Hilda, 1826 Michigan avenue; great blessing.
Sprouse, Roy P., 753 West Sixty-first place, salvation and healing.
Scholz, W. E., keeping power.
Stevenson, Winifred, 1254 Michigan avenue; keeping power.
Sachman, Alfred, 359 Orchard avenue; injuries.
Scholz, Ella, 477 West Chicago avenue; various ailments.
Trainor, Martha, 4450 Wentworth avenue; spiritual blessing.
Taylor, Grant, 4618 Armour avenue; salvation.
Thauer, Deacon Christian, 2800 Fifth avenue; keeping power.
Vance, John Calvin, 3025 Armour avenue; salvation.
Walls, Mrs. Josie, 1469 Washington boulevard; keeping power.
Weller, Elizabeth K., 3529 State street; spiritual blessing.
Wilcox, Emma, 1604 Michigan avenue; spiritual blessing.
Williams, Richard, 2541 Dearborn street; salvation.
Williamson, Naomi, 3226 Dearborn street; keeping power.
Yancey, Annie, 1726 Wabash avenue; keeping power.
Young, Louise, 21 South Mozart street; keeping power.

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**Zion City, Illinois.**

Albright, Irving James, many troubles.
Albright, Sterling, various troubles.
Allen, Mrs. Hilda Idallia, minor ailments.
Allen, Earl E., kidney, heart and other troubles.
Alley, Hannah, cold and sore throat.
Amstutz, Japhet, Bethlehem boulevard and Hebron avenue; pneumonia.
Amstutz, Jephta, Bethlehem boulevard; bleeding and spasms.
Amstutz, Manasse, Bethlehem boulevard; rusty nail in ankle.
Appenzeller, John George, bad habits.
Arndt, Emeline D. H., eczema.
Ausherman, David S., Twenty-ninth street and Eshcol avenue; ivy poisoning.
Babbitt, Lucius Lindon, colds and pains.
Bailey, Rachel, Ezekiel avenue; chronic constipation.
Baker, Anna C., tumor on spine.
Baker, Harry J., tonsilitis.
Baker, W., inflammation of bowels.
Barger, Levi S., crushed toe.
Barger, Russell S., smallpox.
Barger, Floyd A., typhoid fever.
Barger, Julius I., typhoid fever.
Barnard, Chas. J., bronchial trouble.
Barnard, Lillian, tumor.
Barnard, Mary Mabel, nervous prostration.
Barnard, Julia Elizabeth, spinal trouble and nervousness.
Barnes, Visscher Vere, concussion, accident.
Bartholomew, I. Felix, various diseases.
Baushke, Mary M., sick headache.
Baushke, Genevieve Belle, Gideon avenue; hip out of joint.
Baushke, William D., liquor and tobacco habit.
Baushke, Nora M., toothache.
Beck, George J., general debility.
Beck, Nellie M., diphtheria.
Beck, Nevah, Leona, rheumatism.
Beck, Ned, tobacco and liquor habit.
Beebe, Lena M., appendicitis.
Bees, Ernest, various ailments.
Bierthaupt, Lewis A., rheumatism.
Bell, Rose May, general debility.
Belts, Enda, mumps, chickenpox.
Bennett, Franklin E., weak eyes.
Bennewate, Fred, neuralgia.
Bills, Alfred, pneumonia.
Bintz, Jacob, side ache.
Bintz, Frederick, nervous prostration.
Blair, Ida L., diphtheria.
Blair, Beulah, sore throat.
Blake, Rachel A. P., internal troubles.
Bland, Harold A., catarrh, indigestion.
Bolton, Flora, Ezeikel avenue and Thirty-first street; four large boils.
Bovyer, John Wesley, constipation.
Bovyer, Henry H., defective eyesight.
Boyd, Mary A., sick headache.
Boylen, Edward, quick consumption.
Brander, W. T., grip.
Brannen, Burton W., catarrh.
Braun, Robert, high fever and other ailments.
Breaw, Amanda, 2111 Ezekiel avenue; liver trouble.
Breaw, Irma L., spasms.
Breaw, Fredrica, bad cold and cough.
Breaw, Adam, amputated hand.
Brison, Irving, broken nose, grip and broken hand.
Brister, James, 2704 Elim avenue; smoker's cancer and Bright's disease.
Brock, F. L., rheumatism.
Brownwell, Edith Golden, 2512 Elisha avenue; tonsilitis.
Brownwell, Delcina, blind and nervous prostration.
Brunn, Mabel Elisabeth, burnt leg.
Buck, Alfred E., consumption.
Buell, Frank L., typhoid fever.
Buell, Edgar E., cancer on ear.
Buell, Jesse R., croup.
Buell, Hamilton H., neuralgia of stomach.
Buell, Mary B., fibrous tumor.
Buhlman, Julius H., severe pains in bowels and boils.
Buhlman, Harold L., mumps and measles.
Buhlman, Ada B., earache.
Buhlman, Grace A., worms, mumps, and measles.
Buhlman, Lela O., measles and grip.
Bumpus, Adelaide, tonsilitis.
Burr, F. R., consumption.
Burr, Mrs. F. H., cut on hand.
Burnett, Silas C., complications.
Burnett, Ida M., stricture, liver, neuralgia, etc.
Burnett, G. E., tobacco habit.
Burnett, Mrs. G. E., chills and fever.
Burrows, Abbie, lung and kidney trouble.
Caldwell, Jane, 2402 Gilead avenue; heart disease.
Caldwell, Jessie, 2402 Gilead avenue; pneumonia.
Cameron, Wm. D., 2623 Elisha avenue; headache
Cameron, Florence D., consumption.
Campbell, Hester A., weakness and sore throat.
Campbell, Andrew G., tobacco and smoke habit.
Campbell, William D., kidney trouble.
Campbell, Jeanie, scarlet fever.
Campbell, Hazel, weak eyes.
Campbell, James Benjamin, tobacco and liquor.
Campbell, Dougal, spiritual blessing.
Campbell, Neil N., keeping power.
Campbell, Anna, heart and kidney trouble.
Cam, Archibald N., spinal disease.
Carnes, Ralph, measles and whooping cough.
Carnes, Martha, constipation.
Carnes, John, spiritual blessing.
Carsley, Lettie J., headache and toothache.
Carsley, Glen William, various slight ailments.
Carr, Kathrene I. Roth, prolapsus uteri and ulcer.
Carr, Bruce Laurance, 2905 Eshcol avenue; pneumonia.
Carr, Hazel Rain, 2905 Eshcol avenue; convulsions.
Carroll, L. D., Edina and Thirty-first street; typhoid fever and rheumatism.
Chadwick, Jennie, kidney and nerve trouble.
Chamberlain, Franklin H., grip.
Chamberlain, Daisy M., measles.
Chambers, Page E., poisoned eyes.
Chambers, J. A., severe quinsy.
Chapman, Arthur T., bleeding piles.
Christenson, Mamie, Gabriel avenue; toothache.
Christenson, Andrew C., Gabriel avenue; tobacco habit.
Churchill, Edward, indigestion.
Conner, Ulysses Clark, tapeworm.
Clark, William H., catarrh.
Clendinen, Kate, grip.
Cleveland, Alfred Church, pneumonia.
Clifford, Lovina, kidney trouble, erysipelas.
Clinton, William H., headache.
Clough, W. C., grip and fever.

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Cody, Sadie, spinal disease.
Comes, Ritz R., measles.
Congdon, Mary W., Elizabeth avenue; cancer and tumor.
Congdon, Raymond B., Elizabeth avenue; diphtheria.
Congdon, Charlotte N., 2605 Elizabeth avenue; lung trouble.
Coppins, Florence Hazel, weak lungs.
Coppins, Edward Adams, weak eyes.
Coppins, Mary Ellen, tumor and heart disease.
Coppins, Ruth, severe cholera morbus.
Coulter, Hiram, Zion Hospice; concussion of brain.
Crane, Bertha M., broken rib.
Crane, George G., children's diseases.
Crawford, William P., inflammatory rheumatism.
Crawford, Charles S., complication of diseases.
Cross, Melvin W., erysipelas.
Culver, Frank D., typhoid fever.
Cunningham, Lloyd Glen, typhoid pneumonia.
Cunningham, Maud May, measles and mumps.
Cunningham Jessie Irene, mumps.
Cutler, Maud, measles, chickenpox.
Danner, Ellis Orval, rheumatism.
Darst, John William, internal trouble.
David, Frank, numerous diseases.
Davis, Omer W., stomach trouble and yellow jaundice.
Davis, Charley, malarial fever.
Davis, Cora B, heart trouble.
Davis, DeLoss W., drinking habit.
Davis, Florence M., catarrhal fever, general weakness.
Davis, F. M., rheumatism.
Davis, Lewis Wesley, spinal meningitis.
Davis, Elbert Rollin, Elisha avenue and Twenty-ninth; catarrh
Daymude, Elsie, 2902 Ezra avenue; rheumatism.
Delinde, John A., cut in face.
Denison, Ella, cancer, inflammation of bowels.
Dennison, Jessie, lung fever.
Detienne, Agatha, 2802 Elisha avenue; periodical headaches.
Detienne, John P., rheumatism.
Detienne, David J., effects of swallowing nail.
Dey, Rachel, grip.
Dinius, Burton C., blindness.
Dinius, W. O., 2614 Edina boulevard; sunstroke, paralysis, dysentery.
Disbrow, Eva O., kidney trouble.
Disbrow, Horatio William, Enoch avenue, stomach and bowel trouble.
Doodge, Edward W., sciatica.
Dorris, Venia Mae, stiff neck, sore throat.
Dougan, James, pleurisy, pneumonia.
Dow, Mrs. Annie, miscarriage.
Drake, Clara, female trouble.
Drake, N. B., paralysis.
Drake, Edward Palmer, lung fever.
Drake, Florence Louise, weak eyes.
Dreyer, Geo., drink and tobacco.
Dreyer, Henry F., drink and tobacco.
Dreyer, Lillian, Edina boulevard and Twenty-ninth street; typhoid fever.
Dreyer, Carrie Matilda, Edina boulevard and Twenty-ninth; sore thumb.
Duclo, Abraham, Elisha avenue and Twenty-second street; rheumatism.
Dulmage, Lou Mable, eczema.
Dulmage, Manly J., cancer and blindness.
Dulmage, Effie G., internal injuries, blood disease.
Dunlap, James, broken rib and arm.
Dunlap, Jennie M., heart disease.
Dye, Delbert E., Edina and Twenty-seventh street; consumption.
Eddy, Frank O., broken shoulder bone.
Edgerton, Harrison R., leg crushed.
Edgerton, Floridas K., Twenty-ninth and Ezekiel avenue; rheumatism.
Edgerton, Reuben H., deafness.
Edmoyer, Miss Sara, nervous prostration.
Effting, George, weak stomach, cigarette habit.
Effting, Elbie, cholera, colds.
Ellinger, Mrs. J. C., divers diseases.
Ellinger, John C., Emmaus avenue; sprained ankle,
Ely, Robert W. L., gall stones.
Ely, Nellie D., sore throat and other diseases.
Emery, J. L., 2321 Gilgal avenue; bronchitis.
Erickson, Christine H., nervous prostration.
Emryn, Cora K., severe fall.
Ester, Charles, pneumonia.
Falch, Anna Barbara, high fever.
Falch, Fred, typhoid fever.
Farley, Onias W., dyspepsia and heart trouble.
Farley, Lizzie, 3016 Enoch avenue; heart trouble.
Farner, Mittie C., constipation.
Farner, Bessie Turner, Zion Hospice; typhoid fever.
Faulks, F., sunstroke, nervous prostration and other ailments.
Ferguson, T. H., Thirty-third street; stomach trouble.
Fiddis, John M., bad cold.
Fisher, Mamie, female trouble.
Fisher, Cedric C., stomach trouble.
Fisher, Albert, fever.
Fletcher, Mary E., measles, cut thumb.
Fletcher, John P., pneumonia.
Fletcher, D. S., grip, catarrh.
Fletcher, T. J., spiritual blessing.
Foor, Joseph Augustus, Gabriel avenue, weak back.
Fournier, Francis A., Twenty-second st. and Enoch ave; four ribs broken.
Fournier, Mrs. M. N., catarrh of ear.
Free, Richard, bleeding piles.
Freas, Mary, spiritual blessing.
Frederick, C. H., slight sicknesses.
Frederick, Bessie F., 1806 Hermon avenue; bad colds,
Friend, Harley Alfred, severe cut.
Friend, Lucy C., spiritual blessing.
Friend, Phœbe, stomach trouble and piles.
Friend, Lucy Aurelia, swollen face and eyes.
Friend, Cora Bell, erysipelas.
Friend, William, sore throat.
Friend, Joseph, kicked by a horse.
Frohmader, William H., 8 Gilgal avenue, Thirty-first street; boils.
Fry, Jennie E., hoarseness and cold.
Fry, Daisie Delle, bad colds and other ailments.
Fry, Winifred Mabelle, cold.
Fuchs, Ernest Jules, keeping power.
Fults, Athel A., sore throat.
Fults, Ruth E., sore throat.
Fults, J. E., nervous headache.
Furman, Bertha, weak eyes.
Furman, Charles B., tobacco habit.
Greenfield, W. E., 3104 Eschol avenue; cold and severe cough.
Gallaugher, Margaret A., dropsy and lung trouble.
Gallaugher, Thomas Wesley, scarlet fever.
Gallaugher, Hugh, dyspepsia.
Gardner, Alizene, sore throat.
Garner, Anna E., stomach cramp.
Garry, Alice, keeping power.
Gay, C. A., asthma and broken ankle.
Gay, Gilbert, dog bite.
Gay, Gertie Almira, quinsy.
Gilbert, Homer, ringworm over entire arm.
Gilbert, Marion F., consumption.
Gilbert, Lizzie, total deafness.
Ginzley, Irvine J., keeping power.
Gock, David, spiritual blessing.
Goldschmitz, Max, Horeb avenue, muscular rheumatism.
Goodnoh, Ellen, paralysis.
Goodnoh, Edw. C., pneumonia.
Garner, Ernest C., indigestion.
Gowdie, James A., piles and tonsilitis.
Goudie, Laura, dislocated knee.
Goudie, William, skin disease.
Graham, Ernest E., lung and bowel trouble.
Graham, A. D., diarrhœa.
Graham, Ellen, lung trouble.
Graham, Edward, dyspepsia.
Graham, Rosa Edna, dizziness and weakness.
Green, William, catarrhal consumption.
Greenfield, Jennie, fever.
Griffith, Bessie, various ailments.
Griffith, Mrs. E. G., swelling on lips.
Griffith, Melissie J., childbirth.
Griffith, John R., broken and bruised arm.
Grimmer, Minnie D., asthma and piles.
Guehring, J. M., minor troubles.
Haas, Edward S., Elim and Twenty-sixth street; catarrh.
Haas, Martin, catarrh.
Hacker, James Arthur, throat trouble.
Hall, Clinton B., catarrh.
Hall, Gladys A., pneumonic fever.
Hall, William, tobacco and drinking.
Hamilton, William, piles and constipation.
Hamilton, Lottie, lungs and heart.
Hampson, Edward J., burnt hand.
Hanes, Henry, lead and mineral poison.
Hardin, Rebbeca, erysipelas.
Hardman, Bertha, cold and weak eyes.
Harper, Richard H., 2716 Edina boulevard, rupture and fever.
Harris, Mary G., skin disease, catarrh.
Harris, Mary, stomach trouble.
Harris, William Lue, rupture.
Harshman, F. M., stomach trouble.
Haskins, Joel F., blood poison and broken ankle.
Haskins, Grace A., nervous prostration.
Haskins, Mrs. Cassie, female trouble.
Hassett, Quincy G., dyspepsia.
Hauck, Emma Kathryn, 3002 Enoch avenue; grip.
Hauck, Mary A., 3002 Enoch avenue; inflammation of bowels, pneumonia.
Hauck, John George, 3002 Enoch avenue; wounded finger.
Haynes, Mrs. Mary, various diseases.
Heiser, Fred, spiritual blessing.
Helms, Bessie Bertha, lung fever.
Helms, Mabel L., 2905 Gabriel avenue; tonsilitis.
Helms, Geo. L., 2905 Gabriel avenue; kidney trouble.
Helms, Ida A., curvature of spine.
Henrickson, Julia, asthma, heart trouble, morphine.
Henrickson, Henry, broken ribs and crushed leg.
Henshaw, Fannie, heart disease and dropsy.
Herbold, Barbara, Thirty-third street and Gabriel avenue; scarlet fever.
Herbold, Ina, Thirty-third street and Gabriel avenue; stomach trouble.
Hewelte, Adelheid, Elisha avenue; sick headache.
Hill, Sue D., Twenty-seventh street and Elisha avenue; grip, sore throat.
Hipwell, Minnie, Ezekiel avenue; female weakness.
Hoegh, John Andrew, lung and heart trouble.
Hoffman, Ellen, erysipelas and grip.
Hoffman, Mattie, typhoid fever.
Holst, Sophia, palpitation of the heart.
Hopkin, Owan T., grip.
Hopkin, Lillian, heart trouble.
Horton, Gertie, injured ankles.
Hotchkiss, Elmer Leland, whooping cough.
Hotchkiss, Clyde M., sprained ankle.
Hotchkiss, David D., cancer, dyspepsia.

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Houghton, Lida Moore, curvature of the spine and kidney trouble
Howard, Winfield, measles.
Howell, Mattie, internal trouble.
Howell, Ethel, fever and sore throat.
Huffman, Susan C., female trouble.
Hullinger, Annie B., colds, fever.
Huston, Thomas, consumption.
Irvine, Charles Duncan, severe pains in the back.
Irvine, Mary E., Elim avenue; liver and bowel disease.
Jacobson, Christine, bowel trouble.
Jans, Wm. P., catarrh, typhoid fever, pneumonia.
Jasper, Clara Angelina, weak arms.
Jasper, Mary Jane, internal trouble, weak eyes.
Jenne, Ethel E., fever.
Jenne, Charles N., nail in the foot.
Jenne, Julia A., Thirty-third street and Gabriel avenue; minor troubles.
Jensen, Neils F., cold.
Jensen, Caroline J., catarrh.
Jensen, Christiane, 1306 Hermon avenue; mumps, grip.
Johns, Katherine, diphtheria, poisoning.
Johns, Carolina, stomach trouble.
Johnson, Jennie, Elisha avenue; sore throat, measles.
Johnson, Carrie, Elisha avenue; neuralgia.
Johnson, Samuel S., tobacco habit.
Johnson, Chas., consumption.
Johnson, Ida, Elisha avenue; diphtheria.
Johnson, Hannah, Elisha avenue; diphtheria.
Johnson, John I., lung trouble.
Johnson, George, Elisha avenue; toes nearly cut off.
Johnson, Neis, Elisha avenue; cholera morbus.
Johnson, Tillie, headache.
Johnson, Geo. R., stomach troubles.
Johnston, Alex, abscess on face.
Jones, Thomas A., fractured arm.
Jones, Frederic G., Elizabeth and Twenty-eighth street; minor ailments.
Jones, Nellie Pearl, stomach trouble.
Jones, Ada, J., paralysis.
Jones, Jessie L., quinsy.
Jones, Maggie A., indigestion.
Judd, Hiram Worthington, masonry, tobacco, liquor, rheumatism.
Judd, Gertrude Lucy, colds.
Judd, Claude Worthington, minor ailments.
Kartman, Henry, bone erysipelas.
Kellogg, Mahlon J., 2813 Emmaus avenue; injured thumb.
Kennow, Cora, catarrh and piles.
Kepler Susie, injured knee.
Kibbey, Ida C., neuralgia.
Kilbourne, L. W., acute inflammation.
Kile, Emily, nervous prostration.
Kile, Henry H., sprained ankle.
Kindle, Frederic Lola, Zion Hospice; pneumonia.
Kittell, Albertine, sprained arm.
Klar, George Monroe, sinal pile tumor.
Kline, Judson H., Gabriel and Thirtieth street; catarrh.
Kliver, Martha J., epilepsy.
Knau, Henry, 31 Gabriel avenue; bleeding piles.
Koon, Austin E., fever.
Kraus, Minnie C., 744 Carmel boulevard; colds, sore throats, etc.
Kraus, Elizabeth A., 744 Carmel boulevard; grip, colds, etc.
Kraus, Matilda E., 744 Carmel boulevard, colds, headaches, etc.
Kristoffersen, Maren Abigael, rheumatism.
Kuffman, F. D., grip and cold.
La Belle, Frank, rheumatism.
Lambert, Annie, spiritual blessing.
Lasley, Robert E., malarial fever.
Lasley, Anderson Edley Henderson, Gilead avenue; malarial fever.
Laun, Mary Adelaide, colds and other ailments.
Laun, John Justus, sprained knee.
Lee, Frank E., keeping power.
Lee, Elizabeth J., malaria, pleuropneumonia.
Lee, Arthur William, dyspepsia.
Lee, Kent O., lung trouble.
Leggett, Lydia, eyes too weak to bear one ray of light.
Leggett, Stella, toothache and headache.
Leggett, James, cramp in bowels.
Legler, George E., appendicitis and grip.
Leireth, Augusta, measles.
Leise. Ella Nora, toothache.
Leise, H. Agness, rheumatism.
Leise, P. T. C., a number of ailments.
LeMesurier, Walker Frederick, Twenty-ninth street and Eshcol avenue; cold in head, slight catarrh.
Lamond, Mrs. J. H., healing of eyes.
Lepauce, Ernest A., paralysis.
Lepper, Sophia, grip and tumor.
Lepper, Anna M., stomach trouble.
Lewis, Wm. H., sunstroke.
Lewis, Ella B., system broken down.
Leavitt, Joseph Lyman, stomachache and corns.
Liebenberg, Emma, at death's door.
Liebenberg, Dora, growth on nose.
Lumsay, Horace, croup.
Lindsay, Thos. A., 3020 Edina boulevard; constipation and deafness.
Lindsay, S. D., cancer of bowels.
Lippold, Fred C., burn on foot.
Loblaw, William Thomas, neuralgia.
Livingston, Ida, heart and stomach trouble.
Lay, Peter S., extreme pain.
Lay, Parthena, tumors of the womb.
Luce, Mrs. U. D., kidney trouble, salt rheum.
Lyons, Sarah Catron, internal tumor.
Lyons, Adolphus, consumption.
MacLachlan, Bertha, colds, toothache.
Madden, George W., chronic constipation.
Madlem, Settiah Ellun, lung trouble.
Mahon, Lora L., rheumatism.
Main, Jennie, inflammation of kidneys.
Main, Joseph A., breaking out on neck.
Main, Bertha R., three years' illness.
Main, Madison T., broken arm.
Maltby, Anna, broken arteries.
Maltby, S. L. broken shoulders.
Maltby, William, diphtheria.
Marlatt, William, general weakness.
March, Sarah C., neuralgia, eczema.
Marsh, Fannie, catarrhal fever.
Marsh, J. C., bronchitis, stomach trouble.
Marshall, Wm. H., malarial fever.
Marshall, Otis M., piles and lung trouble.
Martin, Hattie J., liver trouble.
Marvin, Charlie, spiritual blessing.
Marvin, Walter W., many ailments.
Marvin, Lizzie, rheumatism.
Marvin, Frank, consumption.
Matthews, Flora B., divers diseases.
Maybee, Mahala A., scarlet fever and rheumatism
Maybee, Louis Ernest, broken nose.
Mayhak, Paul, kidney trouble.
McCrimmon, Norman, bloody flux.
McCrimmon, Sylvester B., sunstroke.
McCrimmon, Elizabeth, heart trouble.
McElroy, George, fever, sore leg.
McFarlane, David, pleurisy.
McGee, Katie G., Ezekiel avenue and Thirty-first street; erysipelas
McHugh, Mrs. R. B., dropsy.
McHugh, M. K., chronic dyspepsia.
McKinley, Edna, burned fingers.
Mehaffey, Margaret, Thirtieth street and Enoch avenue; catarrh.
Meinert, Mary, blood poison.
Meinert, Viola, scarlet fever.
Millar, Charles, kidney trouble.
Miller, Hannah E., neuralgia.
Miller, Susan S. E., bronchitis.
Miller, Caroline, rheumatism.
Miller, Peter M., lameness.
Miller, A. Louis, crushed and broken bones.
Miller, Cecil C., inflammatory rheumatism.
Miller, Lois Valentine, various ailments.
Miller, Bacil C., sore eyes.
Miller, Jno. I., lame knee.
Miller, Conrad, tobacco.
Mills, Wm. O., inflammation of kidneys.
Mills, Elizabeth, piles.
Milford, Martha, injuries.
Milford, John Henry, catarrh, indigestion.
Miltzow, Helmuth, rheumatism, deafness.
Minons, Ward, sick headache.
Mitchell, Augusta, inflammatory rheumatism.
Mitchell, Chas. David, grip.
Mitchell, George A., nervous prostration.
Mitchell, Lewis, B., colds.
Mitchell, Laird A., tobacco.
Mitchell, Sallie B., various diseases.
Mitchell, May Chambers, whooping cough, other ailments.
Mitchell, Hattie Belle, pneumonia.
Moffat, Peter, lumbago, grip.
Moot, Lottie Ellen, weak eyes.
Moot, Silas, grip.
Moot, Howard, typhoid fever, eye trouble.
Moot, Margaret A., pains, aches.
Moore, Charles D., throat troubles.
Moore, Sarah, cancer.
Moore, Minnie G., sore eyes, other ailments.
Morris, J. B., finger cut.
Morris, S. O., catarrh, other troubles.
Morris, Charles, rheumatism.
Morris, Anna, spinal trouble, heart.
Morris, Daisy Ethel, spinal trouble.
Morrison, Mamie, headache, other ailments.
Morrison, Cora, typhoid fever.
Moss, Hattie S., effects of scarlet fever, typhoid pneumonia.
Moss, Grace Edith, pain through head and eyes since childhood.
Moss, Isaac M., 321 Eschol avenue; neuralgia and general disability.
Mounce, John William, biliousness and fever.
Mounce, Nonnie Jane, fever.
Mounce, Mary Elizabeth, heart disease.
Moulton, Marshall, heart disease.
Moulton, Marion, constipation.
Mudgett, Ernest A., fractured leg.
Mudgett, S. E., smashed finger.
Munger, Mary, nervous prostration.
Murdock, David W., 3000 Elim avenue; scarlet fever.
Murdock, John M., 3000 Elim avenue; blood poisoning.
Murdock, Bessie, sprained ankle.
Murdock, Mary, sprained ankle.
Murphy, George F., grip.
Murphy, Fannie H., nervous prostration.
Maloney, Minnie C., Zion Hospice; stomach trouble.
Maloney, Mrs. M. J., Zion Hospice; sprained foot.
Mehaffey, Gertrude, 30 Enoch avenue; various diseases.

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Mounce, Eva Alice, Zion City, Illinois; grip.
Nelson, Ella W., 2207 Ezra avenue, Zion City; grip, headache.
Nicholson, C. E., Zion City; spinal disease.
Neal, Jayson G., diphtheria.
Neal, Dale, typhoid fever.
Neal, L. M., grip.
Needles, Webster Grant, bad swelling.
Needlinger, Jessie J., diseased eyes.
Niheisel, Casper B., constipation.
Neilson, Maggie, consumption.
Neilson, Ethel May, blood poison.
Nelson, Ella, poisoned system.
Neuman, Ocie Gertrude, nervousness and weakness.
Nichols, Lillian, toothache, colds, etc.
Nill, Edward F., rupture.
Nill, Anna, erysipelas.
Noble, Margaret Hettie, consumption, etc.
Nogle, Ella V., fever, colds, etc.
Nogle, Dora L., neck ache.
Nogle, Clayton Eugene, fever, stomach trouble.
Nogle, Freida May, cholera morbus and typhoid fever.
Noren, John, rheumatism, etc.
Noren, John Albert, measles, colds.
Northrop, Minnie Ellen, fever.
Northrop, G. G., Edina boulevard and Twenty-ninth; nervous prostration.
Noteboom, Mary, Ezra avenue, Thirtieth street, poisoned hand.
Noteboom, John, Ezra avenue, Thirtieth street, appendicitis.
Noteboom, Johanna, Ezra avenue, Thirtieth street, sore throat.
Noteboom, Hubert, Ezra avenue, Thirtieth street, bruised foot.
Nungester, Nancy, 2718 Eschol avenue, neuralgia.
Ogden, Jesse L., kidney trouble.
Ogden, F. Maude, 2806 Enoch avenue, rheumatism.
Ortwig, Martha, grip.
Ortwig, Charles, fever, dropsy.
Osborn, Maud E., smallpox.
Osborn, C. H., colds.
Osborn, Deaconess Rachel A., consumption.
Owen, R. R., rheumatism.
Phelps, Arthur, Zion City, Illinois; dislocated wrist.
Plum, G. H., Zion City, Illinois; sciatica, broken bones.
Palmer, Harvey, rum, tobacco.
Palmer, Clinton D., deafness.
Parks, Romanzo, severe cold.
Patterson, Martha E., St. Vitus's dance.
Patterson, Lee F., sick headache.
Patterson, Laura M., sore mouth.
Paul, Ida, rheumatism.
Paul, Andrew J., sore eyes.
Paulson, Anna K., consumption, heart disease.
Payne, Lelan Clay, croup, pneumonia.
Payne, Henry Clay, constipation.
Peckham, W. S., frozen ears and deafness.
Peckham, Kate Hubbard, cancer, tumor, cataracts.
Pedersen, Inger S. G., internal troubles.
Pelton, Daisy, lung and throat trouble.
Peterman, Julia, 31 Gabriel avenue; conplication of diseases.
Peters, John H., rheumatism, bleeding piles, paralysis of bowels.
Peterson, Frank William, blood poisoning.
Peterson, Andrew, 2605 Elim avenue; catarrh of stomach.
Petersen, William R., stomach disease.
Pflinger, Barbara, stomach trouble.
Philyan, Evert, Horeb avenue and Eighteenth street; rheumatism.
Pichrel, Mary A., tumors, catarrh, stomach troubles.
Pickerel, John, creeping paralysis, blindness.
Pittenger, William F., rheumatism.
Pittinger, Charles C., fever and cold.
Pittinger, Mrs. W. T., nervousness.
Plum, Martha A., 2104 Ezekiel avenue; nervous prostration.
Pontius, Ira E., Thirty-first street and Emmaus avenue; constipation.
Pope, Hallie Vielda, neuralgia of the heart.
Putnam, Hurbert S., tobacco habit.
Putnam, Annie, nervous prostration.
Quick, Jacob S., bruised hip.
Rades, Julius, rheumatism and dropsy.
Rades, Laura, neuralgia.
Raryer, Cornelia A., typhoid fever.
Ray, Berry, headache.
Ray, Maudy Luisa, heart, liver and kidney trouble.
Ray, Charles E., Ezekiel avenue and Carmel boulevard; stomach trouble.
Ray, Ethel, mumps.
Rea, Uriah G., throat and lungs.
Reiff, Anna C., far-sightedness, grip, weak ankle, headaches.
Resinger, Simon R., 2105 Ezra avenue; rheumatism, malaria.
Reynolds, Erma M., broken collar bone.
Reynolds, Henry B., bruises.
Reynolds, Ida I., 3106 Ezekiel avenue; catarrh.
Reynolds, J. W., 3106 Ezekiel avenue; quick consumption.
Reynolds, W. H., tobacco habit.
Reynolds, Anna M., 3106 Ezekiel avenue; scarlet fever.
Richards, James M., Edina boulevard; severe pain in head.
Richardson, Willie Roy, broken arm.
Richardson, Nellie Reid, tooth and headache.
Riley, Robert J., dyspepsia.
Riley, Mattie, stomach trouble.
Riley, Robert L., diphtheria.
Ripley, Edw. A., paralysis.
Robinson, Gladdys Gertrude, biliousness.
Robinson, Malcolm, Twenty-first street and Gabriel avenue; rupture.
Robinson, Maggie, measles.
Robinson, Ella, constipation and heart failure.
Robinson, Frank, Gabriel avenue and Twenty-first street; neuralgia.
Robinson, Ethel, measles.
Robinson, Carrie Belle, grip.
Robinson, Thomas, asthma.
Robinson, A. B., pneumonia.
Robinson, Olive Jennings, pleurisy.
Robinson, Belle, quinsy.
Robinson, Fountain, severe sore throat and fever.
Robinson, Noah A., granulated and ulcerated eyes.
Robinson, Emma Della, spiritual healing.
Robinson, Bettie, spiritual healing.
Robinson, Herbert Caine, neuralgia.
Robinson, Gertrude Elizabeth, grip and hysteria.
Robinson, Percy, Twenty-first street and Gabriel avenue; ulcerated tooth.
Rodgers, Deaconess Jessie Mildred, yellow jaundice.
Ross, Francis C., catarrh of bladder.
Ross, Grace, indigestion, constipation.
Rottmayer, Rudolph, Zion City; liquor and tobacco habit.
Rottmayer, William, scurvy.
Rozeboom, Hattie, sick headache.
Rozeboom, Ryer, tobacco habit, other troubles.
Ryan, Mary Rebecca R., sunstroke, heart disease.
Sage, Nicholas, bad cold.
Sage, Effie, female trouble.
Schattschneider, Magdalena, female weakness.
Schattschneider, Amelia E., high fever.
Schattschneider, William F., sore eyes.
Schleeter, William, catarrh.
Schulz, Caroline, cold
Scholtz, Martha, spiritual healing.
Schultz, Robert A., tobacco habit and kidney trouble.
Schmitz, M., internal troubles.
Schmitz, Hubert, weak lungs.
Schweiger, Joseph, rheumatism.
Schwertzer, Samuel E., spiritual healing.
Scholpp, Albert H., spiritual blessing.
Seezer, George, spiritual healing.
Seys, Mary E., piles from childhood.
Soys, Henry R., dyspepsia, inactive liver, etc
Sharp, J. A., catarrh.
Shaw, William Francis, minor ailments.
Shaw, William, consumption.
Shepherd, Hannibal, keeping power.
Shephard, Ethel, spiritual blessing.
Shepard, Mary Louise, stomach trouble.
Shockey, S. Mae, internal trouble.
Simons, Elizabeth, cancer and tumor.
Simpson, C. H., sore throat.
Sisson, Annie R., internal trouble.
Sloan, Mable Naomi, defective eyesight.
Sloan, Daniel, complication of disorders.
Sloan, Frances E., scrofulous sore.
Smale, George W., 3021 Elisha avenue; consumption of stomach
Smale, Lottie C., 3021 Elisha avenue; mumps.
Smale, G. W., 3021 Elisha avenue; grip and sore finger.
Smale, Grace K., 3021 Elisha avenue; mumps and constipation.
Smith, William, 3117, Ezekiel avenue; grip.
Smith, David John, sprained ankle and kidney trouble.
Smith, Bertha C., physical wreck caused by female weakness.
Smith, Olla F., headache, astigmatism.
Smith, Mark D. J., jaundice and whooping cough.
Smith, Martha Amanda, gastric catarrh.
Smith, Percy F., rheumatism.
Smith, Mary, female trouble.
Smith, Lottie M., tonsilitis.
Smith, Joseph, cramps and lame back.
Snow, Grace L., nervousness.
Snow, Mamie, spinal trouble from nervousness and overwork.
Sharp, J. A., keeping power.
Snyder, Phebe H., 2201 Enoch avenue; abscesses.
Solem, Mrs. A. L., chronic constipation.
Sorenson, Emma, chronic constipation.
Sorenson, Luther, sleeplessness.
Spicer, James Alexander, heart trouble.
Sprecher, Irvin, spiritual blessings.
Sprecher, Albert, rheumatism.
Stauffacher, Gilbert M., Gabriel and Twenty-first; epilepsy, rheumatism.
Steiner, Karl, general debility.
Stern, Carl F., Temple Cottage ; gout, liquor, and tobacco.
Stern, Ida Benke, nervousness, heart trouble.
Stewart, Lily, pneumonia.
Stewart, Moses Y., typhoid fever.
Stewart, Emily, insanity, heart disease.
Stewart, Opal, cold.
Stevens, Annie Ruth, Edina Hospice; entire loss of health.
Stockholm, Albert E., scarlet fever.
Stockholm, John W., fever, dyspepsia, rheumatism.
Stockholm, Alice W., scarlet fever.
Stonehouse, A. E., kidney trouble.
Storey, Ralph George, keeping power.
Storey, William, keeping power.
Stotte, Janet, rupture and piles.
Struck, Caroline, measles.
Sulston, Percival, rheumatism.
Sutherland, Mrs. W. R., 2209 Ezra avenue; female and other troubles.
Sutherland, William R., 2209 Ezra avenue; rheumatism and other troubles.
Sheridan, Andrew J., 3011 Eschol avenue; fall from scaffold.
Speicher, Abbie Thompson, Zion City; many ailments.
Speicher, John Gabriel, Zion City; cancer, varicocele, etc.
Speicher, Mrs. Mary B., Zion City; heart disease.

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Tyson, Ivey B., catarrh of the stomach.
Tanber, Lillie, 33 Eshcol avenue; various diseases.
Tatro, Ed. P., sore throat.
Taylor, Mary H., various diseases.
Taylor, Frederick T., head cut open.
Taylor, Frances M., rheumatic.
Taylor, James P., dyspepsia.
Taylor, Rosa Maria, many ailments.
Tebbe, Fred. W., withered limb.
Tebbe, Mrs. Fred. W., severe pain and cold.
Temple, Robert Mackmillen, heart trouble.
Temple, Daisy Elizabeth, stomach trouble.
Temple, Laura Elizabeth, grip and cough.
Temple, Ernest, cholera morbus.
Thomas, Claudia, dropsy and heart trouble.
Thomas, Rachel, Thirtieth street; growth on shoulder.
Thomas, Joshua, Emmaus and Thirtieth street; stiff knee.
Thompson, Emerson, stomach trouble.
Thompson, Bert C., nervousness.
Thurman, W., keeping power.
Thurston, Irving Wells, spasms, croup.
Thurston, Fannie J., teaching.
Tibbetts, Willias Clifton, measles.
Tidd, H. S., eczema.
Tidd, Ira Vance, pneumonia.
Tidd, Zelma, injured back.
Tillman, Sweadie, 2207 Ezra avenue; female weakness.
Tillotson, Alice F., catarrhal sore throat.
Tippie, Effie, rheumatism.
Turner, Flora, nervousness.
Turner, John Norman, keeping power.
Turner, Anthony Jardine, keeping power.
Turner, Mary Agnes, keeping power.
Turner, James H., cold, cough, pleurisy.
Turney, Enid Gibson, abscess and catarrh.
Turney, Flodine Vivian, measles, mumps, and lump on foot
Tuttle, Daniel Emery, spinal trouble.
Tuttle, Alvah Jordan, dog bite.
Tuttle, Minerva Anice, female trouble.
Tyon, Edward Earl, measles.
Tyns, C. G., eczema.
Vahrenwald, Miss D. M., an injury.
Vorkedels, John, hemorrhage.
Vatta, Peter G., tobacco habit.
Vinnede, Joseph L., bowel trouble.
Voliva, Frank, cold on lungs.
Voliva, Rebecca, sprained back.
Vosburgh, G. W. Holmes, pleurisy and typhoid.
Voskeir, A. R., liver trouble.
Voskeir, Eva M., internal cancer.
Waddell, Roy E., rheumatism.
Wallace, J. C., rheumatism.
Wallace, Minnie M., scarlet fever.
Wallace, Frank, cords of toes cut.
Wallace, Agnes Viola, scarlet fever.
Walter, Maurice A., tobacco habit.
Walker, Adelia, inflammatory rheumatism.
Warren, C. S., paralysis.
Ward, Clinton, catarrh of all mucous membranes.
Watkins, John, tobacco habit.
Webner, William Henry, severe colds.
Welty, Fannie E., quinsy.
Welty, John B., keeping power.
Welty, Humphrey Mead, stomach trouble.
Welty, F. H., tobacco, liquor, gambling habits.
West, Carrie, keeping power.
West, Carolyn Katherine, spinal trouble.
West, May Pauline, intestinal indigestion.
Weimer, Fred, bad blood, cigarette habit.
Weyant, William D., 2319 Gilgal avenue; intoxicants.
Wickban, Jennie, croup.
White, Matthew, complication of diseases.
Whiteside, Christina Anna, keeping power.
Whitman, Chan, diphtheria.
Whitney, Vincent, keeping power.
Wickham, Julia, earache.
Wickham, James, cut finger.
Wiedman, George E., keeping power.
Wiedman, Mrs. George E., internal troubles.
Wilcox, Daisy Savonia, cold.
Wilhite, F. H., keeping power.
Wilhite, Kate E., abscess in breast.
Wilson, Gertrude, kidney stones.
Wilson, Z. Cecil, keeping power.
Willard, Maggie, catarrh.
Wilkinson, Samuel, keeping power.
Williams, Rose, female trouble.
Witter, Alva B., fever and chills.
Wing, Martha, complete wreck.
Wise, George, pleurisy.
Witter, Ezra Edgar, fever, quick consumption.
Yoder, Memic J., bowel trouble.
Yoder, Alice L., keeping power.
Yoder, Florence Louise, earache.
Yoder, Lewis Ralph, lame back.
Young, T. B. K., keeping power.
Young, Tilli F., female trouble.
Zabke, George N., tobacco habit.
Zaller, Philip W., keeping power.
Zweizig, Louise, flowing catarrh of head and throat.
Zwahlen, John, sick headache.

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**Addenda.**

The following is a list taken from cards which were missed in the alphabetical classification of the Zion City Witnesses, and a number who testify to spiritual blessing and God's Keeping Power.

Adler, Ida M., keeping power.
Adler, H. J., keeping power.
Archer, Benjamin F., spiritual blessing.
Alexander, Annie, keeping power.
Albright, Mrs. A. W., spiritual blessing.
Abbott, Bessie May, neuralgia of heart.
Adler, August, keeping power.
Adler, Louisa, spiritual blessing
Abbott, Justin, spiritual blessing.
Adler, Clare M., keeping power.
Barnard, A. R., spiritual blessing.
Barnes, Anna M., spiritual blessing.
Barry, Darius, numerous blessings.
Bailey, Harold L., Ezekiel avenue; spiritual blessing.
Brown, William M., keeping power.
Brown, Jas. M., keeping power.
Brann, Mrs. T., spiritual blessing.
Blount, T. A., spiritual blessing.
Christianson, Clarence E., Elisha and Thirty-first street; keeping power.
Christensen, Alma I., Gabriel avenue; keeping power.
Detienne, Hazel T., keeping power.
Detienne, Elizabeth, keeping power.
DePew, J. H., keeping power.
Davis, Emma, spiritual blessing.
DePew, Agnes, 31 Enoch avenue; spiritual blessing.
Dolan, Raymond J., keeping power.
Dolan, Reynold H., keeping power.
Dunlap, George W., keeping power.
Dreyer, Leona, spiritual blessing.
Dolan, James H., keeping power.
Detienne, Mary C., keeping power.
Duborg, Peter, keeping power.
Dreyer, Katherine, Edina boulevard and Twenty-ninth; keeping power.
Detienne, N. S., keeping power.
Duborg, Mrs. A., spiritual blessing.
Duborg, Peter C., keeping power.
Eaglestone, John James, spiritual blessing.
Edgerton, Mae R., spiritual blessing.
Edgerton, Lucy May, spiritual blessing.
Edgerton, Georgianna Rose, spiritual blessing.
Edgerton, Edah Belle, spiritual blessing.
Ells, Everett, keeping power.
Ester, Gertie, spiritual blessing.
Evans, Peter Thomas, spiritual blessing.
Falch, Ella, keeping power.
Falch, Kittie M., keeping power.
Faulks, Mrs. Frank, keeping power,
Faulks, Isabell, spiritual blessing.
Forsythe, John O, keeping power.
Fotsch, Rudolf, spiritual blessing.
Foster, Mrs. N. A., keeping power.
Ferris, Allan Bell, keeping power.
Gould, Albert, keeping power.
Gould, J. H., keeping power.
Hall, Anna, keeping power.
Holst, Wm. E., keeping power.
Hall, Fred A., keeping power.
Hill, Halver P., keeping power.
Howard, John, keeping power.
Hipwell, Jos. W., Ezekiel avenue; keeping power.
Haefner, Ezra, keeping power.
Irvine, Isabella Flora, keeping power.
Jenne, Dudley E., keeping power.
Jenne, Clarence A., keeping power.
Jess, Benj. C., spiritual blessing.
Johnson, Jennie, sore throat.
Jones, Orville M., keeping power.
Jensen, Clarence, spiritual blessing.
Kepler, Solomon, keeping power.
Kanera, Anna, spiritual blessing.
Kindle, W. B., spiritual blessing.
Klock, Alma, keeping power.
Kaepres, Lydia, keeping power.
Kennon, Myron A., rheumatism.
Levesen, Minnie, keeping power.
Lewis, Chas. T., keeping power.
Lindsay, Violet, keeping power.
Lindsay, Augusta, keeping power.
Lindsay, Howard George, keeping power.
Larsen, Annie S., different diseases.
Meinert, Chas., keeping power.
McGee, B. J., different diseases.
McGee, Edna Irene, slight ailments.
Miller, Obed Edward, keeping power.
Meyer, Henry F., keeping power.
Meredith, William T., spiritual blessing.
Metcalf, Chas. M., spiritual blessing.
Murdock, Effie, spiritual blessing.

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Murdock, William Renfrew, keeping power.
Mull, Ametta, keeping power.
Mowrey, G. A., keeping power.
Marshall, Eliza, pain in head.
Moore, Chas. M., keeping power.
Mixon, George Reed, spiritual blessing.
Nix, Eugene, keeping power.
Neiheirel, Caroline, keeping power.
Neal, M. M. P., keeping power.
Neal, George K., keeping power.
Noteboom, Clara Esther, sore throat.
Nicheisl, A. W., keeping power.
Nogle, Jennie L., slight illness.
Oas, Olaf, spiritual blessing.
Powers, C. C., keeping power.
Pittinger, Harry H., different diseases.
Philgash, George E., different diseases
Peacock, Willie, spiritual blessing.
Peckham, Elizabeth Hubbard, eczema, broken wrist, catarrh.
Patterson, F. T., spiritual blessing.
Patterson, William Albert, keeping power.
Parker, A. S., keeping power.
Potts, Alfreda, children healed of eczema.
Palmer, J. P., spiritual blessing.
Pelton, Ransom D., keeping power.
Preston, Samuel, spiritual blessing.
Rush, Ida E., spiritual blessing.
Robinson, Chancy, keeping power.
Robinson, Sr., Herbert Canal; keeping power.
Robinson, Clarence, keeping power.
Riddle, John F., keeping power.
Reece, Oran, impurity.
Sollenberger, Harry W., keeping power.
Sargent, Carrie J., spiritual blessing.
Saunders, Alfred, keeping power.
Schulz, Ernst L., spiritual blessing.
Snyder, Elbert E., kept by God.
Sprecher, O. L., healed of various ailments.
Steiner, Ferd., keeping power.
Tate, Mary Almira, spiritual blessing.
Teepley, Mrs. J. W., keeping power.
Thurston, I. J., keeping power.
Thramer, J. P., keeping power.
Thramer, Grace M., rupture.
Turner, Jennie, keeping power.
Thramus, Jacob, spiritual blessing.
Tibbetts, Mary, keeping power.
Tibbetts, Ray F., keeping power.
West, Albert, keeping power.
Whiteside, Robert, spiritual blessing.
Wallace, Mary, Gilgal avenue and Eighteenth street; spiritual blessing.
Wickens, Charles Richard, salvation.
Williams, Elizabeth, keeping power.

### The Country at Large.

Acherman, Anna, Glenellyn, Illinois; many small ailments.
Acherman, Perrie, Glenellyn, Illinois; keeping power.
Adney, Mrs. E. J., Kendall, Kansas; heart disease.
Adney, Albert B., Kendall, Kansas; keeping power.
Allen, Henry, Thanville, Illinois; catarrh and rheumatism.
Anderson, Lura E., Des Moines, Iowa; fever and cold.
Anderson, Eva M., Des Moines, Iowa; cold and fever.
Anderson, Mable E., Des Moines, Iowa; grip, earache.
Arnold, William, Indianapolis, Indiana; weak back.
Baske, Augusta, Hanna, Indiana; corns.
Becktel, Isaac L., 249 Henry street, Blue Island, Illinois; general debility.
Bennett, G. F., Bradford, Ohio; spiritual blessing.
Blount, Bertie, Cambridge, Ohio; keeping power.
Boyer, William Edwin, Tremont, Ohio; broken finger.
Boland, Mrs. G. C., Spearfish, North Dakota; pain in side.
Boller, Lena, Hinckley, Illinois, spiritual blessing.
Boller, Arvie, Hinckley, Illinois, keeping power.
Boote, Maude, Melbourne, Victoria, Australia, keeping power.
Boote, Rosanna Ruth, Melbourne, Victoria, Australia; spiritual blessing.
Brown, Edna Marinda, Wadsworth, Illinois; keeping power.
Burkhard, Paul Edward, Waukegan, Illinois; spiritual blessings.
Campbell, D. W., Winthrop Harbor; keeping power.
Carre, Lila A., 1248 Mound avenue, Racine, Wisconsin; abscess.
Cline, Arch Colman, Michigan; rheumatism of heart, tobacco, liquor habit.
Coock, John A., Traverse City, Michigan; heart trouble.
Corbett, Roxa LeClerc, Jeffersonville, Ohio; stomach and spine trouble.
Cottrill, Mary Penniriah, Lowell, Indiana; complication of diseases.
Coyne, Elizabeth J., 1004 Dunn street, Portage, Wis.; bronchial, lung trouble.
Cutler, Minnie M., Boone, Iowa; over-study.
Dewey, Rosa Ella, Mukwonago, Wisconsin; heart disease.
Dinius, Harriet, C., Harvey, Illinois; constipation.
Edward, James M., LaGrange, Illinois; keeping power.
Estrim, Mrs. G. C., Easton, Washington; various ailments.
Finney, S. B., Morgan Park, Illinois; spiritual blessing.
Flower, G. L., Toronto, Ontario; keeping power.
Flower, Mary E., 6426 Peoria street, Englewood; thrombosis.
Fobes, Berton B., boils or abscesses.
Forest, Simon Peter, Jerusalem, Palestine; keeping power.
Fox, Falconer M., Norwood Park, Illinois; keeping power.
Heck, Elzarid Sarah, Moline, Illinois; leg short, diphtheria.
Hill, Clara A., 238 Poplar street, Waukegan, Illinois; nervousness.
Higgins, Ellen, Silver Lake, Indiana; stomach trouble.
Hill, Lincoln A., 238 Poplar street, Waukegan, Illinois; malaria.
Hoekzema, Egbert, Grant Works, Illinois; rheumatism.
Hoffman, Christian John, Mansfield, Ohio; paralysis,
Hoffman, Chas. D., St. Louis, Missouri; grip.
Hornshuh, William, Oregon City, Oregon; spiritual blessing.
Hoyt, Edward N., Marion, Wayne County, New York; rheumatism.
Hoyt, Mrs. E. N., Marion, Wayne County, New York; keeping power.
Johnson, Millie Hurst, Paris, Kentucky; German measles.
Kewley, Margaret Alice, Piper City, Illinois; nervous prostration, etc.
King, Charles, Lafayette, Indiana; complications.
Klaneski, William R. and sister, Waukegan, Illinois; rheumatism.
Kofoed, Laura, Hinsdale, Illinois; cramps.
Kofoed, Marcus, Hinsdale, Illinois; neuralgia.
Kofoed, Robert, Hinsdale, Illinois; fractured arm.
Larsen, Nels Theodore Emil, Placerville, California; spiritual blessing.
Lucil, Mary Hornbush, Oregon City, Oregon; inflammation of bowels.
Macdonnell, Robert Wallace; skin inflammation.
McConnell, Isabella, Portage, Wisconsin; keeping power.
Meredith, Laura, Cambridge, Ohio; general debility.
Meyer, Lizzie, Cincinnati, Ohio; keeping power.
McEdward, Mary, La Grange, Illinois; keeping power.
Miller, Amos E., Winnebago, Illinois; piles.
Mumma, Mrs. H., Kimmell, Indiana; heart trouble.
Murdoch, John, Joliet, Illinois; tobacco habit.
Neave, Mary, Viola, Illinois; sprained ankle.
Noble, Josiah A., Fostoria, Ohio; broken limb.
Offner, Otto E., Monee, Illinois.
Panzer, C. U., Arcadia, Illinois; bloody flux.
Peck, Henrietta Augusta, Geneva, New York; astigmatism.
Peck, Albert, Lost Springs, Kansas; accident.
Peck, Louisa, Lost Springs, Kansas; female weakness.
Perrin, Catherine, Berwyn, Illinois; complication of diseases.
Perkins, Catharine M., Poland, New York; floating kidney.
Perog, Will, Benton Harbor, Michigan; nervousness.
Pickering, Frederick, Bradford, Canada; tobacco, whiskey, devilment.
Pope, J. T., Arena, Wisconsin; eye trouble.
Randall, Esther, London, England; keeping power.
Randall, Mary A., Augusta, Michigan; chronic inflammation of liver.
Ripley, Alice Lorea, Wadsworth, Illinois; spiritual blessing.
Root, Julia Reakirt, Boston, Massachusetts; nettle rash.
Root, Samuel H., Boston, Massachusetts; failure of eyesight.
Ruchlet, Uria Henry, Akron, Ohio; cancer, deafness.
Scott, David W., Freeport, Illinois; spiritual blessing.
Schreiner, Mrs. Gene, Englewood, Illinois; various diseases.
Schuck, John, Tacoma, Washington; lung trouble.
Schultz, E., Waukegan, Illinois; weakness.
Siemon, Clara, 5340 Ohio street, Austin, Illinois; nervous prostration.
Simon, L., Austin, Illinois; stomach trouble.
Smith, Maude, Meaford, Ontario, Canada; tumor.
Smith, William C., Oak Park, Illinois; spiritual blessing.
Staner, Jennie, Winamac, Indiana; weak back.
Schleter, Emil Stephen, Austin, Illinois; catarrh.
Schieb, H. H., Akron, Ohio; heart disease.
Speare, Will S., Grand Island, Nebraska; stomach and liver trouble.
Stevens, Annie Ruth, London, England; entire loss of health.
Stewart, R. Z., Bloomington, Illinois; consumption.
Stewart, James C., 1309 North East street, Bloomington, Illinois; salvation.
Stommel, Ruth, Dyer, Indiana; yellow jaundice.
Stommel, Katherine, Dyer, Indiana; rheumatism, neuralgia.
Sutcliffe, Mrs. M. M., Wheaton, Illinois; rheumatism.
Sweet, Sylvia A., Kalamazoo, Michigan; cancer.
Townsend, Orrilla, Downers Grove, Illinois; dropsical uterus.
Trampisch, Alvina, Kenosha, Wisconsin; dropsy.
Underwood, Franklin, Fredericton, Canada; pain in side.
Watson, George E., Maywood, Illinois; keeping power.
Wedekind, Henry, Morgan Park, Illinois; keeping power.
Wedekind, Emma, Morgan Park, Illinois; female trouble.
Wedekind, George W., Morgan Park, Illinois; heart trouble.
Wedekind, Jr., George, Morgan Park, Illinois; keeping power
Weinmann, Geo. F., Richton, Illinois; pain in body.
Wert, Della Mae, Downer's Grove, Illinois; rheumatism.
Wert, Addie, Downer's Grove, Illinois; trouble in breathing.
West, George, Danville, Kentucky; salvation and keeping.
Williams, Theophilus Albert, Melbourne, Australia; keeping power.
Williams, Wilfred Victor Leslie, Australia, spiritual blessing.
Williams, Ethel and Herbert, Melbourne, Australia; keeping power.
Williams, Eva, Melbourne, Victoria, Australia; keeping power.
Williams, Beatrice Victoria, Melbourne, Australia; keeping power.
Wilson, Sarah M., Oxford, Pennsylvania; nervousness.
Wollenberg, Lena, Beecher, Illinois; diphtheria.
Wollenberg, Tillie, Beecher, Illinois; heart trouble.
Yertson, Gertrude, Millbrook, Illinois; spinal trouble.
Zimmerson, Dorothea, Louisville, Kentucky; nervous prostration.

### Notice of Removal.

The Mail Order Department of Zion City General Stores has removed from its former location in Zion Building, 1201 Michigan avenue, Chicago, Illinois, to Zion City, Illinois.

All correspondence should be addressed to:

MAIL ORDER DEPARTMENT OF ZION CITY GENERAL STORES, Zion City, Lake County, Illinois.

LEAVES OF HEALING.

Two Dollars will bring to you the weekly visits of the "Little White Dove" for a year; 75 cents will send it to a friend for thirteen weeks; $1.25 will send it for six months; $1.50 will send it to your minister, or to a Y. M. C. A., or to a Public Reading Room, for a whole year. We offer no premiums, except the premium of doing good. We receive no advertisements, and print no commercial lies or cheating enticements of unscrupulous thieves. LEAVES OF HEALING is Zion on wings, and we keep out everything that would detract the reader's mind from all except the Extension of the Kingdom of God, for which alone it exists. If we cannot send forth our Little White Dove without soiling its wings with the smoke of the factory and the dirt of the wrangling market place, or compelling it to utter the screaming cries of the business vultures in the ears of our readers, then we will keep our Dove at home.

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# EARLY MORNING MEETING AT SHILOH TABERNACLE

THE Early Morning meeting held at Shiloh Tabernacle on Lord's Day, May 25th, was the most largely attended of any yet held, and one of the most deeply spiritual.

The morning was as fair as a Sabbath morning in the month of May ever was.

The beautiful new green of the trees and fields, the rich, deep blue of the lake, reflecting and rivalling the azure of the cloudless sky; the joyous singing of the birds, the sweet, pure air of God's city, and the undisturbed peace which lay upon the whole scene, made it one which caused the thousands who came out in that early morning hour to lift their hearts and voices in praise and thanksgiving to God.

In the midst of all this peace and beauty, about two thousand five hundred of the inhabitants of Zion City gathered in the Early Morning Meeting, which is becoming such a source of blessed spiritual power.



SHILOH TABERNACLE, NEAR TEMPLE SITE, ZION CITY, ILLINOIS.

This was the first meeting of the General Overseer with his people since the sad day, ten days previously, when, amidst the weeping of loving thousands, he had laid away in the little cemetery at Zion City, the body of his only daughter.

The people praised God as they beheld him strong again for his great work, and heard his Voice, still pleading for God.

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## "THY WILL BE DONE ON EARTH AS IT IS IN HEAVEN."

Shiloh Tabernacle, Lord's Day Morning, May 25, 1902, 6:30 A. M.

The meeting was opened by singing Hymn number 54:

Nearer the cross! my heart can say,
I am coming nearer,
Nearer the cross from day to day,
I am coming nearer;
Nearer the cross where Jesus died,
Nearer the fountain's crimson tide,
Nearer my Saviour's wounded side,
I am coming nearer.

The General Overseer then read the sixty-first chapter of the book of the Prophet Isaiah, closing with the words, "May God bless His Word."

PRAYER BY THE GENERAL OVERSEER.

Our Father who art in the heavens, in the Name of Jesus the Christ, the Anointed, the Everlasting Word who became flesh, Thy Son; in His Name, believing that Thou dost help us by Thy Holy Spirit, we come to Thee.

O Father, teach us by Thy Spirit, how to pray. (Amen).

Command Thy blessing this day in Shiloh Tabernacle, in Zion City, upon these worshiping thousands.

THANKSGIVING.

Accept our gratitude for the bright and beautiful morning.

Thou hast visited the earth; Thou hast watered it; Thou greatly enrichest it.

The River of God is Full of Water.

Oh, let the comforts of the Holy Spirit come to us! (Amen.)

Let the Living Water flow today in these hearts of ours; that Water of Life; that River of God, the Streams of which make glad the City of God above.

Oh, let them flow today through the City of God on earth! (Amen.)

Let each one feel grateful to Thee; humble before Thee; penitent, truthful, and offer unto Thee acceptable worship.

PRAYER FOR CLEANSING.

O God, wherein Thou with Thy pure eye dost see iniquity, uncleanness; anything that in any heart is contrary to Thy Word and Will—O God, take these spirits, whom Thou hast redeemed through the blood of Thy Son, and make them willing to be cleansed today. (Amen.)

Make these souls and bodies also to be presented unto Thee an acceptable sacrifice.

Thou knowest, O God, and these beloved ones know, how many thoughts must rise in these hearts of ours today; but the holy thought of the departed shall be a part of the undying things that Thou dost work into a world of life and beauty in the heart.

PRAYER FOR DIVINE COMFORT.

O God, help us today to take up our life again, and go forward, until the shadows flee away in the dawn of that eternal day where there shall be no

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sunset; where no clouds pass along the sky; where no tears glisten in the eye; where there are no graves and no sorrow.

O God, help us so to live that we shall be faithful until we enter the Zion above.

And now, Father, comfort the mother heart today. (Amen.)

Thou O God, alone knowest, how hard it has been for us to bear, but it comes with a special sorrow to the mother heart.

Oh, sustain her today (Amen), and help her to be among the Witnesses for Thee.

Father in Heaven, there are many saddened hearts here. The stranger cannot enter into our sorrow, but Thou art no stranger. Father, enter into the sorrow of every heart.

Look upon the burden that may be lying heaviest upon some today, and, O God, whether it be a burden of sin, or sorrow, or earthly care, may they cast their burden upon Thee and go forth freed from care and resting in Thee alone.

PRAYER FOR THE HOLY CATHOLIC CHURCH.

Bless this morning, we pray Thee, the Holy Catholic Church throughout the world (Amen); every one who nameth the Name of Christ, that he may depart from all iniquity.

PRAYER FOR THE CHRISTIAN CATHOLIC CHURCH IN ZION.

Bless, we pray Thee, the Christian Catholic Church in Zion throughout the world. (Amen.)

Bless Zion in America. (Amen.)

In Asia. (Amen.)

In Africa. (Amen.)

In Australia. (Amen.)

In Europe. (Amen.)

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

As the bond of sympathy and sorrow draws us closer to each other everywhere, O God, bless Zion everywhere today as they pray for us, and as the news of our great loss reaches from shore to shore, and land to land.

PRAYER THAT GOD'S WILL BE DONE.

Help us today to do Thy Will:
Help us to suffer and be patient still.
When Thy mysterious ways are all unknown,
When clouds and darkness are around Thy Throne,
Help us to bow submissive to Thy high command,
And in resignation meekly then to say,
Father, Thy Will be done—

—on earth as it is done in heaven. Let Thy Will be done in Zion everywhere today: let it be done in us.

Let us be doers and not merely talkers.

Oh, let us do the Will of God that we may abide forever!

Bless the young. Help them O God, to understand that "obedience is better than sacrifice," and that Thou, above all things dost want us to obey, for Thy Will, O God, is always best.

Thy Will is always right.

So establish that Will in Zion, that there shall never be lacking at the head of this organization one who can interpret the Will of God.

Oh! help me, while I bear the responsibilities of office, the weight and the burden of office, to have around me those who obey from the very heart, so that no hindrance to Zion's onward progress shall come from disobedience.

O God, I bow and say I will obey Thee more and more fully.

Help this people to say that they will obey Thee and the Voice of Thy servant. (Amen.)

PRAYER FOR THE SICK.

And now be with us.

Comfort those that are not with us today.

Some of our dear ones have had to be separated because of contagious diseases in the city.

We thank Thee for their willingness to be separated, even though it is so hard this morning for them and for us.

O God, bless them in Edina Hospice today.

Bless those who have been stricken.

Father, grant that they may quickly and perfectly recover. May the people be so faithful that the disease cannot spread.

And now be with us, help us.

Thou who knowest the heart, and knowest just how hard it is today in the flesh, give us such grace as will enable us, through Thy Spirit to overcome, and to do Thy will, and to pray as our Lord taught us when He said, "After this manner, therefore, pray ye."

The Congregation then joined in chanting the Disciples' Prayer.

The people then joined in singing Hymn number 55.

The General Overseer then said:

### It Is Not Always Easy to Say "Thy Will be Done."

Beloved, I feel that, while I am glad to be here and rejoice to take up once more at Headquarters the burden of official responsibility and the joys of my ministry, yet it is hard to take up the work when some of the heart-threads have snapped on earth, that can never be put right until we get to heaven.

It is no use saying words that are not true, even while we bow in submission to God's high command.

It is easy in life's tranquil day, when all around is peace, to kneel and say, "Father, Thy Will be done"; but it is more difficult when that Will calls us to suffer as we have been called to suffer, and be patient still.

It is well, for God's Will is always right.

When God wills to permit as well as to do; when the heart finds a perplexity which never can be fully solved until the hereafter, it is only possible for us to say, "Thy Will be done," because we know God's Will is always right and always best.

If God's Will were all that makes us sorrow it would be different.

It would be vain and wrong for me to say that the Lord who gave took my beloved daughter away.

Although it was the one act—and searching as I have, in the solitude and silence, I can find no other—while it was but the one act of disobedience, the one step aside from the straight line of an otherwise perfectly obedient life, as far as my commands were concerned, and a perfectly willing life to do God's Will, yet it was an act of disobedience in violation of positive command to put away that liquid fire and distilled damnation, which I fought against all my life, and not to touch it, as well as not to taste it—not to handle it, but to put it away.

### A Command Concerning Alcohol.

This morning I renew the command I gave to my daughter. In every home where a spirit lamp is used, in Jesus' Name, I say, put it away. (Amen.)

If you do not, you, too, disobey.

I want to save your life.

I want to prevent the enemy catching you when you have only made a half step off the right road, as he did my daughter; caught her in a moment when she had, probably, no thought, at that precise moment, of disobeying.

She had disobeyed, and got into the habit of disobeying in that little thing, as it seems.

Such a little thing! but he caught her and killed her in a moment.

He burned her beautiful flesh until it was horrid to think of it. Thanks be to God, her face was spared.

### Great Responsibility of Parents.

I am glad for my own body which God has built up for Himself; not myself.

Our bodies are, under God, very much what we make them.

The bodies of our children are, under God, very much what we make them.

Fathers and mothers, you cannot sow wild oats and reap good wheat, and you cannot live a life of sin and corruption and sow the seed of your manhood, and reap magnificent children.

It cannot be done.

You reap what you sow.

If you sow to the flesh, your children will show it.

Their shattered nerves and weak constitutions will witness against you.

You will have to pray that God shall take away the effect of your sin, and build up these children into a holier and stronger manhood and womanhood than you gave.

My brothers and sisters under God, we who are the procreators of our children must be clean.

These vessels of God are vessels of sacred seed.

We have read this morning that throughout all the earth the acknowledgment is to be made that "this is the seed whom God has blessed."

May God grant that the time past may more than suffice to have wrought the will of the flesh, and that from henceforth He who heals sicknesses and forgives sins shall enable us, every one of us, to be men and women that shall be holy in spirit, soul, and body. Is that not the great aim and object of Zion?

Audience—"Yes."

### A Precious Legacy.

General Overseer—Among the precious things that my darling has left is one thing I only knew of after her departure.

She had been asked by a professor in the University of Chicago to write three essays upon Zion Lace Industries.

She wrote two essays and differed a little with the professor; differed very kindly and nicely, for she was always a Christian lady in all her differences.

The professor held that the essays were too technical.

She had a mathematical mind and a very technical mind regarding minute details, and she rather thought the professor differed because he did not have that kind of a mind, too, but it was a difference.

He said: "Miss Dowie, I will not reject these essays altogether; I will put them aside, but I want you to write me another. For the third essay, I want you to write on 'The

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Aims and the Objects of the Founder of Zion City.' Now, as your father is the founder, you ought to know something of these aims and objects, and I would like you to write that essay."

She said, "That is easy; I will write that."

She wrote it, and it was the last thing she wrote.

While I can not quote the exact words, for I have not been able to look at it but through a mist of tears, she said, "the aim and object of the founder of Zion City can be best expressed in the answer to the first question of the Westminster Shorter Catechism, which is, 'What is the chief end of man?' 'The chief end of man is to glorify God and enjoy Him forever.' And the object and aim of the founder of Zion City is to glorify God and to help men and women and youths and maidens to glorify God forever."

So you see, she boldly lifted up the flag of Zion in the University, and told them that the object of Zion City was that it should be easy to do right and difficult to do wrong, and that men and women, generation after generation, might be brought up to glorify God and to enjoy Him on earth throughout Time, and throughout Eternity.

Among the many little memories she has left is that little essay. I think you would all like to read it, so, bye and bye, I am going to print it.

**The Birds Sing Comfort to Breaking Hearts.**

Beloved friends, we cannot stop in a great battle.

Even when your dearest friend has fallen by your side, you cannot stop. You must go on.

The dead sometimes have to be left to bury their dead, but God permitted us to bury our dead.

I thank you this morning for your wonderful love to us.

I bear from Mrs. Dowie this special message of gratitude to you all for your beautiful conduct on the day that we laid our little one's remains away.

I was glad to get out of the carriage and walk along Elijah Avenue to the Cemetery amid the singing of the birds.

It seemed to me as if God had made it a Song Day.

The beautiful golden-breasted orioles flew around that white hearse and casket, and sang so sweetly that their song almost broke my heart. Yet it cheered me, and it seemed as if all the birds of the place had come together when we entered the cemetery.

When the casket was taken away there was a great hush.

I heard nothing and saw nothing for a few moments except that casket, until I heard that Voice saying, "I am the Resurrection and the Life," and then I was glad to speak His Word.

I thank you, and so does Mrs. Dowie, for all your love to us; for the many who have written, and the still greater number who have not written, and who can only express their love in tears and cries to God for us.

Write no more; just go on with your duties now.

I said to my dear ones, we must either break our hearts and go with her, or bury that sorrow in that grave, and take up our life and go on, and help others so that there shall not be anymore a maiden just blushing into womanhood who, through transgression, shall lose her life in Zion.

Oh, if so pure and noble a spirit as hers was permitted to lose her life, what will it be for those who never lived her life!

Her voice is crying out today, "Obey God and the Voice of His servant who speaks for God."

I have a few words to say presently in expounding the words, which, strange to say, come today in the exposition on Prayer, "Thy Will be done, as in heaven, so on earth."

I will throw open the meeting for a few minutes, and hear what God may have given some of you to say.

A number testified to spiritual, physical, and temporal blessings received during the week.

After the singing of a hymn, the General Overseer delivered his Lecture on Prayer.

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## "THY WILL BE DONE, AS IN HEAVEN, SO ON EARTH."

INVOCATION.

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

TEXT.

Jesus said:

After this manner therefore pray ye:
Our Father, which art in heaven,
Hallowed be Thy Name,
Thy Kingdom come,
Thy Will be done, as in heaven, so on earth.

It is a strange, and doubtless a Divinely providential thing, that in the order of exposition I should have this morning this particular portion of this prayer to speak upon.

**Ten Days in Heaven.**

I have thought today, from the moment of my uprising, of how happy my beloved daughter is with all the saints of God in heaven; with all the saints who have ceased from their labors; with all the loved children who are growing in heaven.

I thought, when the sunlight awoke me as the sun rose over the lake, and the radiant glory of the morning burst upon Zion City, that in heaven an infinitely more glorious light had been shining upon my darling for the past ten days.

Ten days in heaven!

Oh, what a weary ten days they were to us on earth at first! How heavy, how leaden every hour was!

We wept by our little Galilee together, and let the tears flow freely and unrestrainedly until at last we had to restrain them, for my eyes were not only red with weeping, but my eyesight was beginning to be impaired.

I went to God and I said, "You must dry my tears; I cannot keep from weeping unless You make it so," and He did, and wonderfully comforted us.

Although there has been a little weeping, yet joy has come in the morning.

If during the night sometimes, our pillows were wet with tears, almost every morning there was a wonderful joy; yes, and most times a wonderful rest.

Last night, our first night in Zion City for these ten days, it was perfect rest.

I think I never felt stronger in spirit, soul, and body than I do this morning. (Praise God.)

My daughter used to say to Evangelist Brasefield, who was her traveling companion on a recent trip to Florida and the Bahamas, how she loved papa and mamma, and how she loved to do father's will, and how she looked forward to doing the Will of God and the General Overseer; for she would often speak of me by my ecclesiastical title, and looked forward to helping me to fulfil my Prophetic Mission.

Now she will not cease to help me, for

**The Saints in Heaven Remember Always the Saints on Earth.**

They do not cease to pray, and they cannot cease to pray, for the loved ones they have left behind.

So our daughter is near the Father's Throne and she is saying to the Great Intercessor Himself: "I should have loved to be among the Witnesses in the Auditorium in Chicago today, but You graciously brought me home, and oh! bless father and mother and the Witnessing host in Zion today."

I am glad of that.

Oh, how glad they are in heaven to do God's Will.

And now, on earth, we must do God's Will as it is done in heaven.

**In Heaven God's Will is Done Joyfully.**

If you do not do the Will of God joyfully, gladly, from the heart, because it is right to do it, then it is not done at all.

If grudgingly done, because you have to do it under the snap of the whip, it is not done.

I do not want any one in Zion who does right only because they have to do right.

Let us do right because we love to do right (Amen), because we love to obey God's Will.

Oh, how good it is to do God's Will!

I have never had a sad moment in my life except when I had failed to do God's Will.

I have never had a joyful moment in my life except in doing God's Will.

Today, if I am strong, and surrounded by thousands and tens of thousands of loving hearts, it is because I fearlessly did God's Will; because I joyfully did God's Will; because, no matter what the persecution was, I delighted to do God's Will.

I used to say when I was a child, "O God, I should like to

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be like Jesus in this: 'In the roll of the Book it is written of Me,

"'I delight to do Thy Will, O my God.'"

That Law is within my heart, and I used to pray that God would put His Law in my heart, and make it a delight to do His Will.

**God's Will Has Called Me to Suffer.**

There is none of you here who knows just what that means when I say it.

If I were to tell the story of Mrs. Dowie's life and mine, how we have suffered in doing God's Will; how we have given our last nickel hundreds of times, and reduced ourselves to the deepest poverty to do God's Will; how we have again and again stripped ourselves that we might do God's Will; how we have toiled night and day and journeyed in storm and sunshine, and left our dear ones, to do God's Will, you would understand something of what some of you know nothing, and that is: If I am strong, and if my garments are white, it is because I have passed through the tribulation, and these garments have been made white in the Blood of the Lamb.

I have suffered in doing God's Will.

I have toiled in doing God's Will, and when I have done it, I have come out stronger than ever.

No man ever yet did God's Will and was forsaken by God.

No man ever gave to the poor but he lent to God, and God gloriously repaid him.

I remember one day when I had given my very last money to a poor woman who had just been healed, within five minutes a man handed me a thousand dollars as an offering of gratitude.

I have never been afraid to give of time, of strength, of money, and all that God gave, for I sowed the seed in good ground and it brought forth fruit unto eternal life to multitudes over all the earth.

Do God's Will from the heart. Study to do it, beloved. Find out what His Will is.

**God's Will Is Expressed in His Word.**

There is no difficulty about it. There are those glorious Ten Commandments.

Read them.

Put them in your heart.

Ponder over them.

Keep them.

Treasure them.

Obey them.

Have no other god before God.

Start with that. Say, "O God, Thy Will is that Thou shalt be first and last, and all the time; husband, wife, children, friends, must come after Thee; for Thou wilt have no other gods before Thee. Help me, O God, never to make such an idol of husband, wife, children, property, anything, that it shall come between me and Thee."

I am glad when this hour of trial came that God found there was nothing between my daughter and Him.

Although she had many valuable things and beautiful books given her by friends she never mentioned one of them. She thought of none of these things.

When she knew she was going to the Judgment Seat of God she set her face right up the hill, and she never looked back, and never thought of these things.

She had nothing between her and God.

She used to say, in those hours preceding her departure, "I only want to live that I may do Thy Will," and she lives to do it in heaven.

I taught her that by example as well as precept, because the Law of my life was to do the Will of God, and to have no gods before God.

**Put God's Commandments in Your Hearts.**

Love the Commandments of God and put them into your hearts.

Let no adulterous thought enter there.

O God, make this people pure in heart!

O God, take the unclean thoughts out of every heart!

Let there be no idolatrous thought, no stealing, no coveting, no bearing false witness against neighbor; no violation of God's Law.

We are not going into Chicago today to break the Sabbath, but to keep it. We are going into the city today, not to do our own pleasure, but to witness for God. If it were otherwise I should not want you to stir a step.

We are hallowing this Sabbath day, and we are using these public conveyances as works of necessity and mercy—as Witnesses for God to all the earth.

O God, bless every engineer, bless every fireman, bless every conductor, bless every brakeman on the trains today. Help us to do the Will of God, and to help each other.

Let the Will of God be done on earth as it is in heaven.

**God's Will Concerning Us.**

God wills that we should be saved, does He not?

Audience—"Yes."

General Overseer—And healed, does He not?

Audience—"Yes."

General Overseer—And kept, does He not?

Audience—"Yes."

General Overseer—And taken safe to heaven?

Audience—"Yes."

General Overseer—Beloved, my daughter had no sickness. Do not make any mistake about that. She was burned to death. There was no sickness. The body was strong. There was no disease. Did you detect any, Overseer?

Overseer Speicher—"No, there was no disease."

General Overseer—Was there any organ in her body diseased?

Overseer Speicher—"No, not one."

General Overseer—Not even the heart itself, which we thought was the weakest; for it stood such strain as never heart stood before. Ordinarily one so burned would have become comatose for hours before death, wholly unconscious, but I had my hand on her brain and it worked right up to the moment she fell asleep; within a few minutes of her departure.

If my daughter, who was of such perfect life, is to be judged so severely for one transgression, how is it to be with you, my sister? I say to you, Take care!

Those of you who have been given most will be most severely judged, for

**From Those to Whom Much Is Given, There Shall Be Much Required.**

God expected more from my daughter than from those who had less teaching and example, and He had a right to get it.

God expects more from you who are in Zion than He expects from those outside, and the world expects it, and they have a right to get it.

Beloved friends, there is nothing worth living for but to do the Will of God.

If it were not that I knew I was doing the Will of God, I would not desire to live an hour.

The thing that has made me take up my life and ask God to help me live it out, and my dear wife, too, is the one thing—we have said it over and over again to each other—to do the Will of God.

And my son; do not forget him.

I learned in that hour of sorrow to stand in admiration of my children's courage. Not only the one who went, who never, never wavered a moment, but my son also.

My son said to me and his mother, "Father, there is nothing worth living for but to do the Will of God."

I know that he is preparing himself to do the Will of God.

Help him to do it. Help each other to do it.

**Sometimes It Requires an Iron Resolve to Do God's Will.**

Yes, one's nerve sometimes needs to be like steel, and one's sword sharper than any Damascus blade, because you have to go right in with the Sword of the Spirit and do the Will of God.

O God, help me to do Thy Will today in Zion's Witnessing Assembly in the Chicago Auditorium.

I cannot speak of the pathetic side of this because I would cry, and I must fight.

I must be strong today, and my nerves must be strong.

My heart must be strong, and I must keep up the dear mother by my side. God bless her today!

**Fifty-five Years Ago Today a Little Babe Was Born.**

It matters not in hut or tower.
They knew it but as a child of humanity,
Heir to its passions, its pains, its vanity;
But as the changing seasons their flowers unfold,
To bloom in the sunshine or die in the cold.

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So that little babe grew up with this thought—

So we make a world whose influence may win
A young life to virtue or drive it to sin.

That is a truth that is worth the knowing.

Fifty-five years ago I was born, and just as soon as I could think, God put into my heart the power to think about Him.

I know no day in which my thoughts have not centered upon the Christ, no conscious day, nor any day in which I have not knelt before my Father in Heaven and said, "Thy Will be done in earth as it is in Heaven."

Although my life has had many imperfections, I know that I have served God, in some measure, every conscious day of my life.

I am so happy today that God knows that to be true.

I was not brought in from a life of sin, after long years of wandering from God.

I gave my heart to Him when I was a child, and loved to do His Will. It has been brighter all the way, and I have always been sorry when men wait to come to God until middle life, or in old age, or after years of sin.

I have said, Oh, if I had only got that splendid fellow when he was a child; if God had only got him when he was a child; if God had only got that woman when a child, what splendid work she could have done!

### We Can All Do Something.

Let us see that the children are taught to do God's Will from the very beginning.

I was a young man and had reached the age of twenty-one.

The world was all before me, and many said, "He will have a great career; he can do anything he likes in Australia." That was the thought of some of my friends.

I laid it all down. God called me to lay down business and all possibilities of power in these great Australian lands.

I knew I could do things, too. There are some men who never know they can do anything; but God had shown me early that I could do things.

When I went to do a thing, God gave me grace to do it. I knew he would help me to do things in this world.

I had ambition. Wealth was easy; not at all difficult to get.

Political power and influence were easy, but

### To Do God's Will Was My Aim in Life.

When God called me into His ministry, I put all the things of business life aside.

My friends did not know what I was about.

I said I would be quite sure, and so for a whole year I just told God that He must make it plain to me that it was His Will that I should study for the ministry; for I was not a speaker. I had it all in my heart, but I was slow of speech.

I put aside business. I engaged tutors and worked on my books, preparing for the University quietly in my home.

I did something, however, that very few knew about.

I took my Bible and hymn-book and went into the destitute asylum, into the infirmaries and insane asylum and went from bedside to bedside. I used to gather the insane people together and sing and pray until, at last, in one asylum, I had all the people, the warden and all, glad to see me.

They would all come together, to hear me tell the Old, Old Story, and they would listen, oh, so earnestly, and many were saved.

Then I went into the wards of the incurably sick and dying, where they would lie in beds, and put my chair in the center. I used to sing "Thy Will be Done."

I did not understand this hymn very well. There was one verse I did not like to sing. I am glad it is not in this book.

But I had intended to have sung this hymn to you last Lord's Day, ere my daughter's departure for heaven. And *I will* sing it. (*Verse after verse, the General Overseer then sang the following beautiful hymn, sometimes with choking sobs, whilst the thousands present wept in sympathy and sang the refrains at the close of each verse.*)

My God and Father, while I stray
Far from my home in life's rough way,
Oh, teach me from my heart to say.
Thy Will be done.

Though dark my path and sad my lot,
Let me be still and murmur not,
Or breathe the prayer Divinely taught,
Thy Will be done.

If Thou shouldst call me to resign
What most I prize, it ne'er was mine;
I only yield Thee what was Thine:
Thy Will be done.

If but my fainting heart be blest
With Thy sweet Spirit for its Guest,
My God, to Thee I leave the rest;
Thy Will be done.

Renew my will from day to day;
Blend it with Thine, and take away
All that now makes it hard to say,
Thy Will be done.

Then, when on earth I breathe no more
The prayer oft mixed with tears before,
I'll sing upon a happier shore,
Thy Will be done.

Our Father, we shall sing upon that Happier Shore, "Thy Will be done on earth as it is done in heaven."

The redeemed sing it now.

Oh, help us to do Thy Will on earth, more and more, as it is done in heaven.

God help us! Help every one; help the young; help the old to do Thy Will on earth—they have their parts to do for Jesus' sake.

Now, Father, take us to Chicago safely and bring us back again.

God bless the people in their Witnessing to the whole world, for Jesus' sake. Amen.

Doxology was then sung after which the General Overseer pronounced the following

BENEDICTION.

Beloved abstain from all appearance of evil. And the very God of peace Himself sanctify you wholly. I pray God your whole spirit and 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 Grace of our Lord Jesus Christ, the love of God our Eternal Father, the fellowship of the Holy Spirit, the Eternal Comforter, be with you and all the Israel of God, and with those that may be sick in Zion City and elsewhere today, until the Will of God is done on earth, and neither Satan nor Sin, nor Sickness, nor Death, can be found here; until the Will of God is done on earth as it is done in heaven.

We ask it all in Jesus' name, Amen.


## TRAIN SCHEDULE Between Zion City and Chicago

Effective May 18th.

| NORTH BOUND To Zion City | | | SOUTH BOUND From Zion City | | | SUNDAYS North to Zion City | | |
|---|---|---|---|---|---|---|---|---|
| Leave | | Arrive | Leave | | Arrive | Leave | | Arrive |
| 7:00 a. m. | | 8:25 | 6:48 a. m. | T | 8:14 | 9:00 a. m. | T | 10:14 |
| 9:00 | T | 10:14 | 9:39 | T | 11:10 | 2:15 p. m. | | 4:04 |
| 11:30 | T | 12:37 | 11:44 | T | 1:15 | 5:00 | T | 6:56 |
| 2:00 p. m. | | 3:13 | 1:18 p. m. (Sat. | | | 8:00 | T | 9:14 |
| 3:00 | | 4:16 | only) | T | 2:50 | South from Zion City | | |
| 4:15 | | 5:30 | 2:29 | T | 4:00 | | | |
| 5:20 | T | 6:56 | 5:14 | | 6:45 | 8:19 a. m. | T | 9:45 |
| 8:00 | T | 9:14 | 7:59 | T | 9:30 | 11:44 | T | 1:15 |
| "T" signifies change Trains at Waukegan. | | | N. B. No Train South Saturdays at 2:29. | | | 5:14 p. m. | | 6:45 |
| | | | | | | 7:59 | T | 9:30 |

**NORTH BOUND** Excursion Tickets for Sunday Services in Shiloh Tabernacle for sale at Zion City Freight and Zion City Bank Building, and Tickets for lot seekers, sight-seers, home settlers, and workmen, not residents of Zion City, on sale at Zion Building, Chicago. Single and commutation Tickets sold at Depot.

To travel between Zion Building and C. & N.-W. Ry. Depot, Chicago, take South Side Elevated Road from Twelfth Street to Fifth Avenue and Randolph Street. A bus at Zion City meets all trains and can take passengers from Depot to any point about the City at reasonable rates.

**ZION CITY TRANSPORTATION BUREAU, of Zion City, Illinois,** supervises the railway ticket, steamship, excursion, freight, express and transfer business of Zion and her people everywhere.

Direction as to railroad and steamship routes given, upon request.

DEACON DANIEL SLOAN,
*Superintendent Zion Transportation.*


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# CHEERING WORDS FROM ZION'S GUESTS

*NOTES FROM ZION HOME*

REPORTED BY M. B. AND E. T. K.

THE regular praise and testimony meeting held in the College Chapel, in Zion Hospice No. 2, Saturday evening, May 17, 1902, was conducted by Evangelist Corkey.

The states were enumerated and found to be thirteen in number as follows:

California, Colorado, Illinois, Indiana, Iowa, Kentucky, Michigan, Minnesota, Mississippi, New York, Ohio, South Dakota and Vermont.

The following foreign countries were represented:

Canada, China, England, Germany, Ireland.

MRS. BOLAN, Spearfish, South Dakota, said: "We began to look to God on a Friday night some two months ago. We gave up all medicines at that time, and wrote to the General Overseer for prayers for my mother, Mrs. Johnson, of Wingham, Ontario, Canada. Her mouth, which was set for three years, came open, and she was greatly relieved in other ways.

"We have come a long distance to Zion Home. We were in the meeting this morning, and mother is much better since. She is better than she has been for years. She was given strength for the long journey, in answer to the General Overseer's prayer. I belonged to the Church of England."

MISS LAURA FALK, Port Huron, Michigan, said: "I am more determined than I ever was before in my life to do more Zion Seventy work. I believe the General Overseer can appreciate our sympathy in that way more than in any other way."

W. M. BROCK, Wells River, Vermont, said: "I feel convinced that God would have me say a few words tonight. I feel thankful to Him that we have gotten almost to Zion City. I praise Him for that. I praise God for bringing me here."

DAISY L. WILCOX, Zion City, said: "I praise God that He has led me to accept the Full Gospel, and led me into Zion. Never has my desire been greater than it is tonight to live closer to God. I feel that the warning that has come to Zion during the past week should make each one of us stronger; instead of wavering, we should be steadfast. I praise God that three of my dear ones, my brother and sister and her husband, have come into Zion. I thank God that I have been the means of bringing them into this blessed truth."

DEACONESS H. E. ROBBINS, Zion Hospice No. 1, said: "I praise God that I am in Zion. After the middle of this week I formed a resolution that I would be more obedient to God and to the General Overseer than I have ever been. I was never as rebellious about anything else as I was about wearing the robe. One Sunday I thought I would not robe. I was afraid the General Overseer would see me, so I got behind a big, square post. He preached a good sermon. I read it afterwards in the LEAVES, but I did not hear it because I was so miserable. Once after that I did not robe. I wanted to sit where I could see the audience, and sat up in the gallery, but there was so much noise around me from the people coming and going, that I could not hear that day, either. Since then I have always robed. I am determined to live closer to God than ever."

ELDER G. E. FARR, Zion Hospice No. 2, said, "We Elders talk so much that I felt that I ought to sit still and let others talk; but I want to give a little testimony. I do love the Master so much, and one word has been very forcibly impressed upon my mind this week. That word is obedience. I have found in all my Christian life that obedience to God makes us stronger, and through obedience to Him I have been enabled to do the work He has given me to do. I am praying every day that the Holy Spirit may lead me. I find it a real pleasure to obey the General Overseer, and the other Overseers, those who have the rule over me. I want to live so close to God that I may be kept well and have no need of healing. I want to dwell in the Secret Place of the Most High, under the shadow of the Almighty, so that the Devil can have no chance to get at me."

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The regular Praise and Testimony Meeting held in College Chapel, Zion Hospice No. 2, May 24, 1902, was conducted by Elder Farr.

The usual exercises of songs, prayer, reading from the Word of God, and weekly report of the Free Distribution Fund was followed by testimonies.

MRS. BOOTE, one of nine, who had arrived the morning of the 24th, from Victoria, Australia, having journeyed since April 15th, was the first to witness: "I praise God for He has been precious to me. For three years I have known Him as my Healer completely; and He has delivered me from all oppression of evil. This is my fourth voyage. The three previous ones I was seasick, but this time I was delivered from seasickness. Tonight I am glad to be in Zion. I have come to stay. Pray that I may be useful in Zion."

DEACON THEO. WILLIAMS, also of the same Australian party said: "I fail to find words to express my gratitude for the many blessings God has given me. He has brought us safely across the seas and continent. All on board were seasick except Mrs. Boote. One day she was the only one able to go to the dinner table. I praise God He brought me out of the Methodist Church, where I was sixteen years a member and an active worker. Through the teaching of Overseer and Elder Wilhide I came out of that church into Zion; and God has brought me this far to Zion City, where my family intend to stay and live for God. I will never forget Overseer and Elder Wilhide, they were so kind to me and my late wife. The work in Australia is going forward by rapid strides."

MRS. ELIZA BOONE (colored), Chicago, said: "I praise God for the way that He has brought me out. I heard that when people came here they had been hypnotized. The first time I came here I got so great a blessing that I felt very happy. It was reported on the South Side that I could never get well. For three years I was near losing my mind. The first day I came in this building I was delivered. When I was so near crazy I knelt down and prayed: Lord save me from the hospital, and I will serve You. He heard me, and the doctors do not know how I got well. God bless Zion! God bless the General Overseer!"

MRS. H. H. BUCKNER, Green Bay, Wisconsin, said: "There are many things for which I am thankful. Glory to His Name! My husband was healed of appendicitis. The doctors said he had but twenty-six hours to live. Mother advised me to go to God. We went to God. My husband came to Zion, was healed and went back to work. He was again taken sick, but through the prayers of Elder Jenson was healed. My little girl was healed of measles; they did not come out on her. I had an attack of inflammatory rheumatism; could get no one to wait on me because I would not have a doctor. The doctors said I must die; but I am very much alive. God has given me special spiritual blessing."

MR. SELLICK, Victoria, Australia, said: "I thank God for bringing me here. At Honolulu the Devil struck me with severe

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pains in my side, I prayed and was healed and have kept well since."

SIMON P. FORREST, Jerusalem, Palestine, said: "As I sit here and hear what these people say, they seem to wonder at God's healing power. Is it a wonder that God heals? I want to tell you, God is the same God, Jesus the same Jesus. I tell you this as a Jew who believes in the New Testament. I praise Him for assurance of sins forgiven."

A. E. STEURNAGLE, Zion Hospice No. 2, said: "I do not often have healings; but a small healing is just as great a healing as a healing from a calamity or disease. I strained my wrist. I did not realize the weakness for several months; but one day a lump appeared. I was advised to have an Elder pray. A few days after we were quarantined we were on the roof exercising when I realized the weakness in my wrist. I called it a weeping sinew; then I thought if the Lord heals me it will be as great as from some greater trouble. The next evening it began to go away and now is gone entirely. God healed before I called. I am meeting a crisis right now, and God is answering wonderfully."

JOHN VANCE (colored), said: "I thank God for His keeping power. Eight or nine years ago, when I was told of healing and boly living, I thought it was common Methodism. But I found they teach that salvation, healing and holy living are 2,000 years old. In doing Zion Seventy work, I think I cannot hold my peace. I feel angry in my heart, but for Zion's sake I will speak a word of peace. I thank God for the General Overseer."

MISS MARTIN, Zion Hospice No. 2, said: "I praise God for His blessings to me. He turned good out of the Devil's work. I had a chance to do Zion Seventy work at the Isolation Hospital. He healed me perfectly of smallpox. I have been led and blessed of God. I thank Him for it."

MRS. G. E. FARR, Evangelist, Zion Hospice No. 2, said: "Since coming to this Home, I have the blessing of sleep and rest; I sleep like a child. I find there is so much to learn; I want to get so much help that I may help others. Every meeting I see new faces—some from Australia, Germany, Africa, the states of Vermont and New Hampshire—they are coming from all over the world. Praise God for it!"

MRS. BRADLEY, Zion Hospice No. 2, said: "What a blessing I have had today! Little duties performed bring blessing. For a week I have been impressed by the Holy Spirit to do a little task, but I kept putting it off; today I obeyed and have been greatly blessed. I want to obey God and do whatever He tells me to do."

MRS WILLIAMSON, Zion Hospice No. 2, said: "I praise God for bringing me to Zion. I praise Him for the many good friends here I have been greatly blessed. I have had healing from colds."

DEACONESS HELEN A. DRUEY, Zion Hospice No. 2, said: "I praise God for a wonderful healing five years ago this fall; I had been given up by the doctors. Just before quarantine I suffered from nervous prostration, which I brought on by overdoing. I was forgiven and healed and suffered no pain after I was prayed with. God wanted me to rest. I thank God we can rest in Zion, and take time to be holy. I have prayed God to keep me from presumptuous sins."

### BABY HEALED WHEN DYING, IN ANSWER TO PRAYER.

BURNETTS CREEK, INDIANA,
November 25, 1901.

DEAR GENERAL OVERSEER:—On the 20th of April, 1900, God gave us a lovely baby boy.

He weighed ten and one-half pounds.

You had prayed for me, so of course everything was all right.

No doctor was present, only husband and nurse.

When little John was two weeks old he took the sore mouth, or thrush, and began to fall away.

He grew worse and worse.

For two years I had not given my children medicine but had trusted God to heal them.

So I refused to give my baby medicine.

I have read LEAVES OF HEALING for three or four years, and, like a great many others, I have found out that when you start out to work for God you will find all God's enemies arrayed against you.

When my husband saw that it made people mad to give them Christ's Message, he begged of me to give it up.

He said, of course I might pray for my children, but let Zion alone.

The truths taught in Zion are the same taught in the Word of God, and I can never give up my God.

But I thought I must obey my husband, for he is a good, kind husband, and so I stayed at home and said nothing.

God's blessing was removed from my baby.

He looked like a dead child for eight months.

At last, I sent a request to Zion for prayer, and they prayed on the 11th of August.

Baby got better, but did not get any fatter.

I had not told anybody that I had sent the request.

I thought I would tell it when he got well.

I had been praying for him, and God had assured me baby would not die.

In November, 1900, God showed me that I must send another request for prayer to Elder Piper, but again I made the mistake of not telling what I had done.

One day, while praying the short but effective prayer, "Lord, help me," a Voice told me to make right what I had made wrong.

I said, "Show me what to do, and I will do it."

Instantly it all came to me. "Zion is God's work. I must not refuse to talk to people of God's work."

So I asked Him to send them to me, and as fast as I could I made right what I had made wrong, and sent out many copies of LEAVES OF HEALING.

Baby began to improve.

In January our oldest child, Maggie, was very sick with tonsilitis.

January 16th, we sent a telegram to Zion. Overseer Piper prayed, and Maggie was instantly healed.

All the swelling, soreness, and redness disappeared, and between eight and nine o'clock she got up and dressed and ate a hearty breakfast.

Thank God, she has never been sick since!

The baby was healed, too.

From that time he grew fat and hearty.

When he was nine months old he weighed just ten and a half pounds, just what he did when he was born.

At twelve months he weighed nineteen pounds, and kicked and jumped so that we had to quit weighing him in a basket.

Now he is nineteen months old, and a great big fat boy.

From that time my heart has been so full of praise and thanksgiving and love of God that my mouth cannot stay shut any more.

Now accept our thanks, all who have prayed for me and mine.

I thank God for sending His Messenger

Yours in Christ, (MRS.) EMMA GORMAN.


# ZION'S SECOND FEAST OF TABERNACLES

CONDUCTED BY THE REV.

## JOHN ALEX. DOWIE

*General Overseer of the Christian Catholic Church in Zion*

**Assisted by Hundreds of Overseers, Elders, Evangelists, Deacons and Deaconesses.**

## SHILOH PARK
## ZION CITY, ILLINOIS

**From Saturday Evening, July 12th, at seven o'clock, to Tuesday Evening, July 22d.**

CELEBRATION OF

**THE ANNIVERSARY OF THE CONSECRATION OF ZION TEMPLE SITE**

**On Monday, July 14th.**

Zion First Feast of Tabernacles was a season of Refreshing from the Presence of the Lord, the power of which is increasingly felt in the lives of tens of thousands.

God will give Zion even greater blessings in the Second Feast of Tabernacles.

It is hoped that

**ELIJAH HOSPICE,**
**WITH ACCOMMODATIONS FOR ABOUT 1,000 GUESTS**

will be open to the public in time for this Feast.

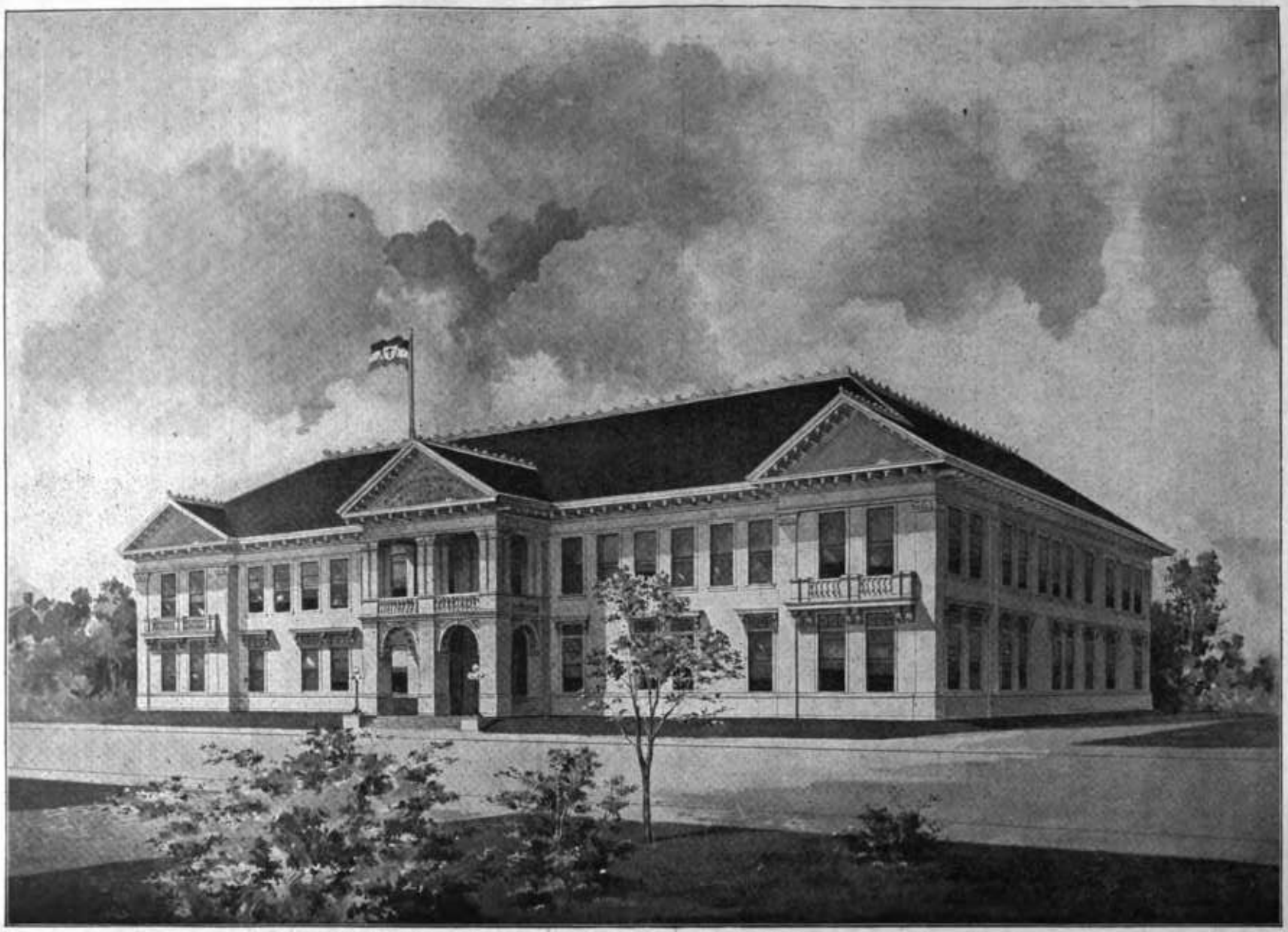
See Deacon Daniel Sloan's announcement concerning tents on page 182.

Deacon Sloan will make announcement concerning special transportation arrangements from all parts of the United States and Canada for this occasion, in an early issue of LEAVES OF HEALING.

Applications for tents and other accommodations should be made to Deacon Daniel Sloan as soon as possible.

**CHRIST IS ALL AND IN ALL**


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ADMINISTRATION BUILDING OF ZION CITY, NOW IN COURSE OF CONSTRUCTION.
(Memorial Stone laid by General Overseer, May 30, 1902.)

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# ZION'S BIBLE CLASS

Conducted by Deacon Daniel Sloan

## SUNDAY BIBLE CLASS LESSON, JUNE 15th.

### Why the World Hates a Christian.

1. *The Christian will not love the world or any worldly thing.*—1 John 2:15-17.
There is nothing in the world worth loving.
Its things perish by using them.
It is always fickle and changeful.
2. *He will not walk in its ways, customs or liberties.*—Matthew 7:13-14.
Its ways bring shame and reproach.
Its ways are debasing and vain.
Its ways go down to death and the grave.
3. *He will not serve its mastering spirit or ruler.*—Matthew 6:24-26.
To serve the world is to serve the Devil.
Those who serve him will hate God.
They will then live only for temporal things.
4. *The Christian will not sacrifice principle or character for its gain.*—Mark 8:34-38.
The gain of the world does not abide.
The gain of the world has no profit in it.
The gain of the world brings shame and confusion.
5. *He will not revel in its lusts and pleasures.*—Hebrews 11:24-27.
Sinful pleasures bring poverty.
Sinful pleasures bring sickness.
Sinful pleasures bring death.
6. *He will not follow the world's leaders or teachers.*—Matthew 23:3-12.
Their commandments are grievous.
They always make rules that are burdensome.
They teach to confuse and bewilder.
7. *He will not charge sickness to God, but charge it to sin and the Devil.*—James 1:13-17.
Sickness does not come from heaven.
It is not a gift from above.
The Father of Lights is not its author.
8. *He does not believe in its philosophies and so-called sciences.*—Colossians 2:4-10.
How enticing the Devil's words are!
He makes men wise in their own conceits.
His philosophies spoil character and all spiritual grace.

*God's Holy People are a World-Despised People.*

## MIDWEEK BIBLE CLASS LESSON, JUNE 11th or 12th.

### The Test of a Godly Life.

1. *The Evil and Good can never agree.*—2 Timothy, 3:10-14.
Darkness and Light are opposites.
The godly and the ungodly can have no fellowship.
Those who sin and those who do right travel different ways.
2. *The world lying in the wicked one will never love a Christian.*—John 15:16-21.
The world will ever love its own.
The children of this world do not know the Children of Light.
The world will hate a Christian as it hated Christ.
3. *Those closest you will oppose you fiercely if you are true to God.*—Matthew 10:35-39.
Trouble so often begins at home.
The peace of God stirs up strife.
Christ must be first, whatever the cost.
4. *The wicked will never cease trying to overthrow the estate of the just.*—Psalm 37:8-18.
The wicked will never love the just.
The Lord will repay all losses, but vengeance is His.
He makes happy with little, for to have Him is to have all things.
5. *If one is partaker with the wicked in sins, he will say nothing.*—1 Peter, 4:1-9.
We cannot live to please the flesh.
We must do the will of God.
The world thinks Christians do not have a good time.
6. *Separation is the thing that causes opposition from the wicked.*—2 Corinthians, 6:11-18.
To break company with them stirs up their enmity.
Because of this they are deceivers and never friends.
They may cast one off.
But God will never cast off His own.
7. *The presence of a holy person is condemnation to their unrighteous deeds.*—Jude 1:14-21.
Enoch walked with God, and they hated him.
He never spared their ungodly deeds.
How they murmured and complained in His day!
8. *Nothing can harm or no fear alarm those who love God.*—Romans 8:18-28.
The glory beyond should make us forget every loss.
The light afflictions will soon pass away.
Soon full redemption will be ours.

*The Lord our God is a Godliness-Exacting God.*


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These Eight Beautiful Books, substantially bound in black Half Morocco, can now be had for

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THE Eight Bound Volumes of LEAVES OF HEALING are a History of the most important events of the last years of the Nineteenth Century. They contain the best and wisest comments on Current Events in the world; they are a safe guide in Business and Politics; they contain the best thoughts about Art, Music, Literature, and Science; they tell of things far more strange and interesting than fiction, and all true; they are an inspired Bible Commentary and the safest and best works extant on Theology.

The Most Blessed Opportunity of these latter days was to live in Zion Headquarters from the beginning until now. Comparatively few had that opportunity. The next best opportunity is that of reading these Eight Volumes. That is within the reach of almost every one. No member of the Christian Catholic Church in Zion can afford to miss that opportunity.

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IMPORTANT ANNOUNCEMENT

The Price of the Wonderful Book

ZION'S HOLY WAR

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In order to place it within the reach of all.

This Book of 330 pages contains a History of the most remarkable Religious Campaign ever carried on in Chicago, and Forty-two Sermons and Preludes delivered during the three months in which the War was waged. It is illustrated with thirteen of Mr. Charles Champe's cleverest Cartoons, drawn during the Holy War. God greatly blessed these Sermons and Preludes when they appeared in LEAVES OF HEALING. This Book, neatly and attractively bound in paper covers, 35 cents.

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# OBEYING GOD IN BAPTISM.

"BAPTIZING THEM INTO THE NAME OF THE FATHER AND OF THE SON AND OF THE HOLY GHOST."

Twelve Thousand Four Hundred and Thirty-Eight Baptisms by Triune Immersion Since March 14, 1897.

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

| | | | |
|---|---|---|---|
| Baptized in Central Zion Tabernacle from March 14, 1897, to December 14, 1901, by the General Overseer. | 4754 | | |
| Baptized in South Side Zion Tabernacle from January 1, 1902, to March 14, 1902, by the General Overseer. | 37 | | |
| Baptized by Overseers, Elders, Evangelists, and Deacons | 2544 | | |
| Total baptized in Chicago Zion Tabernacles | | | 7335 |
| Baptized in places outside of Chicago by the General Overseer | 641 | | |
| Baptized in places outside of Chicago by Overseers, Elders, Evangelists, and Deacons | 4174 | | |
| Total Baptized outside of Chicago | | | 4815 |
| Total Baptized in five years | | | 12,150 |

Baptized since March 14, 1902:

| | | | |
|---|---|---|---|
| Baptized in South Side Zion Tabernacle by Elder Cossum | 28 | | |
| Baptized in South Side Zion Tabernacle by Elder Farr | 13 | | |
| Baptized in South Side Zion Tabernacle by Evangelist Bowers | 26 | 67 | |
| Baptized in Australia by Overseer Voliva | 17 | | |
| Baptized in Australia by Deacon McCullogh | 7 | | |
| Baptized in British Columbia by Elder Simmons | 6 | | |
| Baptized in California, by Elder Taylor | 12 | | |
| Baptized in England by Evangelist Cantel | 68 | | |
| Baptized in Illinois by Deacon Sprecher | 2 | | |
| Baptized in Illinois by Elder McCreery | 4 | | |
| Baptized in Kansas by Elder Reed | 14 | | |
| Baptized in Michigan by Elder Bouck | 6 | | |
| Baptized in Minnesota by Elder Jenson | 2 | | |
| Baptized in Ohio by Overseer Mason | 34 | | |
| Baptized in Ohio by Elder Bouck | 3 | | |
| Baptized in Pennsylvania by Elder Hammond | 10 | | |
| Baptized in Scotland by Evangelist Cantel | 17 | | |
| Baptized in Switzerland by Elder Hodler | 12 | | |
| Baptized in Texas by Evangelist Emma Samuel | 7 | 221 | 288 |
| Total Baptized since March 14, 1897 | | | 12,438 |

The following-named believer was baptized in the South Side Tabernacle Chicago, Lord's Day, May 25, 1902, by Elder W. H. Cossum:

Boland, Mrs. G. C ..... Spearfish, South Dakota

The following-named seventeen believers were baptized at Portobello, near Edinburgh, Scotland, May 10, 1902, by Evangelist H. E. Cantel:

Adam, Miss Joan F ..... 42 Stewart terrace, Edinburgh, Scotland
Anderson, Miss Anna ..... 8 Melville crescent, Edinburgh, Scotland
Anderson, Miss Isabella ..... 57 Brunswick street, Edinburgh, Scotland
Campbell, William ..... 42 Stewart terrace, Edinburgh, Scotland
Campbell, Mrs. I ..... 42 Stewart terrace, Edinburgh, Scotland
Cattanach, Alexander ..... 30 Albert street, Edinburgh, Scotland
Cattanach, Mrs. Charlotte ..... 30 Albert street, Edinburgh, Scotland
Dutch, James ..... 243 Morningside road, Edinburgh, Scotland
Grainger, Miss Mary ..... Roseville Cottage, Kings Kettle, Scotland
McDonald, Roderick ..... 3 Nelson place, Sterling, Scotland
McGill, John ..... 33 Glebe road, Kilmarnock, Scotland
Philp, Miss Lizzie ..... The Cross, Kings Kettle, Fife, Scotland
Preston, Mrs. Jane ..... 3 Blair street, Edinburgh, Scotland
Robertson, William ..... Kettle Bridge, Kings Kettle, Fife, Scotland
Robertson, Mrs. Elizabeth ..... Kettle Bridge, Kings Kettle, Fife, Scotland
Wilson, David ..... 14 North Hamilton, Kilmarnock, Scotland
Yarroll, Miss Louisa ..... 243 Morningside road, Edinburgh, Scotland

The following-named fourteen believers were baptized at Wichita, Kansas, Lord's Day, May 18, 1902, by Elder D. A. Reed:

Jones, Anna ..... 1638 Strong avenue, Wichita, Kansas
Michael, Margaret A ..... 117 North Washington street, Wichita, Kansas
Radebaugh, William N ..... 117 North Washington street, Wichita, Kansas
Rose, William L ..... Wichita, Kansas
Sebring, Andrew A ..... R. F. D. No. 1, Wichita, Kansas
Sebring, Bertha T ..... R. F. D. No. 1, Wichita, Kansas
Sebring, Fannie L ..... R. F. D. No. 1, Wichita, Kansas
Sebring, Edith ..... R. F. D. No. 1, Wichita, Kansas
Sebring, Jean ..... R. F. D. No. 1, Wichita, Kansas
Sutherland, Mrs. H. C. ..... 320 Wabash avenue, Wichita, Kansas
Sutherland, Miss De Ett ..... 320 Wabash avenue, Wichita, Kansas
Swartz, Cornelius ..... 1008 North Mead street, Wichita, Kansas
Swartz, Margaret ..... 1008 North Mead street, Wichita, Kansas
Swartz, Nellie ..... 1008 North Mead street, Wichita, Kansas

The following-named twelve believers were baptized in Zürich, Switzerland, Lord's Day, April 13, 1902, by Elder Carl Hodler:

Denzler, Mrs. Rosina ..... Dübendorf bei Zürich, Switzerland
Diem, Mrs. Katharine ..... Mühlebühl, Herisau, Switzerland
Fischer, Mrs. Anna ..... Dübendorf bei Zürich, Switzerland
Frischknecht, Mrs. ..... Spittel, Herisau, Switzerland
Frischknecht, Mrs. Katharine ..... Schachen, Herisau, Switzerland
Frischknecht, Friedrich ..... Schachen, Herisau, Switzerland
Hämmerli, Mr. Johann ..... Untere Huf, Herisau, Switzerland
Heidelberger, Miss Marie ..... Adlisweil bei Zürich, Switzerland
Isler, Mr. Jacob ..... Mattengasse 7, Zürich, Switzerland
Müller, Miss Frieda ..... Dübendorf bei Zürich, Switzerland
Pfenninger, Miss Regula ..... Herisau, Switzerland
Stadelmann, Miss Susanne ..... Dübendorf bei Zürich, Switzerland

The following-named three believers were baptized in Zion Tabernacle, Vancouver, British Columbia, Lord's Day, May 11, 1902, by Elder R. M. Simmons:

Johnston, Robert Crawford, 717 Hamilton street, Vancouver, British Columbia, Canada
Rae, J. H. ..... 867 Prior street, Vancouver, British Columbia, Canada
Youten, Jane ..... 865 Prior street, Vancouver, British Columbia, Canada

The following-named three believers were baptized in the Zion Tabernacle, Philadelphia, Pennsylvania, Lord's Day, May 18, 1902, by Elder Gideon Hammond:

Broadus, J. H. ..... Philadelphia, Pennsylvania
Ireland, Jacob ..... 430 Jackson street, Philadelphia, Pennsylvania
Kelchner, Grace Emma ..... 929 Watts street, Philadelphia, Pennsylvania

## A NEW TRAIN TO AND FROM ZION CITY.

Beginning with the new time-table in effect on the Chicago & North-Western Railway the first Sunday in April, we have additional train service to Zion City. Train will leave Chicago at 5:20 P. M., arriving at Waukegan at 6:35 and transferring at 6:45 to the Waukegan-Kenosha train, reaching Zion City at 6:59. This Waukegan-Kenosha train returning in the evening leaves Zion City at 7:59, and gets to Waukegan at 8:15, so that the fast train leaving Waukegan at 8:29 will enable our people to reach Chicago at 9:30, this making one more train each way.

DANIEL SLOAN,
Superintendent Zion Transportation.


# ZION IN ZION CITY

## Rev. John Alex. Dowie

General Overseer of the Christian Catholic Church in Zion

**Conducts Services at 6:30 A. M. and 2:00 P. M., tomorrow, in**

**SHILOH TABERNACLE,** Which Accommodates 6,000 People

IN

**Shiloh Park, Zion City**

**Subject of Address at 2 o'clock P. M.:**

**"THE CITY OF GOD."**

Processional of Zion's White-Robed Choir and Officers, numbering several hundreds.

**TICKETS** for Adults, 25 cents for round trip. Children from five to twelve, 15 cents. Under five, free. Tickets may be procured at all Zion Tabernacles, Zion Publishing House, 1300 Michigan Avenue, and Zion Hospices Nos. 1 and 2, 1201 and 1254 Michigan Avenue, and at the Depot on Lord's Day morning.

Trains leave at 10:00, 11:00, and 12:30 from the Chicago & North-Western Depot.

*CHRIST IS ALL AND IN ALL.*


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THE NEW SEMI-WEEKLY

# ZION BANNER

JOHN ALEX. DOWIE, Editor and Publisher

PUBLISHED AT ZION CITY, ILLINOIS, EVERY TUESDAY AND FRIDAY MORNING

**The New Semi-Weekly Banner** meets a want that has for some time been felt by most Zion people, and by many persons who are outside of Zion, but who are more or less interested in the marvelous growth of Zion City, with its various interests and institutions.

**The Paper Consists of Eight Pages,** much larger than those of the former BANNER, and is printed in regular newspaper style, being devoted to the local news of Zion City and the news of the world in general, as well as containing editorial treatment of the more important political, commercial, social, and religious topics demanding the attention of a thoughtful and progressive people.

**We Particularly Desire** that all our friends, far and near, take an interest in assisting us to give this semi-secular, semi-weekly paper a wide circulation. Now, let every reader of LEAVES OF HEALING become also a reader of the new BANNER. The subscription price is a mere trifle, and you could not afford for many times its value to be without this bright, up-to-date periodical.

**We are Gratified** to announce that the new paper is meeting with a hearty welcome wherever it is seen. Its fresh, timely and important news is of a character that cannot be obtained elsewhere. Do not delay sending in your subscription, and when ordering, remember we can supply a reasonable quantity of back numbers.

**Advertisements** of approved character will be received and published at reasonable rates, which, together with sample copy of the paper, will be forwarded upon request.

*DO NOT DELAY SENDING IN YOUR SUBSCRIPTION. WRITE TODAY*

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| *Three Months,* | *.60* | *Single Copies,* | *.03* |
| *Subscriptions by the Week,* | *.05* | *The First Number Appeared Tuesday, May 20, 1902* | |

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*GENERAL MANAGER ZION PRINTING AND PUBLISHING HOUSE:*

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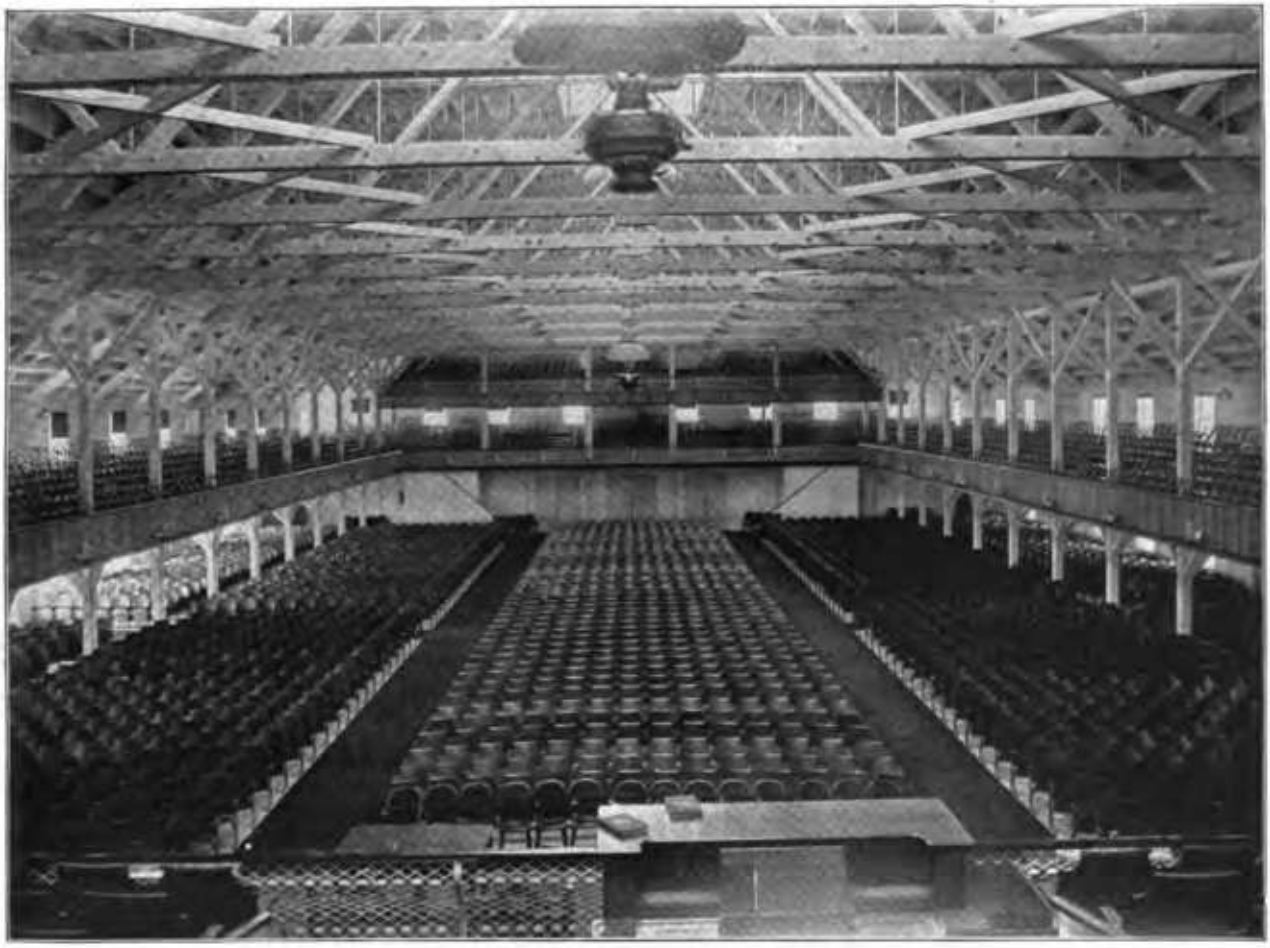
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INTERIOR OF SHILOH TABERNACLE.

# ZION'S ONWARD MOVEMENT

## LORD'S DAY SERVICES IN SHILOH TABERNACLE

### ZION CITY, ILLINOIS

# REV. JOHN ALEXANDER DOWIE

GENERAL OVERSEER OF THE CHRISTIAN CATHOLIC CHURCH IN ZION

Will begin a Great Series of Meetings in Shiloh Tabernacle at Zion City on

## LORD'S DAY AFTERNOON, JUNE 1, 1902

**These Meetings will be Held Every Lord's Day Afternoon at 2 o'clock During the Months of JUNE, JULY and AUGUST**

## SPECIAL ZION CITY EXCURSION TRAINS

Will leave Chicago provisionally, from 10:00 A. M. until 12:30 P. M., from the Wells street Chicago & North-Western Depot, and will return after the services in time to reach the city by daylight.

**ROUND TRIP TICKETS, 25 CENTS. Children Between the Ages of Five and Twelve, 15 Cents. Under Five Years, Free**

Early Morning Gatherings every Lord's Day at 6:30 A. M., conducted by the General Overseer, who will deliver a series of twenty-minute lectures on prayer.

The General Overseer and Overseer Jane Dowie will conduct throughout the summer Divine Healing meetings in Shiloh Tabernacle every Tuesday and Thursday afternoon at 2 o'clock.

There will be Reception of New Members, the Ordination of New Officers, and the Communion of the Lord's Supper after the regular services on Lord's Day afternoon, June 1st.

The General Overseer will administer the Ordinance of Believers' Baptism in the large new baptistry in Shiloh Tabernacle after the regular services on Lord's Day afternoon, June 8th.

All Zion is looking forward to a Glorious Summer's Work for God in Zion City.

***Grand Processional of Zion City and Chicago White-Robed Choirs and Robed Officers***

***ALL WELCOME ALL SEATS FREE FREEWILL OFFERING "CHRIST IS ALL AND IN ALL"***

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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 XI. NUMBER 7. CHICAGO, JUNE 7, 1902. PRICE FIVE CENTS.

# A PATRIARCHAL WITNESS FOR GOD.

## REV. GEORGE OWEN BARNES, A GREAT CHRISTIAN EVANGELIST, NOW AN ELDER IN THE CHRISTIAN CATHOLIC CHURCH IN ZION.

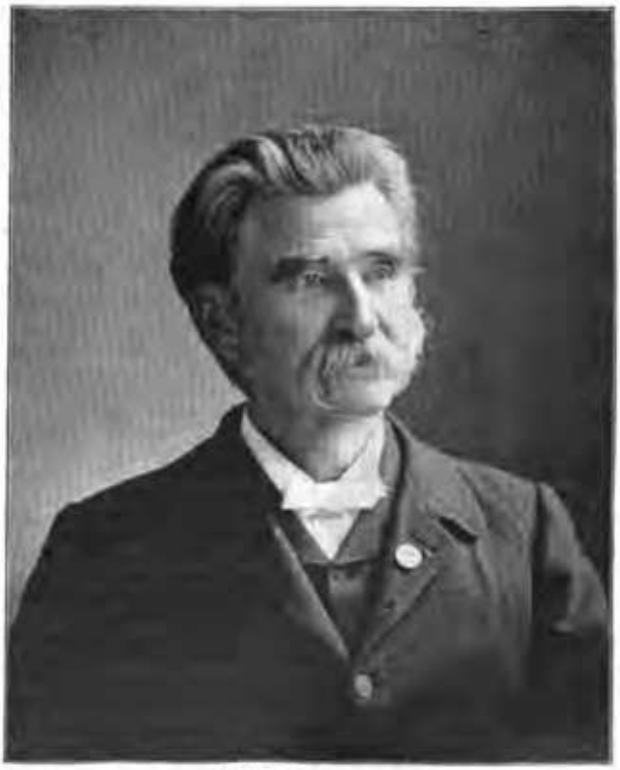
WE have great joy in presenting to readers of LEAVES OF HEALING the portrait and brief biographical sketch of the Rev. George Owen Barnes, a veteran soldier in the warfare for Christ, a man of apostolic and prophetic mold.

"Father Barnes," as those in Zion who have the good fortune of knowing him delight to call him, although seventy-five years of age, is a man in the very zenith of his spiritual powers, with an intensely clear and vigorous mind and well-preserved constitution.

Father Barnes is known and loved around the world, especially in the Southern States of this Nation, where he was for many years mightily used of God as an Evangelist, and in Great Britain, India, and Australia, where there are tens of thousands of true Christian spirits who rejoice to call him their spiritual father.

In his last years, this mighty man of God has been given a deep spiritual discernment regarding the times of the End of the Dispensation—the gift of prophecy.

Before God's Messenger to Zion had made his Great Declaration of his Mission as the Messenger of the Covenant, Elijah the Restorer, and the Prophet foretold by Moses, the Spirit had revealed to George Owen Barnes the truth. Fearless of consequences, he proclaimed it, and became a member of the Christian Catholic Church in Zion.



REV. GEORGE OWEN BARNES.

He has subsequently maintained his stand with convincing power.

On the first Lord's Day in May, Father Barnes was ordained by the General Overseer to the office of Elder in the Christian Catholic Church in Zion.

It is the expectation of the General Overseer to bring him to Headquarters, and to assign him important duties in connection with the Ministerial Department of Zion College, the School of the Prophets.

Some time ago, in answer to inquiry from a friend, Father Barnes wrote a letter setting forth with great clearness and power the Scriptural grounds upon which he based his belief in the truth of the Declaration of the General Overseer, of his great prophetic mission in these "Times of the Restoration of All Things."

This letter was published in the Stanford (Kentucky) Semi-Weekly *Interior Journal*, a news-

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paper published in the city where Elder Barnes was for some time pastor of a Presbyterian church.

This remarkable letter, which we consider to be of prophetic character, we republish herewith as it appeared in the *Journal*, with the exception of some purely personal matters which it contained.

On Lord's Day, May 18, 1902, before a Gathering of the Friends of Zion, in Washington, D. C., Elder Barnes delivered a wonderful, prophetic sermon, concerning the Times of the End, and the place which Zion and Zion City will have in these Times.

We also publish herewith a synopsis of that sermon, and we invite the most earnest and prayerful attention of "all who love the appearing of our Lord Jesus Christ," everywhere, to these prophetic utterances.

Truly God is gathering into Zion in these days of final conflict His Elect from all the Earth, and is preparing the "little flock" who shall meet Him in the air in the Rapture. A. W. N.

## GEORGE OWEN BARNES.

George Owen Barnes was born at Paintlick, Garrard County, Kentucky, on the 22d of April, 1827.

His father, who was born in Carshalton, Surrey, England, was the pastor of a large country church.

George was the youngest of four children, and he says of himself that he was the worst, "the dear Lord seeming to choose that sort to illustrate grace."

His mother was a native of Elizabeth City, New Jersey, and from her as well as from his father Mr. Barnes inherited that vitality which makes him a comparatively young man at seventy-five years. His mother lived to the advanced age of ninety-six, and his father was seventy-seven years old when he died.

In 1836 Mr. Barnes, the elder, removed with his family to Dayton, Ohio, where George received his academic education. This was continued in collegiate work in Centre College, at Danville, Kentucky, from which he graduated in 1845.

Mr. Barnes' early intention was to devote his life to the practice of law, and for two years he studied diligently with this end in view.

Then the Mexican war broke out, and young Barnes volunteered, serving for twelve months in the First Regiment, Volunteer Cavalry.

Of his early spiritual life Elder Barnes says: "I was converted in the hard, old-fashioned way in 1843; backslid soon, of course, and was not restored until 1848."

But the good seed had been sown in a good and honest heart, and in 1852, at the age of twenty-five, Mr. Barnes determined to give his life to the ministry of God, and accordingly went to Princeton Theological Seminary to be educated for that work.

His heart turned toward the foreign field, and he longed to carry the Gospel to those in heathen darkness who had never seen the blessed light of Christ.

In July, 1854, he was married and sailed for India, under the Presbyterian Board, in September of the same year.

Hard and faithful toil in a tropical climate broke down the health of the faithful missionary, and in 1861 he was obliged to return to America. Knowing nothing of Divine Healing he spent thirteen months at the "Cleveland Water Cure," where he slowly and imperfectly regained his health.

A return to his work in the foreign field being out of the question, he accepted the pastorate of the Presbyterian Church in Stanford, Kentucky. He occupied this pulpit from 1862 to 1872, when he withdrew from the Presbyterian communion.

This was a most important step in the life of this man of God. His action was taken because he could not preach that God had predestined a part of the race to be damned, that all men were totally depraved, and that all heathen were damned who had not received Christ as the Saviour.

Mr. Barnes calls attention to the fact that the Free Kirk of Scotland has expressly renounced these three doctrines in its declaration letter to its presbyteries in 1890, and that hence the turn of the wheel has made him orthodox once more.

For five years following his withdrawal from the Presbyterian Church, Elder Barnes alternated between Kentucky and Chicago, spending half his time in each place.

In 1875 John E. Ousley, a millionaire friend, of Kentucky, built a church in Chicago for Mr. Barnes, furnished a house for him, and paid all the expenses of carrying on the work.

In the following year occurred another epoch in the life of this wonderful man.

He experienced an uplift from the "wave" of spiritual influence which seemed to go around the world at that time. Elder Barnes remarks that the General Overseer, in one of his discourses, mentions 1876 as a year of special blessing to him.

As the result of this spiritual uplift, Mr. Barnes felt an especial leading of the Spirit to take up the work of an evangelist.

He left his Chicago pastorate and returned to Kentucky.

In January of 1877 there was formed a most beautiful, and, as the history of the next twenty years showed, a most blessed fellowship in the work of God, between Mr. Barnes and his eldest daughter, Marie.

While the father preached the Everlasting Gospel with convincing power, the daughter's clear, sweet voice was raised in divine song, with an inspiration which touched many a heart.

During this twenty-three years, father and daughter circumnavigated the globe, preaching and singing the good news.

As soon as she was through with her school work, Mr. Barnes' youngest daughter, Georgia, made the evangelistic duet a trio, and continued, with her father and sister, a valued helper until her marriage in 1892.

Mr. Barnes' son also gladdened the heart of his father by entering the ministry. He preached in the mountains of East Tennessee until February, 1883, when he joined his father and sisters in the work among the poor in East London, England.

The little family continued for two years in this work, and then sailed for India, where they worked among the British soldiers for a year.

This evangelistic tour was continued for six months, during which the Gospel was preached and sung in Ceylon, in Australia, and in New Zealand. Then the family returned to San Francisco.

During all this three and one-half years of work and travel around the world, Elder Barnes and his family depended wholly on the Lord for support, asking no help from any one.

There were five in the family, and the three and one-half years' tour cost sixteen thousand dollars; but Elder Barnes says, "the Lord sent us the money when He wanted us to 'move on.' It almost frightens me to look back at that time. I have never trusted the Lord since as we did then, but at the time it seemed easy to trust Him."

The blessed results of these twenty years of evangelism are well known to many in all parts of the world who have followed the career of this man of God; and especially to those—aged men and women now—who were deeply interested in God's work during those years.

During the first eight years of this twenty-three, Elder Barnes and his helpers kept close count of the confessions until the number exceeded fifty thousand. Then scruples of conscience about "numbering" caused them to cease to count. Of this fifty thousand, as nearly as can be estimated, forty thousand were sinners saved and ten thousand restored saints.

As might be expected, the work differed in character, according to the localities in which it was done.

In the mountains of Kentucky, where Elder Barnes got the title of "Mountain Evangelist," nearly all the converts were from the class technically known as "sinners."

In 1889 Mr. Barnes, with his family, went to Scotland, where they labored for a year and a half among the Scotch fishermen with continuous success.

In all his work, whether among the rough but sterling mountaineers of eastern Kentucky, or among the working classes in the east end of London, or the British soldiers in India, or the Scotch fishermen, God always sent Evangelist Barnes to the poor, "for which," says Elder Barnes, "I praise Him."

Since that time Mr. Barnes' work for God has not ceased, but the advancing years have made it necessary for him to spend them more in quiet, and in study.

Much of his time has been spent in the beautiful island, Sanibel, Florida. Mr. Barnes has also spent some time in New York and Washington, D. C.

During his work in Australia, Elder Barnes heard of the work of John Alexander Dowie, now General Overseer of the Christian Catholic Church in Zion. Since then he has studied that work with close attention and prayer.

God revealed to him the true nature of the work which His servant was doing in this dispensation, and on May 16, 1900, over a year before the declaration of June 2, 1901, George O. Barnes wrote to a paper in Stanford, Kentucky, declaring his belief that John Alexander Dowie was the Messenger of God's Covenant, coming in the Spirit and Power of Elijah.

This article was afterwards published in LEAVES OF HEALING, Volume VII, Number 7, page 215.

In March of the present year Mr. Barnes came to Zion, Chicago, for the first time, and on Lord's Day, May 4th, was ordained an Elder in the Christian Catholic Church in Zion, at the Chicago Auditorium, by the General Overseer.

In concluding some brief notes, from which we have taken this sketch, Elder Barnes says:

"At seventy-five I begin what we call, in Kentucky horse parlance, 'the last quarter stretch' of the earthly race.

"I am so glad that I can work in the Christian Catholic Church in Zion until life's close.

"I feel so fresh and buoyant and youthful, with the prospect, that I have no words to describe.

"I want to forget the things behind. I assure you I have no feeling of exaltation in looking back; rather the reverse, because I am always seeing how much better I might have done than I did; but I praise the good Lord for using me as He did.

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"The treasure is precious though the vessel that bears it is of the earth, earthy.

"God bless Zion! Amen and Amen!"

A. W. N.

## Rev. George O. Barnes on John Alex. Dowie as Elijah The Restorer.

(A private letter to Mrs. Mary Welch, reprinted from the Interior Journal, Stanford, Kentucky.)

WASHINGTON, D. C., February 10, 1902.

DEAR SISTER:—You ask me for a clear Scriptural statement as to my belief that John Alexander Dowie is that "Elijah which was for to come."

I am always ready and willing to "give a reason for the hope that is within me"; but the acceptance of those reasons must needs presuppose a certain RECEPTIVITY on the part of those hearing or reading them; else one "beats the air" in giving even the most logical and Scriptural proof of one's position.

Those who think I have "GONE OFF AFTER DOWIE" for some sentimental reason; or because, like the Athenians of old, I have an inveterate hankering after "some new thing," will, of course, "lightly esteem" any explanation I may offer.

But there are others who have hastily judged me, perhaps; who, in their heart of hearts, know that I MUST have a good Bible reason for the step I have taken, though they may not see it yet in Scripture, and who will be glad to have the thing made plain.

There are two classes, as described by Scripture, in connection with the second coming of our Lord, and both are within the precincts of the Church.

The one says: "Where is the promise of His coming? Since the Fathers fell asleep, all things continue as they were from the beginning of the creation."

The other says: "My Lord delayeth His coming," and acts upon that supposition.

To both of these, the Second Advent of our Lord and Saviour will be a wild surprise.

Then there are others, wise and foolish virgins, who "go forth to meet the Bridegroom," in good faith, yet in whose destiny—after both fall into guilty slumber and are awakened by a "midnight" cry—there is a wide difference.

There was a mysterious something that kept five of the ten outside when the rest went into the bridal festivities that always, in the Orient, precede the actual marriage ceremony.

I ask myself, again and again, whether it can be possible that those who were obliged to go to them that sold and buy what they ought to have brought, are those, who, while loyal to the Bridegroom, did not "discern the time," and failed to welcome the "Messenger of the Covenant" whom the Master "sent before His face to prepare the way before Him?"

The consequences are bound to be serious.

If there is anything significant or testful in that forerunner's appointment, then failure to recognize him must have disastrous results.

Remember that the sad condemnation of the Church in the Saviour's day had its rise in the rejection of John the Baptist's mission, which logically resulted in the rejection of Him whom he was sent to announce.

When I think of that, I would not for a thousand worlds be found among those who fail to hear the "Voice"—again lifted up—of "one crying in the wilderness": "Prepare ye the way of the Lord; make His paths straight."

So serious is the issue that the claims of every one to be that "Elijah which was for to come" should be carefully sifted by Scripture, and not lightly rejected.

Since John Alexander Dowie announced himself as such a one, several others have set up claims to that distinction, and we may expect still others to spring up as the "coming of the Lord draweth nigh."

These may not all, or mostly, be hypocrites, for some will be honest; as Scripture clearly distinguishes between those "deceiving, and being deceived" in the last days.

But we must not forget that counterfeits always presuppose a true bill.

Whoever then may be the man,—the one man whom the Saviour shall honor by appointing him as "His avant courier,"—there can be no coming of the Lord without the previous appearance of this forerunner.

However much we may wish to see Him, "whom not having seen, we love," we may not substitute a sentimental longing for His written Word.

Elijah first comes, then the Lord. That is the Scriptural order.

To those who do not read or understand their Bibles, the claim to be "Elijah" appears to be something bordering on the blasphemous, or the grotesque, according as the mind of the critic may be impressed.

But the Saviour's explanation that "coming in the spirit and power of Elijah" gave John the Baptist his title to the name settles that question authoritatively, and relieves one of the necessity of going to the "Mahatmas" to study the doctrine of reincarnation, for a far-fetched theory.

Indeed, the commonest form of comparative speech we have covers this ground completely, when we call one "A Napoleon of finance," another a "Washington of self-denying patriotism," and yet another a "Wellington in war."

If I read the Scripture aright, our present position in the "Dispensation" is this: We are on the threshold of "The Great and Terrible Day of the Lord." That is the proverbial "darkest hour before the day" that all hope for, that dawn of millennial blessedness when the true King "shall come to His own" again.

To announce that coming and to gather, as an object lesson that cannot be mistaken, those who shall be "counted worthy to escape the things coming upon the earth," the Lord sends one man, who in the Spirit's power smites evil wherever he finds it, however entrenched by long usage, whenever it may have gained an entrance—in short, who makes every "path straight" that he finds "crooked."

His mission is to restore, and he cannot right wrongs by sprinkling rosewater.

His weapon is the Word of God—the Spirit's Sword.

He is to wield it to the "piercing of joints" of error, the "marrow" of a false Divinity.

Malachi third and fourth chapters cut out his work.

I will not stop to refute the folly of those who have confounded the "Lord" with the "Messenger of the Covenant."

But once the discrimination is made, you have this honored "messenger" "purifying the Sons of Levi."

They may writhe in the purifying furnace; but the dross must be burned away at all costs.

He is to rebuke those who "rob God."

That, too, will be a sore subject to the robbers; but he cannot spare.

The "Great and Terrible Day of the Lord" is at hand, and by "any means He must save some," and these are to be gathered together.

Hence "Zion," the "Christian Catholic Church"—the solemn "object lesson" of the twentieth century.

I do not see how the "Restorer" of a disordered and chaotic Christianity can do otherwise; and I do not see how any one can go over what has happened in the short eleven years of the history of the "General Overseer of the Christian Catholic Church in Zion," and not be convinced that the Mighty Hand of God is in this wondrous "movement" of "bones" that filled the "valley of vision"—"very many and very dry."

I am perfectly willing to examine in the light of Scripture the claims of any other "Elijah," and if the preponderance of evidence is in his favor, to accept him as the genuine "Restorer."

If I can find another more fearless in exposing error and attacking it; more self-denying in labors abundant; more willing "to spend and be spent" for God; more scriptural in every step he takes; more single-eyed to the glory of God, then I will call him that "Elijah which was for to come."

At present, he stands like King Saul among the host of Israel, "head and shoulders above" all who can claim the mission of "Elijah, the Restorer," the "Messenger of the Covenant," whom God has "endowed with power from on high" and authorized to proclaim the "acceptable year of the Lord"; and more—what our Lord Jesus closed the book upon—the "day of vengeance of our God," the "great and Terrible Day of our Lord," when—grace rejected—Satan will hurst upon the scene, "having great wrath because he knows he has but a little time"; and then will ensue that "great tribulation," the like of which earth has never seen, and from which our Saviour warns us to be counted worthy to escape, and to stand before the Son of Man" until the "indignation be overpast," and Satan shall be "cast into the Bottomless pit," chained, and a seal set upon his egress for "one thousand years."

From this scene of horror, "Good Lord, deliver us!"

I would not attempt to build anything upon it, but I cannot refrain from mentioning in this connection that it is not without significance that this third Elijah bears the same name as the second Elijah did—"John"; and that Holy Baptism comes to the fore with the third as with the second, all of which, to my mind, has a Divine significance that must strike every thoughtful person as more than a casual coincidence.

If ever mortal man had the "courage of his convictions," John the Baptist No. 2 has.

I greatly admire his downright slash of the "sword of the Spirit." It is his "gift and calling."

I would simply be ridiculous to attempt an imitation of it; so will all be, who encase themselves in his armor and try to wield his Sword.

It will be the almost irresistible temptation of small men, but they will sooner or later find that no man undertakes such a work, save the one who is "called of God." Yours in truth,

"BRO. BARNES."

P. S.—I subjoin texts of Scripture to be examined, if you choose to study the Bible on the subject. From what is written above you can easily adjust them, "comparing Scripture with Scripture."

2 Kings 1:8 and Matthew 3:4; Malachi, 4:5; Matthew 11:14, and 16:14, and 17:11; Mark 9:11; Luke 1:17 and 9:8, 19; John 1:21, with references.

## ZION CITIES—CUI BONO.

Notes of a Sermon delivered in Washington, D. C., May 18, 1902, by Elder George O. Barnes.

The most pathetic thing in the present situation is the unconsciousness of the doomed generation that is now sporting or slumbering on the brink of the awful crater of the "Great Tribulation."

The Master, long ago, predicted this fatal condition, when he said: "As in the days of Noah;

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as in the days of Lot; so shall it he in the day when the Son of Man cometh."

"The Great and Terrible Day of the Lord" will find all but an elect few utterly unprepared for it, so busy will they be in the *innocent* employments of that time: Marrying and giving in marriage, planting, building, buying, selling—up to the fatal moment when, like the eruption of Mont Pelee, the Flood and Fire of Judgment will "sweep them *all* away."

For it needs not that *guilty* deeds should engross the souls of men in that day.

The innocent business and pleasure that, alone, are specified by the Saviour, will be just as disastrous, if they stand between the watchfulness enjoined and the impending destruction.

Even harmless slumber will be fatal; "Lest coming suddenly He find you *sleeping*."

Do not recoil because I select a portion of the Book of Revelation for my theme. Remember that it is *the only book in the Bible in which we find a special blessing promised to those who read and understand it.*

"They that be wise, shall understand" it; while the foolish or inconsiderate will continue to say: "Who can understand that mysterious and incomprehensible Scripture? No one can fathom its meaning."

If that be so, it is *not* a revelation, as it purports to be, but a mystification and a mockery.

While there is much in this book that is distinctly in the future, and therefore cannot be apprehended in detail, with perfect accuracy, yet the general *trend* of this marvelous record is very plain and consecutive, if we give heed to the division of its contents, as set forth in the Lord's own words.

He said to John: (1) "Write the things that thou hast seen; (2) and the things that are; (3) and the things that shall be after these."

The "things he saw" are recorded in the first chapter.

The "things that are" fill chapters second and third.

The "things after these" (easily identified by the oft-repeated formula, "after this") complete the book from chapter four, on to the close.

It is with some of the "things after these" we have now to do.

Chapter four tells of the "raptured saints" who are "counted worthy to escape the things coming upon the earth, and to stand before the Son of Man."

They reappear as the "four living creatures" and the "four and twenty elders," who occupy posts of honor "in and about the Throne."

They are members of the King's cabinet, so to speak, and are the trusted executive officers of His Kingdom, as the Saviour had distinctly promised when on earth.

The angels are represented as filling subordinate positions in an outer circle, and as "singing second" to the Song of Redemption, that only the "Living Creatures" and the "Elders" may utter. These ever stand or sit nearest to the Central Throne and its August Occupant, from whom All Authority proceeds.

The fifth chapter tells us of the opening of the seven-sealed Book that none might unfold but the "Lamb," to whom "all power in heaven and on earth" had been committed, because of His finished work, in life and death.

He is the central figure, whether in God's grace or the Devil's torments.

His acceptance opens heaven; as His rejection gives Satan the cruel opportunity for the vengeance he lies in wait for—cruel, crouching "lion" that he is!

The sixth chapter begins with the opening of the Book whose solemn contents mean so much to the inhabitants of earth; whether saints left behind or sinners who have never "passed from death to life."

First, a horseman, mounted on a white steed; armed with a bow; crowned; and riding forth "conquering and to conquer" crosses the panoramic stage.

If I read aright, and the narrative is consecutive, as I take it to be, this symbol reveals the story of the period immediately succeeding the "Rapture of the Saints," who have "fulfilled the conditions," and mounted to the highest round of the threefold ladder: "Called; Chosen; Faithful."

It is not supposable that the sudden disappearance of even the "Little Flock," which has been "counted worthy to escape," can occur without a startling effect on those left behind.

When, after seeking and not finding, as before in the case of Enoch, the truth bursts upon them that the "rapture," once treated lightly, if not disbelieved, has actually taken place; the wildest alarm and sorrow will replace the cold indifference of their former condition, and this will be followed by "works meet for repentance."

There is little doubt but that such a revival of "pure and undefiled religion" will break out, as the immediate result of the rapture, as the world has never seen; to be followed—alas!—by the most frightful "Tribulation" that earth has ever witnessed.

The Rider of the White Horse symbolizes this. His progress is world-wide—"conquering and to conquer."

The "bow" is a far-reaching weapon of ancient warfare.

The whole Christian population of the planet—in various degrees, of course—will be stirred to its lowest depths.

Then the children of the flesh "will persecute the children of the Spirit," as it always has been; persecution ever follows revival, as surely as effect follows cause.

It is part of the relentless conflict between God and the Devil. "When the enemy comes in like a flood, the Spirit of God lifts up a banner against him."

That is *one* side.

So, just as certainly when God revives His work, the Devil sets all his infernal enginery to work, to counteract and nullify it.

Next comes a rider on a red horse, with sword bathed in saintly blood from point to hilt.

This is the logical consequence of the great revival.

Because the Devil is yet the "ruler of the darkness of the world," he tyrannizes over it and he will never allow a good work to pass unchallenged.

The black horse is bound to follow the red, for famine ever treads the heals of bloody war, in this Devil's world—cause and effect again!

The symbolism of the Third Seal is very plain.

And the "pale horse" of pestilence is still another "effect," that relentlessly pursues the other two.

"Death and hell"—twin horrors—follow this ghastly steed and rider, and the first act of the awful drama of misery closes; while racked humanity awaits in trembling expectancy the rising of the curtain on the tragedy still to be unfolded, as the dreary days drag slowly by.

For the "day of grace" is past, and all know it.

The Fifth Seal brings to view, when opened, a solemn "first fruits" of the "beginning of sorrows."

The "souls in pain" from "under the altar" cry aloud.

They were slain for the "word of their testimony" in an evil day.

They are the proto-martyrs of the "Great Tribulation, the first installment of the dreary procession of those who "loved their lives" in a past dispensation of grace, and are destined to "lose" them in the dispensation of judgment, as the Lord had plainly predicted.

These have "white robes" given them, but are told that they must wait for full deliverance until the awful "harvest" is reaped—the harvest of those doomed to martyrdom, as they had been, and for the self-same cause.

Not one is to escape upon whose life the "murderer from the beginning" has a mortgage which he is determined to foreclose.

And whether it be the martyrs under the Fifth Seal, or the "innumerable multitude that no man can number" under the Sixth, or the successive installments of after-days of relentless slaughter, all "reap as they had sown," and that Scripture will be fulfilled, that says: "Who loveth his life shall lose it."

Some are destined, for exceeding transgression, to pass through the "blackness of the darkness" of that age: for the darkness deepens as the days of retribution go wearily by.

The hour before the dawn of Millennial Glory is the darkest of all; for the Devil, cast out of heaven, has come down to earth, "having great wrath because he knows he has but a little time" to work his accursed will upon the wretched inhabitants of the planet he has ruled so long, and is so soon to lose forever.

The hideous symbols of horror tell the dread story of those last days as no simple language of narrative could; and, indeed, the catastrophies following Satan's dejection to earth would have involved the extinction of all flesh, but for the shortening of that period "for the elect's sake."

But what part will "Zion City" play, and the subordinate "Zions" that are in the mind and heart of God's "Messenger of the Covenant," who is building the first and projecting the others?

What will be their use in the "great tribulation?"

The thought is my own, and you may take it for what it is worth; I believe it is Scriptural, and I glean it by a comparison of Revelation 7:1-8, with 14:1.

I believe that these cities, dotting the world, will be the pre-eminent fulfilment of the "cities of refuge" spoken of in Scripture.

In those dread days of persecution, all who, fleeing from field or housetop, can reach a "Zion" anywhere, will be safe.

As I think of the evil days that now approach apace, I can see these frightened fugitives from every point of the compass, straining every nerve to reach a place of safety.

The "avenger of blood" is behind, thirsting with the tigerish ferocity of vengeance, to overtake the panting objects of his hate.

Ah! who will win that race?

Woe to the weak! "Woe to them that give suck!" Woe to the effeminate dwellers in palaces, on whom a rough wind has never blown!

Those who have "lived delicately" are unfitted for the struggle of that chase for dear life.

No charm of beauty can soften the heart of the fierce pursuer.

No wealth can bribe the "avenger of blood": for "these be the days of vengeance."

But some will make the open gates of the Zions of that day and will bless the hands that build them, when they know how secure they are.

## HEALED OF SEVERE INJURY TO HIP.

SAN JOSE, CALIFORNIA, January 4, 1902.

DEAR GENERAL OVERSEER:—I praise God for what He has done for me.

Last winter I fell on the steps, my hip striking the banister.

It began to swell and was very painful.

I knew the Lord could heal me.

Mr. Byler prayed for me.

The pain left me, and I am well and strong again, for which I give God all the glory.

Your sister in Christ, (MRS.) DORA FROLICH.

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AND he said unto me, What seest thou? And I answered, I see a Flying Roll; the length thereof is twenty cubits, and the breadth thereof ten cubits.—*Zechariah 5:2.*

THIS remarkable vision, given to the Prophet Zechariah so many hundreds of years ago, is being fulfilled today in the Roll of Zion Literature, which goes flying "over the face of the whole land," to carry the Full Gospel to the nations.

And it is doing the work that God said it would do.

In ancient times a book was called a roll.

This roll is to cover the whole earth with Righteousness as the waters cover the sea.

Its length is twice its breadth. These dimensions correspond to those of the earth's surface. The distance from the north pole to the south pole on the earth's surface is 180 degrees, and the length of any circle drawn around the earth's surface from east to west is 360 degrees.

If the dimensions of this roll are reduced to inches, counting 18 inches to a cubit, and we consider each inch to represent a degree, we find that the dimensions of the roll correspond to the dimensions of the earth's surface.

This representative roll gives the idea of unity in plurality, as the Bible with its "Books."

No single Roll would do this work.

They are going out by millions, like flocks of beautiful White Doves.

Those who accept its message, having their garments made white in the blood of the Lamb, whose blood is to cleanse their souls and bodies from sin and sickness—these are to come to Zion, flocking like doves to the windows.

In speaking to Zion of these days, God says:

> Darkness shall cover the earth,
> And gross darkness the peoples:
> But the Lord shall arise upon *thee*,
> And His glory shall be seen upon thee.
> And nations shall come to thy light. . . .
> And they shall call thee The City of Jehovah,
> The Zion of the Holy One of Israel.
> —*Isaiah 60:2, 3, 14.*

God says that this Roll is an Oath, a Covenant, a Curse (Hebrew, *alah*), which goes forth over the whole earth. The same Hebrew word is translated "oath," in Genesis 26:28 and Deuteronomy 29: 10-15.

It bears His Oath or Covenant of Salvation and Healing, His curse or condemnation of evil.

It not only condemns the sins of the people, but it purges them away.

Those who desire to serve God find through Obedience to this Roll the Power of the Holy Spirit, which enables them to overcome sin and live a new life.

What came as a Curse on their evil ways, becomes a Blessing when they turn to God and keep His Covenant.

But this wonderful teaching, which God says he sends forth, is followed close by the Devil's teaching.

God showed this to the Prophet Zechariah by the symbol of a measure—an ephah filled by a woman who represents wickedness. Luther's German translation of the Bible says, speaking of this woman, Das ist die gottlose Lehre, "this is the ungodly teaching." (Zechariah 5:8.)

Sad to say, women are the leaders in teaching the "isms" which are flooding the world today.

Mrs. Eddy, the founder of Christian Science, and Madame Blavatsky, the exponent of modern Theosophy, are two typical women.

Between Christian Science and Theosophy, which these two women stand for, there is carried man's measure of wickedness—all of the wickedness in teaching and practice which man's finite capacity is capable of holding. (Zechariah 5:9.)

The ungodly teaching is a mixture of truth and error, and leads to confusion.

It came from the Tower of Babel in the Land of Shinar and it is man's effort to save himself without the Atonement of our Lord Jesus Christ. (Zechariah 5:11.)

It is a lie; it returns from whence it came.

"Every one that loveth and maketh a lie" shall stay outside of the beautiful city of the New Jerusalem.

### The Flying Roll in Africa.

A brother in South Africa writes:

Zion is marching on to victory in Durban.

Slowly but steadily we are going forward with our Message of Peace from God.

LEAVES OF HEALING is like a lamp in a dark room.

The Little White Dove is being received by many with gladness.

It gives us joy to find that the blessed Seed of Divine truth is taking root in many hearts.

A man, through reading the LEAVES, came to our house last Sunday afternoon to inquire about Zion, for he was sick.

He had not been well the whole week, so he decided to come to us and get me to send a cable to our General Overseer.

We had a talk and I gave him the truth about how to get healed.

He heard and believed.

We had prayer.

He stayed with us through our afternoon meeting, from three o'clock to six.

After tea, we sat talking about what the Lord is doing in Zion all over the world.

He was so blessed that before he left he said, "I intended to send a cablegram to America, but I do not need it now. I feel so well. But I shall start to pay my tithes."

We had a time of thanksgiving before he left.

### Saved Through the Zion Roll.

John H. Walcott writes from Summit, South Dakota, to our General Overseer:

DEAR BROTHER IN CHRIST:—I am glad I can say that I am one of a great many who have been blessed through reading LEAVES OF HEALING.

I used to be a heavy chewer and smoker of tobacco.

I used to raise and eat hogs.

God has taken these filthy habits away from me.

I give Him the glory and thank Him for sending John Alexander Dowie and his dear wife to America to teach us how to live for God.

Their teaching has been the means of saving me and my wife.

### The Flying Roll of Zion in Italy.

A porter in a hotel in Italy writes to our General Overseer:

MOST HONORED AND BELOVED GENERAL OVERSEER:—Allow me to send my hearty thanks for your prayers in behalf of my wife.

She was greatly benefited.

Thank God, she has a nice, healthy babe, and I hope will continue well, notwithstanding she has to go through many tribulations, the people about her being very wicked.

Will you kindly continue to remember her in your prayers.

I am looking always Zionward and especially for the time when there shall be Zion Seventies and other officers in all the countries, especially here in Italy.

Think of it! The Full Gospel is preached nowhere outside of Zion!

I am very fond of Zion Literature.

God bless you and your beloved wife and Zion all over the world.

Pray for Switzerland.

Pray for Italy.

### Zion Literature Sent Out From a Free Distribution Fund Provided by Zion Guests and the Friends of Zion. Report for the Week Ending May 31, 1902.

| | | |
|---|---|---|
| 2258 | Rolls to | the Hotels of United States |
| 753 | Rolls to | the Hotels of Canada |
| 198 | Rolls to | the Hotels of Europe |
| 225 | Rolls to | Business Men of New Jersey |
| 163 | Rolls to | Business Men of Philadelphia |
| 321 | Rolls to | Various Countries |

Number of Rolls for the week ..... 3018
Number of rolls reported to May 31, 1902, 2,317,464

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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.

A WEEKLY PAPER FOR THE EXTENSION OF THE KINGDOM OF GOD.

EDITED BY THE REV. JOHN ALEX. DOWIE.

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CHICAGO, ILLINOIS, SATURDAY, JUNE 7, 1902.

## TABLE OF CONTENTS.

LEAVES OF HEALING, SATURDAY, JUNE 7, 1902.

A PATRIARCHAL WITNESS FOR GOD—
Illustration—Rev. George Owen Barnes, . . . 209
Biography of Rev. George Owen Barnes, . . . 209-210
Rev. George Owen Barnes on John Alex. Dowie, as Elijah the Restorer, . . . 211
Zion Cities—Cui Bono—Notes of a Sermon Delivered in Washington, D. C., by George Owen Barnes, . . . 211-212
ZION'S LITERATURE MISSION, . . . 213
EDITORIAL NOTES—
People of Zion City "Have a Mind to Work," . . . 214
Last Lord's Day at Zion City, . . . 214
Zion Serves God also on the Week-days, . . . 215
Progress of Building at Zion City, . . . 215
A Beautiful Tract of Land to be Opened Soon, . . . 215
Progress of Zion Throughout the World, . . . 216
Zion City Peace and Chicago Riots Contrasted, . . . 216
Peace in South Africa, . . . 216
Zion Looking Forward to the Feast of Tabernacles, . . . 217
A. S. Booth-Clibborn and "the Marechale" and others to Attend Feast, . . . 217
Evangelist Marie Brieger Returning to Europe, . . . 217
Zion's Work in China and Japan, . . . 217
Removal of Archibald McFarlane from Fellowship and Office, . . . 218
Smallpox in Zion City Stamped Out, . . . 218
First Baptism in Shiloh Tabernacle, . . . 218
First Consecration of Children in Shiloh Tabernacle, . . . 218
New England Rally in Boston, June 22d, . . . 218
STREAMS OF LIFE FROM SHILOAH—
Announcements, . . . 219-221
Address—The City of God, . . . 221-225
Ordination and Communion Service, . . . 225-226
VOICES FROM SOLDIERS' GRAVES—
Scripture Reading and Exposition, . . . 227-229
Address—Voices from the Soldiers' Graves, . . . 229-233
NEWS OF ZION CITY, . . . 234
EARLY MORNING MEETING AT SHILOH TABERNACLE—
Address—Give Us This Day Our Daily Bread, . . . 235-237
NOTES OF THANKSGIVING TO ZION'S GOD, . . . 238-239
NOTES FROM ZION'S HARVEST FIELD, . . . 240-242
CHEERING WORDS FROM ZION'S GUESTS, . . . 243
FORM OF APPLICATION FOR MEMBERSHIP IN THE CHRISTIAN CATHOLIC CHURCH IN ZION . . . 244
OBEYING GOD IN BAPTISM, . . . 245
ZION'S BIBLE CLASS, . . . 246
THE NEW SEMI-WEEKLY ZION BANNER, . . . 247
ANNOUNCEMENT OF MEETINGS IN SHILOH TABERNACLE, ZION CITY, . . . 248

# *EDITORIAL NOTES.*

## "SO WE BUILT THE WALL; . . . FOR THE PEOPLE HAD A MIND TO WORK."

THIS IS the record of the grand old builder of the Walls of Zion, Nehemiah.

HE AND HIS fellow builders were despised by certain miserable grumblers named Sanballat, Tobiah and Geshem, who represented the Horonites, Amorites, and Arabians.

They reproached and lied about these grand old builders of the ancient days.

But faithfully laboring, watching, praying, and defending their work, Nehemiah and the princes and people of Israel built the walls of the city.

THE KEY TO their success was that, under God, "the People had a mind to work."

WE FEEL THAT it is right to report that, notwithstanding all opposition, the building of the City of Zion goes forward gloriously.

"The People have a mind to work."

THE PROGRESS of Zion City is indeed phenomenal, and is becoming a topic of world-wide interest, being discussed in Magazines, Reviews, etc., in Europe as well as in America.

THE PERFECT order, the untiring industry, the intelligent and artistic skill displayed by the thousands of builders of the City excite the admiration of all who behold it.

WE HAVE left for THE ZION BANNER, which is now published every Tuesday and Friday, the details of Zion City matters, and those who desire to inform themselves fully must get that paper.

LAST LORD'S DAY was the first full Sabbath Day that we have spent in Zion City since Shiloh Tabernacle was built. It was a day of great delight and blessing.

THE EARLY MORNING MEETING, attended by about two thousand, was a Time of Refreshing from the Presence of the Lord.

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AT THE AFTERNOON Assembly over four thousand five hundred were gathered.

Despite threatening skies and, at last, heavy rain, thousands thronged the new Tabernacle, and filled it with happy hearts and reverent spirits, eager to praise and pray and commune with God.

Zion Assemblies are always full of expectation and joy.

AS WILL BE seen from the Report in this issue, we had the privilege of Receiving into Fellowship no less than two hundred and three members, of Ordaining one Elder, five Evangelists, and forty-four Deacons and Deaconesses; and of distributing the Ordinance of the Lord's Supper to over Three Thousand Communicants.

THE MEMBERS received were from all parts of the United States and Canada, and also included a considerable number who had just arrived from Australia and New Zealand; from England, Scotland, Ireland, Germany, Italy, Hungary, etc.

THE ELDER ordained was our much esteemed brother, Percy J. Clibborn, Late Brigadier-General in charge of the Salvation Army in Italy.

All the other officers ordained were men and women whom God had used in Zion for some time.

THE COMMUNION was a season of extreme satisfaction; the feeling of all seemed to be that the Christian Catholic Church in Zion had at last found a Home Center for her operations, and that Shiloh Tabernacle was indeed a true Shiloah, a place where the Sending-forth of Blessing to every nation was taking place, and to which blessing was coming from every land.

SEE, THE Streams of Living Waters,
Springing from Eternal Love,
Well supply thy sons and daughters,
And all fear of want remove:
Who can faint, while such a River
Ever flows their thirst to assuage;
Grace, which like the Lord the Giver,
Never fails from age to age?

BUT IT IS not only on the Lord's Day that Zion has delight in serving God.

In every home, and at the beginning and close of every day, and in every department of Zion's activities, praise and prayer and the reading of God's Word begin the daily toil.

Zion's toils have become a Delight: for it is Joy to work for Jesus.

The stroke of every hammer all over Zion City seems to be a part of a Divine Chorus.

It is an inspiration to see the city arise to shine for God.

THE WEEKLY RALLY of Zion City, held every Wednesday evening, is a time of great interest.

On these occasions we speak with the utmost plainness and directness to our dear people.

There God brings us all into perfect harmony with the work in hand.

Our last Rally was attended by about two thousand workers in Zion City.

THE POURING IN of Men and Money every day into that City is indeed a marvel.

But it is a fulfilment of a glorious prophecy which will find still more glorious fulfilment in that City of Zion, Jerusalem, whither all eyes will yet turn from every Tribe and Nation, as they see it being prepared for the Coming of the King.

IN OUR BEAUTIFUL little City of Zion our large public buildings, such as Elijah Hospice, the Administration Building, Factories, etc., etc., are presenting a striking appearance as they are rapidly advancing.

VERY LARGE numbers of pleasant homes are now finished, and present a very attractive appearance.

A large number are contracted for.

But the builders are centering for the present their activities upon the Public Buildings that are necessary for the Entertainment of our Visitors, and the Administration of Zion's Affairs.

DEACON H. WORTHINGTON JUDD, Secretary of The Zion Land and Investment Association, has reported to us that the large tract of land recently offered in lots has been more than two-thirds taken up.

We have, therefore, given instructions for the laying out of a magnificent tract of land north of Shiloh Boulevard, on the beautiful bluff facing the Railway line, and reaching back to Elijah Avenue.

LARGE NUMBERS of our people have been looking for this land to come into the market; and we make this announcement here that they may all see it and prepare accordingly.

Priority of selection, as in the other Series, will be given to those who hold stock in The Zion Land and Investment Association.

This stock should be taken at once by those who desire to take up land in the new subdivision.

It will be indeed a splendid location for many hundreds of beautiful homes.

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THERE NEVER was a better time for our friends to invest in Zion in her many Departments of activity.

The wonderful advances which have been made in the value of land taken within the last year show the soundness of the whole enterprise.

A great part of the lots have increased in value from fifty to over one hundred per cent.

Lots on Shiloh Boulevard have sold readily at Three Thousand Dollars; and the increased value of land taken up last July on Edina Boulevard and its neighborhood has been very great.

---

WE EARNESTLY urge our friends who are coming to Zion to come quickly.

Strengthen that which is already strong, and help us to steadily and rapidly build up the City, so that we may be able to improve it and to prepare Zion for the doing of her glorious work in the Evangelization of the Whole World.

The time will come, and not far hence, when we shall be able to establish other Zion Cities.

We call attention to our address on this subject, of last Lord's Day, entitled "The City of God," and to the Triune thought which God led us then to express.

---

THE PROGRESS of Zion in Europe, Australia, Africa, and Asia is set forth in excellent reports of our Officers and workers on all these Continents, and in many of the Islands of the Sea.

---

IT IS SIMPLY impossible to find time and space to record a tithe of what God is doing through Zion in many lands, in the Salvation, Healing, Cleansing and Quickening of multitudes.

---

OUR HEART rejoices increasingly in this, and we are comforted amid our sorrows by what our eyes see and our ears hear.

We realize in our own spirit extreme Joy in seeing the wonderful progress of the Kingdom of God, through the Christian Catholic Church in Zion, in all parts of the World.

---

THE PEACE and Progress of Zion City is in strong contrast to the Strife and Paralysis of trade and business in Chicago during last week, in consequence of fierce labor riots and daylight murders in the open streets.

---

THE ANARCHISTIC element of Chicago has come once more to the front, and the scene has been presented in the city of the officers of the law being beaten by the mob with their own clubs, and the fighting of miniature battles in many places throughout the city.

FOR THE PRESENT, however, these troubles are once more stilled by a patched-up peace, which contains no real settlement of the unending disputes between those who have no bond of union in their labor, excepting that which is supplied by self-interest.

---

The contrast of this with the scenes in Zion City is indeed great, the bond of union there being that of Divine Love and Coöperation in doing the Will of God, and building up the walls of Zion.

---

WE LIFT our hearts in Praise to God for the long desired news of the Proclamation of Peace in South Africa.

We send across the lands and seas our hearty congratulations to our beloved people in Cape Colony, Natal, Transvaal, Orange River, Mashonaland, etc.; for all over these lands we have many beloved members of this Church.

We send our congratulations across the seas to the Boer Prisoner Camps on the Island of St. Helena, and at Diyatalawa on the Island of Ceylon, in the British Bermudas, and in many parts of the British Empire.

---

MAY GOD grant that the time may soon come when every prisoner of war will be set free, and the deserted homes of South Africa be filled with the Joy and Peace which only God can give.

---

MAY THE wounds which War has created be quickly healed, and all the people live in Peace, laboring together for the promotion of their mutual welfare, and for the extension of the Kingdom of God, in sorely afflicted Africa.

---

THROUGHOUT THE whole of the War we have had a large correspondence with our people, both in the British Army and in the Boer Ranks, and loving, as we did, the brethren and sisters on both sides of the firing line, we found it hard to express ourselves concerning the events that were transpiring.

---

WE FEAR THAT there were times when we pleased neither party, for we had the sorrow of finding that LEAVES OF HEALING was placed under the ban of the censorship at various times both by the British and Boers.

---

THIS, HOWEVER, has long since ceased, and we are glad to know that LEAVES OF HEALING and other Zion literature are being gladly read and widely circulated in South Africa.

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WE HOPE ere long to send several Elders to take charge of the scattered flock throughout the beautiful African Provinces of the British Empire.

ALL ZION IS now looking forward with Great Expectation to the Annual Gathering at the Feast of Tabernacles in Zion City, which begins, God willing, on Saturday, July 12th, and ends on Tuesday, July 22d.

We hope soon to publish a program of the Daily Services of Praise and Prayer, and of the principal Conferences and Addresses, etc., during the Feast.

THERE ARE already many friends afloat on the wide Oceans, whose faces are set Zionward, and who are coming to the City of Zion as fast as steamships and railway trains can carry them.

GREAT NUMBERS are also coming from many parts of the American Continent, and we are doing our utmost to prepare for these Hosts of Zion.

It will be well, however, for the friends to remember that they cannot make sure of tents being ready for them unless they are arranged for in advance; likewise accommodations at the Edina and Elijah Hospices should be secured in advance.

It is best for all to correspond in good time with Deacon Daniel Sloan, Superintendent of Transportation and of Camp Accommodations for visitors to Zion City.

We draw attention to his announcements on page 242.

WE HAD the joy of announcing at our early morning meeting last Lord's Day that a number of friends in Holland and Belgium had cabled their intention of coming to the Feast of Tabernacles.

AMONGST THESE were ex-Commissioner Booth-Clibborn and his wife, lovingly known everywhere still as the "Marechale," Mrs. Catherine Booth-Clibborn, with their infant child and two of their daughters.

They will also be accompanied by such well-known ex-officers of the Salvation Army as Messrs. Marpurg, Antomarchi, etc.

Miss Ruth Hofer, of Zionheim, Castle Liebburg, Switzerland, with others, will also be in the party.

We hear, also, of others who are coming from various parts of Great Britain and the Continent.

We should like if many of these would communicate with each other, through Evangelist Cantel, Zion Tabernacle, 81 Euston Road, London.

They might arrange, if possible, to come in the same ship, which would make their journey across the Ocean very pleasant.

DURING AND after the Feast of Tabernacles we shall hold Conferences with many friends, representing various parts of Europe, with a view to the establishment of Zion in many European Nations.

EVANGELIST MARIE BRIEGER, with her mother, Mrs. Brey, is about to return to Europe for a short time, leaving these shores by the Hamburg-American steamer on Tuesday next.

THE EVANGELIST is a noble and faithful servant of God and of Zion, doing splendid work as our Associate Editor and Translator of the German Leaves of Healing, the "BLATTER DER HEILUNG."

LARGE NUMBERS of persons in German-speaking countries have been blessed, saved, healed, and quickened through the splendid work done by our sister.

We commend her to Zion everywhere.

SHE WILL probably reside in Switzerland for some months, but may also visit France, Austria, Hungary, and possibly Italy.

She, however, requires to take much rest, that she may come back with fresh life to the work she loves so well, and which she has done so well.

DURING THE Feast of Tabernacles we shall give an opportunity to Overseer Mason, and the Party which will, God willing, be sent out with him to China in the fall, to address one of the gatherings in the interests of the work of Zion in China, where Elders Viking and Kennedy, with their wives, are doing good work.

WE ARE making Shanghai the basis of our operations, and hope to do work for God right through the Yang-tse Valley.

The Chekiang Province, especially, will be the first object of our attention, and we are greatly cheered by many evidences of God's goodness to us in already opening up the way in that very important Chinese Province.

THE INFLUENCE of British Power, which for the most part preserves most peaceful relations with other races, will be felt for good in that great region which has been by common consent, apparently, reserved for the British Sphere of Influence.

The declarations made by important members of the British Government indicate that the Policy of the Empire

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will be the practical control of the entire course of the Yang-tse River, and all the lands adjacent thereto.

EXCELLENT WORK is being done in Yokohama, Japan, by Mr. Tokida, and our courageous Zion Band in that city.

They are opening up trade relations with our Zion City General Stores.

We hope that God will bless this beginning of Zion's commercial relations with our Asiatic Branches.

ARCHIBALD MCFARLANE, late Elder-in-Charge of the Christian Catholic Church in Zion at Marion, Ohio, has been removed for cause.

WE HAVE directed Overseer Piper to visit Marion, Ohio, and the Branches in that vicinity, lately under the ex-Elder's charge, and inform the members concerning the reasons for his removal from membership and from office.

WE REJOICE to inform our readers that, so far as can be seen, we have, by the mercy of God, been able to stamp out the disease of smallpox which was brought into Zion City by two persons, one from New York State and the other from Iowa.

A third case occurred in the Edina Hospice, which we immediately quarantined, establishing a camp for the afflicted at a considerable distance from all habitations.

The measures taken have been completely successful.

The quarantine has now been raised and the health of the City is good.

The utmost vigilance is exercised by Commissioner of Health Speicher, and his assistant, Dr. Ward.

We are about to add another to the staff of Health Inspectors.

GOD HAS HEARD and answered prayer in many homes where sickness had come, and we are grateful for the present excellent condition of the health of the people in Zion City.

AS WILL be seen by the announcement on page 226, we hold our First Baptism in Shiloh Tabernacle, Zion City, tomorrow afternoon, at the close of the service.

We are informed that about two hundred candidates have already sent in their names.

THE FIRST Ordinance of the Consecration of young Children to God in Shiloh Tabernacle will be held, God willing, at the close of the afternoon service of Lord's Day, June 15th.

All young children will be cared for in the Baby House in Shiloh Park during the Service, and the Ordinance will take place after the Recessional.

We are glad to continue the Children's Consecration Service, and heartily invite all our people who have not had an opportunity of presenting their children to us for Consecration to God in Zion to do so on that occasion.

WE CALL attention to the Special Announcement on this page of a Rally in Boston, Massachusetts, of all Members of the Christian Catholic Church in Zion throughout New England.

As before intimated, we have appointed the Rev. Daniel Bryant to be Presiding Elder for the Atlantic States north of New York.

We hope that our dear people will gather together in large numbers in Boston, on Lord's Day, June 22d, and make the personal acquaintance of the Elder and Evangelists Bryant and Smith, and other officers of the Church.

Our only son, Deacon A. J. Gladstone Dowie, will also take part in the meeting, and delays his home-coming in order to do so.

BRETHREN, PRAY FOR US.

RALLY OF THE

## Christian Catholic Church

in New England

## Lord's Day, June 22, 1902

OPEN AIR SERVICE 9 A. M.

All-Day Service at

**BOSTON, MASS.**

Ordinance of Believers' Baptism by Triune Immersion at 9:30 A. M.

**ZION TABERNACLE, 30 Huntingdon Avenue**

These services held in the Park at foot of Magazine Street, Cambridge. Baptism in the Charles River. Afternoon Service, 30 Huntingdon Avenue, beginning 1:45 with a Testimony Meeting, followed by addresses by Deacon A. J. Gladstone Dowie, Evangelist Emma Bryant, Evangelist Helen Smith, Elder Daniel Bryant and others.

Officers of the Church and Conductors of Gatherings are especially requested to be present at this rally.

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# Streams of Life from Shiloah

**Summer Series of Services Held in Shiloh Tabernacle, Zion City, Illinois**

*"The Scepter shall not depart from Judah,*
*Nor the Ruler's staff from between his feet,*
*Until Shiloh come:*
*And unto him shall the Obedience of the Peoples be."*

REPORTED BY E. W. AND A. W. N.

THE Great Series of three months' Lord's Day afternoon services in Shiloh Tabernacle was opened, and that building was consecrated anew to God's work, by a most wonderful and glorious meeting held there on Lord's Day afternoon, June 1, 1902.

Although the day was hot and sultry—threatening rain all the morning, and raining nearly all the afternoon—about 1,000 members and friends of Zion, and strangers, went out from Chicago on three special excursion trains, and joined in the service with the thousands of citizens of Zion City present, making an audience of over 4,500 people.



The interior of the great Tabernacle, with the clean white of its graceful trestles, the rich coloring of its red and green carpets, and the thousands of happy people, presented a most beautiful and inspiring scene.

The Processional of the great combined Zion White-robed Choirs of Chicago and Zion City, and the hundreds of the Robed Officers of the Christian Catholic Church in Zion, as they marched and countermarched through the broad aisles of the Tabernacle, and up to their places in the galleries, was an impressive and Solemn Act of Praise and Worship, full of the most intense Spiritual Power It is truly a Form of Godliness WITH Power.

The enthusiastic singing of the hymn, with the mighty chorus of thousands of voices, lifted the hearts of all present to God the Father.

The sincere recitation of the Apostles' Creed, and the authoritative and impressive reading of God's Commandments by the General Overseer were blessed of God to the great congregation.

The singing of Zion's great White-robed Choir in *Jubilate*, *Te Deum* and *Anthem* was not only splendid music of the very highest character, beautifully rendered, but was full of spiritual power, because the singers were all united in singing the words from their innermost hearts.

But it was in the remarkable Messages of the Messenger of the Covenant, Elijah the Restorer, the Prophet foretold by Moses, that the service reached its climax of spiritual power.

With hearts filled with joy and thanksgiving to God, and determination to go forward in the great work, the people saw that God was indeed making Shiloh Tabernacle a true Shiloah, a place of the "Sending-forth" of Streams of Life to all the ends of the earth

The General Overseer dealt with his subject, "The City of God," in its three-fold meaning as applied to Zion City, Illinois, and many other Zion cities; to the City of God on Mount Zion, Jerusalem; and to that City of God in the heavens into which God has given His people a glimpse through the Revelation of Jesus Christ which He gave to His servant John.

As the people followed God's Prophet, while he clearly showed the purpose of God in these His cities, they were filled with most intense enthusiasm, which made itself felt, rather than heard.

With faces uplifted and shining with joy and determination, they stood to their feet, almost without exception, and joined in a sincere and earnest Prayer of Consecration to God's great work in the building up of His cities.

This service was followed by the wonderful scene of the reception, by the right hand of fellowship of the General Overseer, of 203 new members of the Christian Catholic Church in Zion, the Ordination of fifty new officers, including an Elder, five Evangelists and forty-four Deacons and Deaconesses.

Then, in the calm and holy silence of that Sabbath evening, while the twilight shadows deepened, more than three thousand Christians gathered about the Table of their Lord in Blessed Communion with Him and with one another.

The spiritual power which had been so marked throughout all the meeting continued into this solemn service, and the people, when it had closed, departed for their homes, feeling that Shiloh Tabernacle had that afternoon been a Shiloah, and that the Streams of Life from that "Sending-forth" were in their own hearts, and through them must flow on to thousands.

May God, by His Spirit, greatly bless these Streams of Life as they flow out, through these printed pages, to all the world.

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Shiloh Tabernacle, Zion City, Illinois, Lord's Day Afternoon, June 1, 1902.

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

Open now Thy gates of beauty,
Zion, let me enter there,
Where my soul in joyful duty
Waits for Him who answers prayer:
Oh, how blessed is this place,
Filled with solace, light, and grace!

Yes, my God, I come before Thee,
Come Thou also down to me;
Where we find Thee and adore Thee,
There a heaven and earth must be.
To my heart, oh, enter Thou,
Let it be Thy Temple now.

Here Thy praise is gladly chanted,
Here Thy seed is duly sown;
Let my soul, where it is planted,
Bring forth precious sheaves alone,
So that all I hear may be
Fruitful unto life in me.

Thou my faith increase and quicken,
Let me keep Thy Gift divine,
Howsoe'er temptations thicken;
May Thy Word still o'er me shine,
As my pole-star through my life,
As my comfort in my strife.

Speak, O God, and I will hear Thee,
Let Thy Will be done indeed;
May I undisturbed draw near Thee
Whilst Thou dost Thy people feed.
Here of Life the Fountain flows,
Here is Balm for all our woes.

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

INVOCATION.

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

VENITE.

The Choir chanted the words of the *Venite:*

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

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

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

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

The sea is His and He made it: and His hands prepared the dry land.

Oh, come, let us worship and fall down: and kneel before the Lord our Maker.

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

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

For He cometh, for He cometh to judge the earth: and with righteousness to judge the world and the people with His truth. Psalm xcvi. 9-13.

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

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

PRAISE.

All then joined in singing Hymn Number 164:

Behold, what love, what boundless love,
The Father hath bestowed
On sinners lost, that we should be
Now called the sons of God!

CHORUS—Behold, what manner of love!
What manner of love the Father hath bestowed upon us,
That we—that we should be call'd,
Should be call'd the sons of God.

RECITATION OF CREED.

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

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

READING OF GOD'S COMMANDMENTS.

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

I. Thou shalt have no other gods before Me.

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

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

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

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

VI. Thou shalt do no murder.

VII. Thou shalt not commit adultery.

VIII. Thou shalt not steal.

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

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

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

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

The Choir then chanted the *Te Deum.*

The General Overseer then read the Scripture lesson from the sixtieth chapter of Isaiah, and from the twenty-first chapter of Revelation.

Prayer was offered by Overseer Piper and by the General Overseer.

The General Overseer then made the announcements, during the course of which he said:

I sometimes jocularly talk about my tyranny, and when I do that the people smile.

I think it is like God's—who is gentle with the penitent sinner, but whose hand is strong in dealing with the impenitent ruffian.

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If such a one comes to this city to try to run this like Waukegan or Kenosha, or Chicago or Milwaukee is run; that is to say, to do what he likes, he will find that he cannot do it.

**Zion City's Ordinance Against Smoking.**

If any of you who love Satan's Consuming Fire, Tobacco, persist in smoking here, it may cost you a night's lodging in the police cell and twenty-five dollars' fine in the morning.

That is the provision of the new Ordinance. You had better not make us enforce it.

You know you have no business to smoke in Zion City.

This is God's city, and God's ground, and we have no place for stinkpots. I intend to keep it clean.

It is a filthy and disease-breeding thing for people to go through the streets, expectorating on the sidewalks.

All that is dried up by the sun and blown about, and people have to breathe your nastiness, your catarrh and your cancer, and your filthiness.

The police administration of Zion is fully formed. I say this to the persons who may think of coming here to do the Devil's work.

We are strong enough, and we will enforce the law; but we would rather that we did not have to do it. We have had no trouble hitherto, and we do not want any.

It is just as well to give timely notice, and to say that we are going to have quiet Sabbaths, quiet worship, and no drinking and no smoking, and no stinking around here that we can help.

We welcome heartily all who are willing to be our guests, and leave their evil habits behind them. But we cannot, and we will not, allow them to satisfy evil passions and habits in the City of Zion, for it is a City of God.

God help us to keep this city clean, not only in outward appearance but inwardly!

God make and keep our hearts and lives clean. He is doing it.

He is blessing this people wonderfully, spiritually, psychically, physically and materially; and the people of Zion save a great deal.

**Saving of Lives by Prevention of Killing Practices.**

A little boy was once asked to write an essay upon pins. He was a very little boy, and he laboriously wrote his essay.

It consisted of one line, and this was the essay:

PINS.

"Pins have saved many people's lives."

The schoolmistress asked him: "Johnnie, what do you mean by that? How have pins saved many people's lives?"

He answered, "By not swallerin' them." (Laughter.)

Zion City Ordinances will save many people's lives by preventing their swallowing liquor and tobacco on this sacred spot.

They will save a great deal of money and a great deal of misery, and be a great blessing to the people.

The tithes and offerings were then received, Zion White-robed Choir singing Stainer's beautiful anthem, "O Zion, That Bringest Good Tidings," which included a very effectively rendered duet by Conductor Burt M. Rice and Mr. John Thomas.

## THE CITY OF GOD.

INVOCATION.

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

I have read to you today two passages of Scripture which in my mind are most impressive, concerning the City of God.

I will take for my text in the first passage which I read, in the sixtieth chapter of Isaiah, the words which are written in the twelfth and in the fourteenth verses:

TEXT.

That Nation and Kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted. . . . They shall call thee The City of Jehovah, The Zion of the Holy One of Israel.

**Prophecy Being Fulfilled.**

The Hour on the Dial of Time is come when our God and Father is glorifying His Son, and fulfilling the Sure Word of Prophecy.

That Word has always been as a Light in a dark place, cheering on the people of God in the darkest hours, pointing to them a Coming Time when God in His Infinite Love and Mercy should deliver the weary world and its sin-stricken, and disease-smitten inhabitants from the awful bondage of Satan and Sin, and Disease, and Death, and Hell; and by the Power of His Son, the Messiah, should give them a Salvation to the Uttermost, a Healing and Cleansing, Life instead of Death, and Heaven instead of Hell.

And now the Dispensation hastens to its close. In the conception of well nigh all, even those who are in the world, the thought is deepening, having scientific as well as theological force, that this earth is hastening to its Consummation; that the Rapture of the Saints, and the Great and Terrible Day of the Lord is not far away, when it shall burn "as a Furnace; and all the proud, and all that work wickedness, shall be stubble; and shall be left neither Root nor Branch."

They tell us—I know not how true this is—but it has been again and again recently stated, that through the eruption of several of these volcanic mountains in the Caribbean Sea, in Martinique, St. Vincent, and other places, that a tribe of Indians called the Caribs, who, from the day of Columbus, have held on to the worship of the Fire God, and who had a tradition among them that their god would utterly consume them, have, every one of them, perished in these recent convulsions. That is the allegation.

**The Great and Terrible Day of the Lord Near at Hand.**

But one thing is certain, more certain than the prophecy which has found at least a large fulfilment in the Caribs, that God's Word is true, and that the Mount Pelees will erelong burst out everywhere, and in many unexpected forms.

Water now flows beneath this very soil, fifteen and eighteen hundred feet below the surface.

The same power that sends down this water can turn it into explosive steam, by volcanic action.

Already there are premonitory manifestations of volcanic activity in various places north of us.

If, in some high altitude, a great volcano should appear, there is nothing to hinder all the water that flows from these mountains into our artesian wells being turned into steam, and bursting forth anywhere along this lake shore.

Such an outbreak might utterly destroy in one hour, yes, in thirty seconds, the largest cities on this lake.

There is nothing at all, from a scientific point of view, to make that an impossibility.

**Convulsions of Nature Will Attend the Close of the Dispensation.**

The terrific forces in days gone by which have ground the mountains, the avalanches, and the glaciers, and the volcanic action—all combined have created these lakes.

The same power that made the lakes, can convert them into great boiling caldrons of steam.

All the scientific examinations of today are tending to disclose the fact that an action of that kind is impending, and that this world will disappear, as worlds have disappeared in the heavens—by fire.

Peter the Apostle in his second Catholic Epistle says (chapter 3:10-12):

But the day of the Lord will come as a thief;
In the which the heavens shall pass away with a great noise,
And the elements shall be dissolved with fervent heat,
And the earth and the works that are therein shall be burned up.
Seeing that these things are thus all to be dissolved,
What manner of persons ought ye to be in all holy living and godliness,
Looking for and earnestly desiring the coming of the day of God,
By reason of which the heavens being on fire shall be dissolved,
And the elements shall melt with fervent heat?

I do not say that this will happen now, but there will be terrific, and terrible and inexpressibly horrible Convulsions of Nature attending the close of the Dispensation, and preceding the Return of the Lord.

For all these things we should be better prepared than we are.

Seeing that these things are so, what manner of people we ought to be who know these things by the Sure Word of Prophecy? What manner of people ought we to be in all Holy Living and Godliness?

I thank God that He is bringing a few tens of thousands, I hope soon, into a City which will be a lesson, if we are faithful to God, to the whole world, and especially to the Christian

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world; and which will be the preceder of many other such Zion Cities, and also precede the reëstablishment of the City of Zion at Jerusalem, above the ruins of centuries.

**Three Aspects of the City of God.**

I speak, first, today, concerning the City of God, established and being established here in the City of Zion, in Lake County, Illinois.

I speak, second, of the City of God established and being established in Palestine.

I speak, third, concerning the City of God, established and being established in the Heavens, the Dwelling Place of the Saints.

I speak, therefore, of the City of God in these three aspects.

**God, the Owner of the Land in Zion City.**

For the first time, I think, in the history of the human race since the fall, God is acknowledged as Owner and Possessor of the Land where His people dwell in this City of Zion.

Every foot of land that we possess in Zion City is His.

That is no mere figure of speech. That is a matter of legal fact.

I have done with figures of speech. I have no figures of speech to present you. I think the world is weary of figures of speech.

The time has come for Speech without "figures"; for Speech, plain, real, literal, matter of fact, that people can understand, believe and go by.

I speak of this little City as being a matter-of-fact little spot of earth where God absolutely, and by law, is recognized as Sole Owner of every inch of soil that we possess.

No one has any right in this City to say that the land is his or hers.

You have been given a lease of that land for one thousand and one hundred years, from myself.

Anybody who imagines that I expect to live for 1,100 years in this corporeal frame is making a big mistake.

I would like to get one that would sweat less. I would like to get one that would be a few inches taller. I would like to get one that would suit me a little better. Perhaps it is better as it is.

I am very grateful to God for this body, and for all that He has done with it and by it; but any one who thinks for a moment will see that I must have had some other Owner in view for this land than myself.

The fact is that I have provided legally, so that if I passed away this moment, this land would be held in Perpetuity by my successors for this one purpose: that it shall never be alienated, but shall be God's forever; that the Law of God which He gave to His people in ancient times shall be fulfilled: "The Land shall not be sold in perpetuity; for the Land is Mine," saith Jehovah.

**The Land in Zion City Can Never be Alienated from God.**

I have taken the utmost care, with the assistance of gentlemen learned in law, and think I have placed the matter beyond the power of any Tuley to disturb it, and have so arranged it that this land shall be held in perpetuity, by my successors in the Christian Catholic Church in Zion, as God's Land, and it shall never at any time be alienated.

Any attempt to alienate it would immediately cause the expulsion of the person making the attempt.

The humblest person in the city could appeal to the courts to enforce the Original Covenants and the Original Will that this Land should remain, for 1,100 years, controlled by the Christian Catholic Church in Zion, under the lease. It will be yours, if you fulfil the covenants, and your children's, if they shall fulfil the covenants; but when the 1,100 years expire it will revert, through the Church, to God.

I think that by that time the Millennium will be over, and the glory of the Lord will be fully established in a New Heavens and a New Earth.

You will not then be able to find the stakes on Ezekiel Avenue or Edina Boulevard.

I am so thankful for this, and I speak of it as something done for the first time in the history of the world, as far as my knowledge of that history extends.

I do not know whether any of you know, but I do not know at any time, of care being taken to make the land God's in perpetuity.

Even Moses and the children of Israel never enacted proper legislation to compel the land to remain God's property.

They failed to do that, and the consequence was that their successors could easily break away. But our successors cannot.

**Penalty of Violation of the Covenants of the Lease.**

The land is yours to use rightly; but if you do not fulfil the conditions of the lease, we dump you down in the middle of the road to a City of Babel. You can take your choice between Babel (Chicago) on the one side and Beer (Milwaukee) on the other. Zion City lies midway between the two.

You have to fulfil these covenants under which you come upon the land. I thank God that that is so. I am sure you do, do you not?

Audience—"Yes."

General Overseer—I believe that is the answer of everybody.

The City has been founded by God. John Alexander Dowie is simply an instrument, an agent, by which God has carried out a great prophetic purpose.

We were laughed at, you know, when this city was first talked about, and in London we were more than laughed at.

**Zion City, Illinois, Now an Accomplished Fact.**

We were told to our face that the city was upon paper, and the whole thing was a fabrication and a sham.

Why are they not fair, and why do they not tell all the world the truth, that the City is now a fact?

Just a few days more than nine months ago the first house was built upon this site.

Today there are probably more than five thousand persons, young and old, inhabiting it.

Hundreds, yes thousands, are living outside of it, waiting for opportunity to get upon the land and build, and inhabit. The outlook is very, very favorable, for a population of ten thousand people in this city before this year closes.

I know not whether that will be exceeded, or whether the number will not be so great, but, at the present rate of progress, it ought to be ten thousand persons before the first day of January, 1903.

The mere formation of such a City, wonderful as it is, with all its initial stages and wonderful industries, would be nothing if it were only a real estate scheme, if it were only a matter of making a man or an organization wealthy.

**Unless This City is of God, It Were Better for Us to Have Failed Than to Have Succeeded.**

It were better for us now that the whole thing should come to an end by some terrible catastrophe rather than that this thing should continue; for if this City is not of God, I for one would welcome its destruction.

Bad as it would be to you and to me, terrible as the loss would be, it would be better for us all to sustain the loss than for a City to be founded which was not established by God.

There are Babels and Beers and Sodoms and Gomorrahs enough in the world today.

The principles, however, upon which this City has been established are acknowledged to be so sound, financially, so sound from every aspect, as even men view things, that today the estate of Zion is valued far into the millions.

I thank God that Zion has the confidence of the shrewdest business men of this land.

These things are matters of gratitude because it is of importance. If you do not think it, you are very foolish.

**It Is of Importance That We Should "Have a Good Report of Them Which Are Without."**

When the first Deacons were called to office, the apostles said that they were to look out from amongst them "men of good report, full of the Spirit and of Wisdom."

They wanted men who had a reputation as good, sound business men, men who were not a lot of scalawags, but honest men who would be trusted in any business which they conducted.

It is of importance, and of great importance, that this City, should "have a good report of them which are without."

A man is a fool who talks otherwise.

It is of immense importance to the Kingdom of God throughout the world that we should do things decently and in order and honestly, and in such a manner as to command the confidence of business men.

I thank God that Zion today has the confidence of busi-

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ness men; of one of the largest railway corporations in the United States, whose line runs through our city; and that Zion today does command the confidence, from ocean to ocean, and from end to end of this great land, of every business man who understands the situation.

But that would be a poor thing, if there were nothing better.

Oh, if this City were not for God, and if this people were not to live for God, I, upon whose head the snows of winter are coming, would come to my grave with sorrow, with shame, with sadness unutterable. It would break my heart to find that I had toiled to establish a City over which the Devil had power.

But it is not so.

This people is God's people. This work is God's work.

It is our intention to establish homes such as we are establishing, to establish schools, to establish industries, to establish a great ecclesiastical center for Zion's operations throughout this great Continent and the whole world.

**Zion City, Illinois, at the Center of the Commercial World.**

If you will look at a map of the world upon Mercator's projection there is one remarkable thing you will see, namely, that Chicago is right in the very center of that map.

It is a simple fact that we, who are close to Chicago, and are so placed between these two great cities, Milwaukee and Chicago, being within reach of both within less than an hour, forty-two miles each way, are also at the center.

One of the remarkable things is that we have been enabled to place this City so.

Zion City is practically central, also, to the eastern and western coasts of North America.

Commercially and geographically, Chicago is the hub of a great wheel, which touches both coasts, which touches the extreme north and the extreme south; and more, which has outlets by great lines of steam-ship connection to the great ports of Japan and China and Australia on the one side, and to the great ports of Europe and Africa and Asia on the other.

Can we not therefore rejoice that God has placed this little City in such a prominent position that it can, by its business activities, become one of the great centers of financial and commercial power in the world?

Better still, however, it can become the center from which there can radiate, educationally and religiously, such principles and such power as the Everlasting Covenant of God enables us to bring; Powers which will be a blessing to all the world.

**Zion City, Illinois, the Parent of Many Zion Cities.**

Moreover, this City, successful as it now is, when its success is still greater, will become the parent of many Zion cities.

I may say to you that I have invitations to establish such cities as this is in all parts of the world.

Land is offered me, some of it absolutely for nothing, if I will come and take it.

There are great syndicates willing to put land in my hands if I will give them a share of the proceeds.

I will never do any such thing. (Applause. Amen.)

**No Partnership with the Devil.**

I never propose that God's people shall go into partnership with the Devil. (Applause.)

We have done very well without Satan's people. We have done very well in spite of their fighting, and now after they are through with their fighting they cannot get us to go into partnership.

There is one little ditty the Salvation Army sings, that I greatly appreciate.

I sing it to a little strange, weird composition of my own nobody has ever heard; I do not know that anybody ever shall, but these are the words:

The Devil and I, we can't agree,
I hate him and he hates me,
Glory Hallelujah!

(Laughter and applause.)

I propose to never make any terms with the Devil.

I have no respect for the Devil.

I will never treat the Devil as a gentleman, because he is no gentleman. He is Devil all over. (Laughter.)

I do not think he is entitled to any such treatment.

He is a liar, he is a thief; "he was a murderer from the beginning, and stood not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father thereof."

He crucified my Lord Jesus Christ.

He tricked Eve and Adam and cursed humanity.

He has been the cause of unutterable misery in every age.

He has no right here, and all that I will do in treatment of him is to hunt him down, and hunt him down, mean old serpent that he is, until he becomes so poor and thin, like a whipsnake, that he will be glad to go back to hell. (Applause.)

That is what I mean! I think that is what God means, and I think that is the way the Devil must be treated.

I will do my best to drive him back to hell.

If the good Lord, who sends the mighty angel down to bind Satan, will let me help the angel, I will put one of the ropes around him and be glad to do it.

Oh, he has made us all mourn: for he has "the Power of Death."

His infernal wickedness is unspeakable, and I will have nothing to do with him. I will have nothing to do with those who belong to him. You cannot trap me into that.

I will not undertake a Civic Federation, like Mr. Stead's, inviting the coöperation of the saloonkeepers and the harlots.

**I Will Enter Into No Combination with Rome, Rum or Rebellion.**

I will enter into no combination with Rome.

Rome will trick you every time.

I will enter into no combination with Rum. Rum will trick you every time.

I will have nothing to do with any Rebel against God. God's foes can never be man's friends, and they will trick you every time.

I may just as well let the world everywhere know that Zion is against the Devil.

I do not propose that any City of Zion here in this place or any other shall have the Devil for a partner.

Up to this time, thanks be to God, Zion has never borrowed a dollar from the World, the Flesh or the Devil. (Applause.)

If you will back me up properly, and if you will back me up thoroughly, we will never need to borrow a dollar. I desire that.

I would rather pay the interest on the money to God's children than let it go to the Devil to be spent in beer and skittles all over Europe and America. That is plain, is it not?

**Zion City a Place for All Who Desire to Do Right.**

We love the people who are in the world: for God made them all. "Have we not all one Father?"

The Gates of Zion are wide open to all who want to do right, and the Gates of Zion will be found to be wide open for turning out all who persist in doing wrong.

It is easy to get into Zion when you love and serve God; but you will find it very easy to get out if you love and serve the Devil.

You have only to attempt to sell a pint of whisky, or smoke or chew in the streets of Zion, and you will find it is easy to get out.

I will have this City clean, and will never knowingly suffer a harlot, whoremonger, drunkard, thief or liar to make it their home.

I will have it said everywhere: "He not only helped to found a City which was clean, but he kept it so."

After I have kept it so, if ever any successor of mine should not toe the line and keep it so, too, I will ask God Almighty that I may come back and take the reins again. (Applause.)

Beloved friends, I say to you a few words concerning this City: Every man and woman on God's earth who wants to know God's Way of Salvation, God's Way of Healing, God's Way of Holiness, God's Way of Righteousness, is welcome in Zion, if they will help us to carry out the Covenants that we have established here with God.

We have no antipathy to any; but this spot of earth is God's, and God helping us, we will keep it for God alone.

**The City of God, Jerusalem.**

The next thing is that there is another Zion on this earth. Even if we establish half a dozen or a dozen of these Zion Cities, not one will be the Capital of the World, but another City yonder on "that Green Hill far away," where Christ was crucified, on that Sacred Hill where He ascended, where the angel said, "in like manner He shall come again" will be that Capital.

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To that Sacred Spot where Christ was crucified, He shall come back, glorified, with all His saints and angels with Him. (Amen.)

That is the City of Zion, which we hope to see, even with our own eyes, and which we shall, God willing, help to build up.

**Zion Will Buy Up Jerusalem for the King.**

If we can establish three, four, five, six, seven or more such Cities as this, and can get a few million dollars a year, we can buy out the Turk, we can buy out the Mohammedan, we can buy out the Jew, we can buy out the Infidel, and we can get possession of the sacred site of Jerusalem, and build it up in Preparation for the Coming of Christ our King to His Holy Hill of Zion. (Applause.)

It is my aim, I tell you frankly, to buy it up. (Applause.)

I never knew a Jew yet who was not willing to sell for a good price; and I never knew a Turk yet that was not willing to sell for a good price.

Whether it is by purchase, or by some other way, God's people shall have it. (Applause.)

I intend to see what I can do about it.

I am not ready yet, but I will be ready before you think, some of you.

I send this Message across the sea today:—Zion near Chicago hopes one day to buy up Zion at Jerusalem (applause), and prepare it for the King.

**But You Will Have to Work.**

None of your "soldiering!" (Applause.)

None of your putting in one lick where you should put in three!

None of your grumbling!

No grumbler ever helped to build up Zion.

**The City of God; the Zion Above, the Heavenly Jerusalem.**

Better still, mine eyes look to the Eternal Hills beyond the skies; thence all her hope, her help my heart derives; and while I live my spirit sings; "All my springs are in Thee."

Oh, how real to me today is the City of God!

Fifteen hundred miles, the measure of a man, it rises up away yonder at the Center of the whole Universal System, the City of God, the Metropolis of the Universe.

Into that City all that is best and most beautiful has been pouring throughout the Ages from every star, from every sun, from every system.

City of God, City of God beyond the stars, I greet thee!

Oh, I thank God for the sight of that City which this Book gives, that opens the gates wide enough just to get a glimpse of the glory, and hear something of the song.

We thank God that when we lay the sacred dust of our dead in the soil of our mother earth, we know that the spirit wings its way to God who gave it, and that our beloved ones immediately enter into the Everlasting Habitations.

Far beyond these lower skies,
Where heaven's unfading mansions rise;
Blessed within these blessed abodes
Dwell the ransomed saints of God.

Their days of weeping are o'er;
Past this scene of toil and pain;
They shall feel distressed no more;
Never, never weep again.

They are there in that City with Throngs of the Blessed arrayed in deathless robes of more than flesh.

With the celestial garments God gives, they are waiting for us to meet them, to greet them, and to come back with them, and to fight it out with the Devil, and to establish Christ's Reign upon this God's earth for a thousand years, and then join to the Master, the King, in the Last Battle, at the Final Consummation, after which "God shall be All and in All."

**It Is Glorious to Know Whither We Are Going.**

When we enter a railway train, we are bound for this city or that, but none can tell whether we will get there; but when we have left this abode and the angels have gathered around us and received our spirits, and the master spirit of them all says, "Now, off for the City of God!" and the swift-winged ones carry our spirit into the Everlasting Habitations, we know that there is no power on earth or hell able to keep us from getting there.

There our loved ones have gone, and there we are going, too.

Oh, beloved, I do not dare to speak with the emotion that is deep down in my heart about this, but I want to record it that when all the cities of earth are over, when Jerusalem itself and Mount Zion have all mingled in the last fires, then

**The City of God Remaineth.**

Ah, dear German friends, you know this was the consolation of the fathers who sang in the dark days amidst the Perils of the Reformation—

*Eine feste Burg ist unser Gott.*

A safe stronghold our God is still,
A trusty shield and weapon;
He'll help us clear from all the ill
That hath us now o'ertaken.
The ancient Prince of Hell
Hath risen with purpose fell;
Strong mail of Craft and Power
He weareth in this hour;
On Earth is not His fellow.

With force of arms we nothing can,
Full soon were we down-ridden;
But for us fights the proper Man,
Whom God Himself has bidden.
Ask ye, Who is this same?
Christ Jesus is His Name,
The Lord Zebaoth's Son.
He and no other one
Shall conquer in the battle.

And were this world all Devils o'er,
Each watching to devour us,
We lay it not to heart so sore;
Not they can overpower us.
And let the Prince of Ill
Look grim as e'er he will,
He harms us not a whit:
For why? His doom is writ,
A word shall quickly slay him.

God's Word, for all their craft and force,
One moment will not linger,
But spite of hell, shall have its course;
'Tis written by His finger.
And though they take our life,
Goods, honor, children, wife,
Yet is their profit small;
These things shall vanish all;
The City of God remaineth.

The City of God remaineth, and everything that is good we will find there when we get there.

Hallelujah for the City of God in Illinois; (Hallelujah!) hallelujah for the City of God, Jerusalem; (Hallelujah!) hallelujah for the City of God in heaven! (Hallelujah!)

All who are determined, by the Grace of God, to repent of sin, to trust God, and to seek for that City, stand up and tell God. (Apparently all arose.) Now pray.

PRAYER OF CONSECRATION.

My God and Father, in Jesus' Name I come to Thee. Take me as I am. Make me what I ought to be in spirit, in soul, in body. Help me to do Thy Will. Give me power to repent, to restore, to believe, to obey. Give me power to build up Zion, to help him who speaks to Thee, to build up this City, other Cities, the City of Jerusalem, to prepare for the Coming of the King. O God, help me to do my part. Help Christians everywhere to do their part, and to hear the Voice that rings throughout all the earth, bringing all the people of God together, out of the cities that the Devil rules, to this City of God and to these Cities of God which we are to prepare for the Coming of the King. Help us, O God, to do this work for Jesus' sake. Now bless us at Thy Table. Give us the strength that we need in this connection, in Jesus' Name. Amen. (*All repeat the prayer, clause by clause, after the General Overseer.*)

The people stood in silence and devotion, while the Choir and Officers slowly passed out, singing the

RECESSIONAL HYMN.

Rejoice, all ye believers,
And let your lights appear;
The evening is advancing,
And darker night is near.
The Bridegroom is arising,
And soon He draweth nigh;
Up, pray, and watch, and wrestle:
At midnight comes the cry.

See that your lamps are burning,
Replenish them with oil;
Look now for your salvation,
The end of earthly toil.

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The Watchers on the Mountain
Proclaim the Bridegroom near;
Go meet Him as He cometh,
With Alleluias clear.

Our hope and expectation,
O Jesus, now appear;
Arise, Thou Sun so longed for,
O'er this benighted sphere.
With hearts and hands uplifted,
We plead, O Lord, to see
The day of Earth's Redemption,
That brings us home to Thee.

After a Benediction there was a few moments' intermission, after which the Choir and Officers took their places, and the General Overseer again came upon the platform.

All then bowed in silent prayer for a moment. Then the General Overseer led in singing the song, "Close to Thee."

The General Overseer then delivered a loving but most heart-searching charge to the candidates for fellowship, who filled one of the sections of the great Tabernacle, almost half the distance back from the platform.

When all the responses had been made with clear, determined voices, the candidates crossed the platform, in a long line, the General Overseer giving to each one his right hand, placing his left hand upon the candidate's forehead, and saying, "I receive you; may God bless you." The members of the Christian Catholic Church in Zion present signified their acceptance of the candidates by a hearty Amen in each case.

It was a most wonderful and inspiring sight to see those hundreds of people from all parts of the world, little children, youths and maidens, young men and women, those in middle age, and the hoary-headed fathers and mothers in Israel, all entering this young and vigorous Church, and pledging themselves to yield themselves, spirit, soul and body, to the great work for which God has called this Church into existence.

The General Overseer continued the reception until two hundred and three persons had thus been received.

The congregation then united in singing the song, "Blessed be the tie that binds."

The General Overseer then said:

Let the Church continue in a prayerful spirit. I have just received a message from Boston, which reads as follows:

Zion assembled in Boston sends greeting to her beloved General Overseer in the "sending forth" of Shiloh. DANIEL BRYANT.

May God bless Elder Bryant, Evangelist Bryant, Deacon Gladstone Dowie, and all the Branch in Boston.

Audience—"Amen." (Applause.)

**Address to Candidates for Ordination.**

Turning to those to be ordained, the General Overseer said:

It is a great joy to receive you here for this Ordination.

Among these to be ordained to the office of Evangelist is our beloved sister, Marie Brieger, who is going back to Europe in a few days.

May God bless her.

The beloved sister deserves more from me than a passing notice, for she has given her life for the BLÄTTER DER HEILUNG.

May God give her back the strength that she has poured into it, and enable her to return soon to resume her duties as my Associate Editor and Translator of the German Monthly Edition of LEAVES OF HEALING.

We are ordaining as Evangelists the wives of Elders Brock, Fockler and Dinius, and we have the joy of ordaining one of the young students of our own Zion College, Brother Stuernagel, as an Evangelist.

I have also the joy of ordaining our brother, Percy Clibborn, Ex-Brigadier General of the Salvation Army, who has come into Zion. He will be ordained today as an Elder. May God bless him!

I have told him that I shall have joy in adding him to my personal staff at my Headquarters' Offices in connection with European work, which is now, I trust, about to assume large proportions.

You who are about to be ordained to the office of deacon and deaconess, know how I love you all, and how I love all who have been faithful in the Zion Seventy work, many of whom are now about to be ordained to that great and wonderful rank in the ministry, the Diaconate, which was adorned by the very first martyr of the Christian Church, Stephen, and by Phoebe, "a Deaconess of the Church that is at Cenchreæ," whom Paul the Apostle entrusted with his famous Epistle to the Romans, and whom he said in that Letter had been "a succorer of many, and of mine own self."

The General Overseer then delivered the charge to the candidates, after which he ordained them by the laying on of hands for the Reception of the Holy Spirit for the work of the ministry, and the words: "I ordain thee (name of person) as (naming the office) in the Christian Catholic Church in Zion. Be thou faithful unto death, and God will give you the Crown of Life."

The General Overseer then prayed as follows:

ORDINATION PRAYER.

Our Father in heaven, hear our prayer for these that they may be faithful in their offices, and through life may be blessed in their ministry, and at last may receive from Thee, when life is over, the "Well done, thou good and faithful servant, enter thou into the joy of thy Lord." For Jesus' sake. Amen.

The General Overseer then presented the officers whom he had just ordained to the members of the Christian Catholic Church assembled, asking them to receive them and welcome them as ordained officers. They were most lovingly and enthusiastically received as such.

The following is a list of those ordained:

ELDER.

Clibborn, Percy, Zion Hospice No. 1, Chicago.

EVANGELISTS.

Brieger, Mrs. Marie (Deaconess), Zion City, Illinois.
Brock, Mrs. Almeda E., Zion City, Illinois.
Dinius, Mrs. Sophia Viola, Zion City, Illinois.
Fockler, Mrs. Hattie M., 837 W. Congress street, Chicago, Illinois.
Stuernagel, Albert Emanuel, Zion College, Chicago, Illinois.

DEACONS.

Bayley, Joseph Jr., 321 West Sixty-fourth street, Chicago, Illinois.
Cullen, John C., 1359 South St. Louis avenue, Chicago, Illinois.
Calver, Frank Delos, Zion City, Illinois.
Ellis, Edwin B., Zion City, Illinois.
Glaubitz, Charles E., 3529 State street, Chicago, Illinois.
Hancock, Fred Jane, Zion City, Illinois.
Haggard, Henry E., 153 South Western avenue, Chicago, Illinois.
Irish, Charles Hull, Zion City, Illinois.
Kilbourn, Lewis Whitman, Zion City, Illinois.
Lee, Arthur William, Zion City, Illinois.
Miller, William Frederick, Zion City, Illinois.
Mitchell, George Alexander, Zion City, Illinois.
Mueller, Robert Frederick, Chicago, Illinois.
Oberdorf, John Peter, Zion City, Illinois.
Ogden, Jesse, Zion City, Illinois.
Rossiter, Bert E., 573 Seminary avenue, Chicago, Illinois.
Stewart, Frank LeRoy, Zion City, Illinois.
Sargent, Joseph Smith, Zion City, Illinois.
Swanson, John William, 1926 North Hermitage avenue, Chicago, Illinois.
Valkenaar, William, 818 North Talman avenue, Chicago, Illinois.
Van Horn, Morris Kinney, Zion City, Illinois.
Ward, Dr. Clinton, Zion City, Illinois.
Westwood, Charles James, Zion City, Illinois.
Wilhite, Fielding Hollis, Zion City, Illinois.

DEACONESSES.

Amend, Mrs. Elizabeth, 2672 Stewart avenue, Evanston, Illinois.
Barnard, Miss Mary Mabel, Zion City, Illinois.
Bowers, Mrs. Anna Delia Howell, Zion City, Illinois.
Beebe, Miss Mary Esther, 1254 Michigan avenue, Chicago, Illinois.
Boetcher, Mrs. Emma Rohr, 1004 Washington boulevard, Chicago, Illinois.
Culbertson, Miss Katie Ellener, 908 Belle Plaine avenue, Chicago, Illinois.
Eaton, Mrs. Hannah Mary, 1325 Michigan avenue, Chicago, Illinois.
Ferguson, Miss Lizzie, 1327 Van Buren street, Chicago, Illinois.
Gaston, Miss Elizabeth Sloan, Zion College, Chicago, Illinois.
Hart, Anna Phoebe, 1254 Michigan avenue, Chicago, Illinois.
Kasch, Mrs. Ernestine, 361 Orchard street, Chicago, Illinois.
Kelsey, Mrs. Mae Belle, 870 West North avenue, Chicago, Illinois.
Luther, Miss Orpha, 908 Belle Plaine avenue, Chicago, Illinois.
McDaniel, Mrs. Rebecca, 472 South Oakley boulevard, Chicago, Illinois.
Sackman, Mrs. Mary, 204 Burling street, Chicago, Illinois.
Schawacker, Mrs. Lizzie, 779 West Twenty-first place, Chicago, Illinois.
Schloen, Mrs. Mary, 204 Burling street, Chicago, Illinois.
Stern, Mrs. Ida M., Zion City, Illinois.
Trier, Mrs. Mary, 3723 Wentworth avenue, Chicago, Illinois.
West, Miss May Pauline, Zion City, Illinois.
Wise, Miss Anna Belle, Zion City, Illinois.

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The General Overseer then said: I will ask Elder Percy Clibborn, on behalf of all, to say a word for those who have been ordained.

Elder Clibborn spoke as follows:

**Address of Elder Percy Clibborn.**

"I thank God tonight because I realize from the bottom of my heart for myself, and I am sure, my comrades on this platform do also, the great solemnity of the Ordination that our beloved General Overseer, whom God has raised up as His Prophet, foretold by Moses, in these last days, and set over us, has performed on us tonight in God's Name. For my part, I ask God to help me to carry out the vows I have made today in His presence. I am sure my comrades with me are one in this prayer. May God grant and answer it."

General Overseer—Can the officers say they are with the Elder in that prayer?

Answered by the newly ordained officers—"We are."

General Overseer—May God bless you!

The General Overseer then proceeded to the Communion Service.

The elements of the bread and wine were presented to the officers, after thanksgiving to God, and as they were being distributed to the congregation the General Overseer read various portions of Scripture, and also led or directed the singing of various appropriate hymns, such as "Break Thou the Bread of Life, Dear Lord, to Me," "Sing Them Over Again to Me," "Wonderful Words of Life," etc.

He then addressed the congregation with the following closing remarks, his regular monthly "family talk," which is so dear to all Zion hearts:

**Post-Communion Family Talk by the General Overseer.**

I thank God for this communion of Three Thousand Members of this Church today (Amen); for the Reception of two hundred and three new members, for the Ordination of fifty new officers, and for the Consecration of this place afresh to God's service and to my own personal ministry on the Lord's Day.

May God bless the Message of this afternoon to Earth's remotest bounds! (Amen.)

I believe that the thoughts concerning the City of God here, the City of God in Jerusalem, and the City of God in Heaven, will appeal to many hearts, and the thought will come that the City of God is a Tri-unity.

First beginning here, and then the thought of building up the Great City of the Great King at Jerusalem, and then the thought of a City Everlasting above.

All glory be to God!

It is a glorious thought that we are bound for the City of God, and we will all enter there, praise be to His Name, if we are faithful to Him.

Stand by me in these Times of Preparation.

Thank God for the blessing He has given the Dear Overseer Jane Dowie, in this time of terrible trial, that she has so bravely come right up again to her great and glorious work, and has been at my side all this day, and in many great gatherings since our heart-rending sorrow and loss—heaven's gain—in the departure of our only daughter.

God bless the mother-heart. (Amen.)

God help and comfort my heart. (Amen.)

We feel it so keenly, but thanks be to God, He has not allowed us to be robbed of our strength.

Our darling's words, "Stay, papa, and do God's work," ring in my ears, with many others, and I stay because it is the Will of God, and because my darling would like me to stay and do my work for God.

May God bless you and help me to do it!

I cannot do it alone. It would be an impossibility; but with your love, with your prayers, with your liberality, with your consecration of all to God—your children included—I can do it.

Give me your children, and you and I will give them to God, and they will grow up an exceeding great army for God.

The audience then sang the first verse of the beautiful and touching hymn, "God be with you till we meet again," and the General Overseer sang, as is his custom, the last verse alone, with the whole congregation joining in the chorus:

God be with you 'till we meet again!
Keep Love's Banner floating o'er you,
Smite Death's threatening wave before you,
God be with you 'till we meet again!
Till we meet at Jesus' feet.

He then pronounced the benediction in the following words:

BENEDICTION.

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

The meeting closed with the Zion handshake. These three thousand people had been in service continually for five and a quarter hours, but the interest was most intense to the end, and "they went on their way rejoicing."

## A NEW TRAIN TO AND FROM ZION CITY.

Beginning with the new time-table in effect on the Chicago & North-Western Railway the first Sunday in April, we have additional train service to Zion City. Train will leave Chicago at 5:20 P. M., arriving at Waukegan at 6:35 and transferring at 6:45 to the Waukegan-Kenosha train, reaching Zion City at 6:59. This Waukegan-Kenosha train returning in the evening leaves Zion City at 7:59, and gets to Waukegan at 8:15, so that the fast train leaving Waukegan at 8:29 will enable our people to reach Chicago at 9:30, this making one more train each way.

DANIEL SLOAN,
Superintendent Zion Transportation.


# ZION IN ZION CITY

## Rev. John Alex. Dowie

**(ELIJAH THE RESTORER)**

General Overseer of the Christian Catholic Church in Zion

**Conducts Services at 6:30 A. M. and 2:00 P. M., tomorrow, in**

**SHILOH TABERNACLE,** Which Accommodates 6,000 People

IN

**Shiloh Park, Zion City**

**Subject of Address at 2 o'clock P. M.:**

**"ONE LORD, ONE FAITH, ONE BAPTISM."**

**THE CHRISTIAN ORDINANCE OF BELIEVERS' BAPTISM BY TRIUNE IMMERSION** will be administered by the General Overseer at the close of his address. It is expected that about Two Hundred, or more, Believers will be immersed in the large New Baptistry which will be used for the first time.

Processional of Zion's White-Robed Choir and Officers, numbering several hundreds.

**TICKETS** for Adults, 25 cents for round trip. Children from five to twelve, 15 cents. Under five, free. Tickets may be procured at all Zion Tabernacles, Zion Publishing House, 1300 Michigan Avenue, and Zion Hospices Nos. 1 and 2, 1201 and 1254 Michigan Avenue, and at the Depot on Lord's Day morning.

Trains leave at 10:00, 11:00, and 12:30 from the Chicago & North-Western Depot.

*CHRIST IS ALL AND IN ALL.*


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# VOICES FROM SOLDIERS' GRAVES

**MEMORIAL ADDRESS BY THE GENERAL OVERSEER OF THE CHRISTIAN CATHOLIC CHURCH IN ZION AT SHILOH TABERNACLE, ZION CITY, ILLINOIS, FRIDAY, MAY 30, 1902**

REPORTED BY I. M. S., O. L. S. AND A. W. N.

"AND I will be a Swift Witness against . . . those that turn aside the Stranger from his Right."

This is one of the works of the Messenger of God's Covenant, as foretold by His Prophet Malachi, 2,300 years ago.

This has been one of the most bold, courageous and straightforward forms of the Witnessing of the General Overseer for many years.

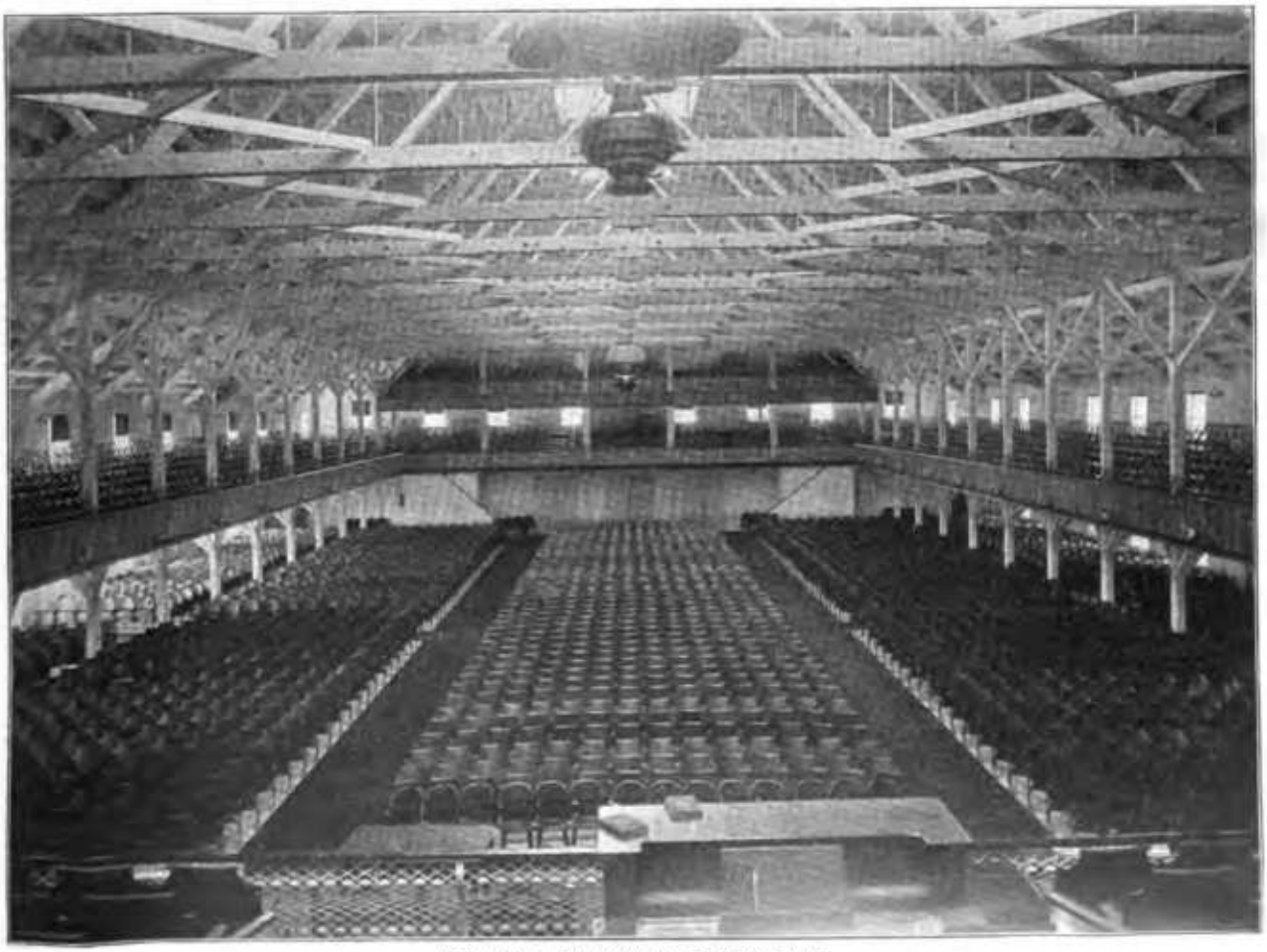
His heart has gone out in love to the African strangers in this land, who have for so many centuries been turned aside from their right, and his Voice has rung out in righteous indignation against those who oppress them.

He has indeed been a Swift Witness against those who, with the black spot of race hatred upon their hearts, have turned aside the negro from his right, and have lawlessly and cruelly tortured and murdered him.

On Friday, May 30, 1902, Decoration Day, when all the nation had ceased from its labors for one day in order to do honor to the memory and to strew flowers upon the graves of the brave men who had fought under hot southern skies and had given their lives to secure for these dark-skinned strangers their right, the General Overseer addressed a deeply sympathetic audience of 5,000 people in Shiloh Tabernacle in a swifter, more definite, and more powerful witnessing than ever against those who, in their wickedness and folly, were destroying the precious heritage of liberty and right which the martyrs of the War of the Rebellion had purchased with their blood.

Zion City never appeared more beautiful than on that May day.

Leafy groves, the broad fields in their fresh mantles of emerald green, the blue of the vaulted dome of the sky, the few fleecy clouds, the sparkling clear waters of the lake, and the bright new homes of the clean young city arising on every side, made a picture upon which the eye dwelt with ever-in-



INTERIOR OF SHILOH TABERNACLE

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creasing delight, while the heart overflowed with praise and thanksgiving to God.

Four long excursion trains carried 2,000 visitors, many of them strangers, from Chicago to Zion City to attend this wonderful service and to hear the Message of Elijah the Restorer. A. W. N.

Shiloh Tabernacle, Friday afternoon, May 30, 1902.

The service was begun in Shiloh Tabernacle at 2:30 o'clock by hundreds of singers of Zion White-robed Choir and Zion Robed Officers, joining with hearts and voices in the glad words of the Processional:

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

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

Go forward, Christian Soldier,
Nor dream of peaceful rest,
Till Satan's host is vanquished
And Heav'n is all possessed;
Till Christ himself shall call thee
To lay thine armor by,
And wear in endless glory
The Crown of Victory.

Go forward, Christian Soldier,
Fear not the gathering night;
The Lord has been thy shelter;
The Lord will be thy light;
When morn His face revealeth,
Thy dangers all are past:
Oh, pray that faith and virtue
May keep thee to the last!

The General Overseer offered the following

INVOCATION.

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

The choir then immediately sang the *Jubilate*, as follows:

Oh, be joyful in the Lord, all ye lands; serve the Lord with gladness, and come before His presence with a song.

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

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

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

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

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

The Congregation then united in singing the song No. 151:

Come, ye that love the Lord,
And let your joys be known,
Join in a song with sweet accord,
And thus surround the throne.

CHORUS—We're marching to Zion,
Beautiful, beautiful Zion;
We're marching upward to Zion,
The beautiful city of God.

Let those refuse to sing
Who never knew our God;
But children of the heav'nly King
May speak their joys abroad.

The hill of Zion yields
A thousand sacred sweets,
Before we reach the heav'nly fields
Or walk the golden streets.

Then let our songs abound,
And ev'ry tear be dry;
We're marching thro' Immanuel's ground,
To fairer worlds on high.

RECITATION OF CREED.

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

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

READING OF GOD'S COMMANDMENTS.

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

I. Thou shalt have no other gods before Me.

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

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

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

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

VI. Thou shalt do no murder.

VII. Thou shalt not commit adultery.

VIII. Thou shalt not steal.

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

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

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

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

This was followed by the chanting of the *Te Deum Laudamus* by the Choir, after which the General Overseer said:

**Welcome to Shiloh Tabernacle and Zion City.**

May God bless you. You are all very welcome, my brothers and sisters, to Shiloh Tabernacle and to Zion City today.

We are glad to receive you and to meet with you and to rejoice in what God hath wrought and what God is working from day to day.

Overseer Jane Dowie then offered prayer, followed by the General Overseer.

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After the tithes and offering were received, during which Zion White-robed Choir made the great Auditorium ring with the glad words of the anthem, "The Lord is King," the General Overseer said:

May I ask the old soldiers who are present—soldiers and veterans in any war—to stand, please. (About fifty in the front rows stood.)

### Address and Salute to the Veteran Soldiers

My brothers, it gives me great joy, as the General Overseer of the Christian Catholic Church in Zion, to bid you welcome, and to say to you that our hearts go out for you today, on this day when the graves of your comrades are strewn with flowers by the people of this grateful Republic.

Members of the Christian Catholic Church in Zion, and friends, I wish you to rise and do honor to these men.

The whole congregation arose and repeated, clause by clause after the General Overseer, the following prayer:

PRAYER FOR THE OLD SOLDIERS.

God bless the old soldiers, and give them an abundant entrance into Thy Heavenly Kingdom, for Jesus' sake. Amen.

Soldiers, we salute you.

### Scripture Reading and Exposition.

I wish you all to read very carefully with me the Fifth Chapter of the Gospel according to St. John.

It was after that wondrous healing of the lame man at the pool of Bethesda that Jesus spoke these words. They were very angry with Jesus, for what, do you think? Because He had healed a man on the Sabbath day.

That was a terrible offense, because He broke the Sabbath, according to their sanctimonious, hypocritical ideas.

They were going to imbrue their hands in the Redeemer's blood, and yet were going to come to Pilate, after they had murdered the Christ of God, and say, "Take down His body from the cross, Pilate. We cannot have the Sabbath broken by His body hanging on the cross."

They were very anxious to keep the Sabbath, but they were not anxious to keep the Law of God which says: "Thou shalt do no murder."

They murdered the Christ, but they wanted to keep the Sabbath.

I have found that there are some Sabbatarians who would almost murder you if you would not keep the Sabbath in their way. The whole aim and object of the commandments seem to be to them the question of the Sabbath.

It is no such thing.

### Some Day I Will Take up that Sabbath Question.

I have in this Church some who believe that the seventh day of the week, as we now have it, is the Sabbath, and who keep it so. We never bother them, on condition that they do not bother us about it. They have perfect freedom about it.

But one day I shall give my reasons for standing by the First Day of the week as the Christian Sabbath.

I am sincerely and profoundly convinced that is the right thing to do.

I am in a position now, here in Zion City, where, if I thought otherwise, I believe my people would understand it with me, and largely, if not entirely, go with me in an alteration.

But we do not feel that it is right, and I will tell you some day all the details why.

One of the absurd arguments of those who believe that the Sabbath is the seventh day of the week, Saturday, is that the Roman Catholics altered the day.

You can find, in the writings of the Early Fathers of the second century, numerous places in which they spoke of the First Day of the week as the day of Christian rest and worship, which they kept as the Sabbath of Jehovah.

"If any man think otherwise," we will not fight with him, if he will be good and quiet; but some day I must tell you why I hold the first day of the week to be the day of Christian rest and worship.

### God Has Blessed Zion in Keeping the First Day of the Week.

I am satisfied in my heart, and God has blessed me to thousands and tens of thousands upon that day.

They have been saved and healed and cleansed.

The words that I have spoken upon the First Day of the week have been blessed to hundreds of thousands.

That is a pretty good indication that God is not displeased with me in the matter of that one point.

I feel happy in my own heart about it.

I have always kept my mind open, peradventure God has some new light.

If God should show me in this or any other matter otherwise, I should not be afraid to state the alteration in my conviction. I should do so just as boldly as I make the statement now.

I keep the commandment: "Six days shalt thou labor and do all thy work." I keep it in one way, as regards merely Temporal things, but I am afraid I do a great deal of work, in another way, on the Sabbath, as regards my work for God and humanity in eternal things.

### Let There Be Very Little or No Cooking on the Lord's Day.

I never willingly or knowingly allow any servant of mine in any Hospice or any Home, either public or private, ever to do any cooking that will keep them from the Lord's Day services.

Everything must be done on the Saturday.

May God have mercy on any wretched fellow who makes his wife work and tire herself out over a cook-stove and hot fire on the Sabbath morning, cooking for him.

I have no use for selfish brutes of that kind in Zion.

The wife has a right to have her Sabbath just as much as he.

I read now in the fifth chapter and the eighteenth verse of the Gospel according to St. John:

For this cause therefore the Jews sought the more to kill Him, because He not only brake the Sabbath, but also called God His own Father, making Himself equal with God.

Jesus therefore answered and said unto them, Verily, verily, I say unto you, The Son can do nothing of Himself—

Do not forget that Jesus Christ the Son of God could do nothing of Himself.

—but what He seeth the Father doing: for what things soever He doeth, these the Son also doeth in like manner. For the Father loveth the Son, and sheweth Him all things that Himself doeth: and greater works than these will He shew Him, that ye may marvel. For as the Father raiseth the dead and quickeneth them, even so the Son also quickeneth whom He will. For neither doth the Father judge any man, but He hath given all judgment unto the Son; that all may honor the Son, even as they honor the Father. He that honoreth not the Son honoreth not the Father which sent Him. Verily, verily, I say unto you, he that heareth My Word, and believeth Him that sent Me, hath eternal life, and cometh not into judgment, but hath passed out of death into life. Verily, verily, I say unto you, The hour cometh, and now is, when the dead shall hear the Voice of the Son of God; and they that hear shall live. For as the Father hath life in Himself, even so gave He to the Son also to have life in Himself: and He gave Him Authority to execute judgment, because He is the Son of man. Marvel not at this: for the hour cometh, in which all that are in the tombs shall hear His Voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done ill, unto the resurrection of judgment.

May God bless His Word. (Amen.)

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## VOICES FROM SOLDIERS' GRAVES.

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. Amen.

TEXT.

Marvel not at this, for the hour cometh in which all that are in the tomb shall hear His Voice and shall come forth; they that have done good, unto the Resurrection of Life; and they that have done ill unto the Resurrection of Judgment.

Soldiers of the war, brothers and sisters, soldiers of Jesus, soldiers of the Holy War, enlisted in this great fight, not for a week or a month or year, or term of years; not for one fight, or for one war, but for a continuous warfare; soldiers, young and old, listen today to the Voices from the Soldiers' Graves of the past.

### The True Christian a Soldier.

That word "Soldier," is rightly applied, not only to those who have fought for country and for liberty and the amendments of law, but to the true Christian.

The Apostle Paul uses it. He speaks of himself as a soldier, and of those to whom he writes, and especially of Timothy, whom he tells to "endure hardness as a good soldier."

He also speaks of the Christian, as a soldier who must wear armor from top to bottom:

An Helmet of Salvation,
A Breastplate of Righteousness,
The loins girt with Truth,

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The feet shod with the Preparation of the Gospel of Peace.

Having the Shield of Faith, and the Sword of the Spirit which is the Word of God.

As a good soldier, I have fought the battles of our Lord and King, clad in that Panoply for many years, and I wear it still—it is the Whole Armor of God.

On this day it is the custom, and in many respects a good custom, in the United States of America, to remember the men, living and dead, of the Army of the Republic, who went forward into battle in the dark days of this country, when National authority had not only been resisted and defied, but when the National flag had been trampled under foot, a rebel flag had been unfurled, and a rebel government had proclaimed that the key-note of its constitution was to be the supremacy of the white man and the slavery of the black man.

**The Crime of the Slavery-Upholding Confederacy.**

They threw down the gauntlet against both National authority and the question of freedom.

I have taken the utmost pains, and for many long years studied everything that I could find on the subject, and I think I am fairly well read.

I have read the public speeches and state papers of all the presidents down to McKinley, including everything which is published that Lincoln wrote.

I may say that I have studied impartially, and I do not hesitate to say that the weight of evidence is overwhelmingly in favor of the conclusion that those who formed the first rebel government would not arbitrate the question of slavery at all; that they excluded it from all arbitration; that they practically demanded that the North should agree to the perpetuity of human slavery, and even to the extension of that iniquity.

**Guilt of the North in the Matter of Slavery.**

If that is true, then the guilt of the South was, indeed, terrible.

A terrible expiation, too, had to be made.

Let us not forget, however, that the cotton plantations and the slaves of the South were largely owned in Massachusetts, in New York, and that the cotton merchants of the North, by mortgages or otherwise, had become the proprietors of tens of thousands of slaves.

Merchants in churches in New York, who were opposed to slavery nominally, were themselves slave owners literally.

William Lloyd Garrison's monument stands in Commonwealth avenue in Boston, having that wonderful inscription which makes the reader say:

"THIS MAN'S COUNTRY WAS THE WORLD AND HIS LOVE FOR HUMANITY WAS SUCH THAT EVERY MAN WAS HIS BROTHER."

Do not forget, however, that it was in that very city that his printing presses were smashed, and he himself assaulted by mobs and nearly murdered in the place which now honors him.

It is not fair to throw the whole odium on the South.

The Methodist Episcopal Church North was more responsible for the war, in its degree, than the Methodist Episcopal Church South.

I have it from those who are now living, that they were expelled from fellowship and office in the Methodist Episcopal Church in the States of Illinois and Michigan, because they dared to advocate abolition of slavery.

Conference after conference instructed the ministers of that church in the North to abstain from arguing the question as to whether the black man was or was not a chattel, to be bought and sold.

I hold, therefore, that that church, and other churches which acted in that manner, were more responsible for the war and slavery than the people of the South. Without their support the Rebellion might possibly never have taken place.

Then again, the politicians of the North were accustomed to make trades with the politicians of the South, and to barter the price of human liberty for a "mess of pottage," the power being at that time politically centered in the South.

Let there be no mistake, for the eye of God sees that the blame is widespread.

It was an Inheritance of National Crime that came down from the fathers.

It was

**The Sins of the Fathers, North and South, Visited upon the Children unto the Third and Fourth Generations.**

We must not forget this in listening to the Voices that rise from the Soldiers' Graves.

A Senator of the United States, who was showing me much courtesy, called upon me one afternoon at my hotel in Washington, D. C.

When our business was ended, I said: "Senator, is it convenient for you to drive out with me for an hour or two?"

"Certainly, Doctor," he said, "I shall be delighted."

Then I said: "Let us drive over to Arlington Cemetery, and stand in Robert Lee's old house, and tell me, Senator, what you know about these things."

The Senator was a man of very high intelligence, a true patriot, and he told me much of the unwritten story—and there is a great deal yet unwritten of these times.

I stood on the porch of that old-fashioned house of General Robert E. Lee, which stands upon the heights on the Virginian side of the Potomac, overlooking the City of Washington and the great white shaft of the Washington Monument, and the Capitol, and the Congressional Library, and the imposing buildings that rise in the National Capital of this country.

I saw the sun setting upon that busy, vigorous National Capital.

I knew how splendidly many men were administering the Affairs of this Republic in the high offices to which God had called them.

I could not help being thrilled with joy in my heart, as I looked at the center of this Nation's life, even whilst I knew there was yet much to be done ere the ruling powers were purified.

**In the National Cemetery at Arlington.**

Suddenly I turned and looked around the spot where Robert Lee had lived.

He had walked up and down on that very pavement.

He had stood and looked at the flag on that National Capitol, before he drew his sword against the Stars and Stripes under which he was born, and with deep regret he did it, brave man that he was.

There were doubtless tears shed before he drew his sword against the National Flag, and I said to myself: "O Robert E. Lee, what did you get? What were your Wages for drawing the sword?"

**The Wages of the South a Harvest of Death.**

Then I looked and I was amid the City of the Dead; for the dead were there in thousands upon thousands.

The great Arlington estate has been transformed into the Arlington National Cemetery.

I looked upon the graves of many of the great heroic generals of the war.

I looked at the unnamed graves of the thousands upon thousands of soldiers of the war.

The Voices came up from the Graves: "This is the Reward that he got. The Devil gave him this mighty Harvest of Death, thousands upon thousands, hundreds upon hundreds of thousands, of which we are but the representatives."

**Liberty and Union the Reward of the North.**

Then I turned again and said, "O God, there is something more."

Once more I turned my eyes, and there over the National Capitol, there over the White House, in the setting sun, shone out the beautiful Stars and Stripes.

I saw the flag waving over a land in which there was not a single slave living, and I said, "O Abraham Lincoln, what was your reward?"

And the cry came back, "Liberty! *Liberty!!* LIBERTY!!! Liberty for all! Unity for all! Blessing for all!"

Voices from the Soldiers' Graves at Arlington.

I stood down at Old Point Comfort, Virginia, and I looked out upon the stretch of water where these first battle-ships, the iron-clads, clashed against each other.

I looked at the still, desolated land.

As I stood within the casement where Jefferson Davis, ex-President of the Rebellious States, was imprisoned after his

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capture, I said, "O Jefferson Davis, what did you get for it?"

I saw once more the harvest of death; but this time it was the soldiers of the Confederacy, thousands upon thousands, lying all down the river James, all along the Potomac, all down the Shenandoah Valley—everywhere the dead!

What did you get for it? Death with all its woes.

Then, once more I heard the paean of Victory, and saw that the Stars and Stripes were waving where once the Confederate rebel flag had waved.

But I asked myself the question once again as I stood there at Hampton Roads, amidst the negroes who were working at the beautiful Institute there.

I saw the degradation, especially as I went further South and got into the Black Belt, where education has been denied to both black and white. Then I said:

**"The War Is Over, But the Miseries Remain."**

I found in every city that I had visited that Governors of States, that Justices upon the Supreme Court Bench, that Magistrates, that men in all positions, were constantly lying, cheating, thieving, robbing and destroying veracity in all their minds and families by swearing to false returns of elections.

Almost everywhere the black man's vote was thrown out, and the shotgun was ruling at the polls.

Then I said, what I say now, that the Government of the United States, which does not enforce the Amendment to the United States Constitution which gives equal rights to black and white, must either bring before Congress the proposal to abolish that Amendment, or the President, Army and Navy, and Public Service of this country must carry it out and see that these public rights are given. (Applause.)

There is no other way but one of these ways.

Either the Constitutional Amendment must be revoked, or it must be carried out.

If you say it cannot be carried out, because of the ignorance and degradation of the black, then there is only one alternative: remove that ignorance, remove that degradation by the expenditure of the National Taxation in the National Education of every black child to its utmost capacity, and every white one, too.

Give to all, as far as possible, an equal start in the race of life. (Amen. Applause.)

**A Stinging Rebuke to the Senate.**

I, in common with every law-abiding citizen of this country, have been shocked that the United States Senate has permitted a member of that, the chief house of the Legislative Branch of government, to sit in a chair of the Senate, who has bravely—shameful bravery—with the courage of Satan incarnate, defied the whole Constitution and conscience of the Country, and stated again and again that the shotgun must rule in the United States, and that the face of the negro must be pressed into the dust.

You say, "Perhaps he is misreported?" I hold in my hand—I will not say how it came here—a letter from the United States Senate, addressed to an Elder of this Church. Is that right? (Turning and showing the letter to Overseer Speicher.)

Overseer Speicher—"Yes."

General Overseer—Signed B. R. Tillman! Is that right?

Overseer Speicher—"Yes."

General Overseer—That is the Senator of whom I speak.

What does Senator Tillman say in his own handwriting, written from the United States Senate in Washington?

He says: "I said that President Roosevelt's action in entertaining Booker Washington at dinner would cause so many negroes to become insolent and aggressive in their treatment of the whites that *it would probably result in a thousand of them being killed.*"

That is in his own handwriting.

That is no misreport.

I stand here, representing God the Almighty, as His Prophet, pleading against those that "oppress the hireling," and who boldly "turn aside the stranger from his right," and I say, Shame to the President and Nation and the members of the highest branch of the Legislature, that will tolerate the continuance of that man in the Senate of the Nation! (Applause.)

This man practically counsels murder, and has the audacity to tell the president of this great Nation that he cannot entertain a cultivated and educated black citizen without a thousand negroes being murdered. Shame!

I am not speaking from newspapers. That is B. R. Tillman's writing; and the Elder through whom it comes is sitting in this place today; not the one to whom it was written—he is not here—but another Elder to whom he gave the letter; and I hold it.

I bring no railing accusations against the South.

I have patiently, and in many ways, sought for the truth, and I believe I have found it. If it is a crime to tell the truth I shall be guilty of that crime today.

**Letters From Chief Justices and College Presidents Show Lawless Spirit in the South.**

I hold in my hand letters from Chief Justices of various Southern States, answering the question as to how many persons in these various states advocate lynching the negro for any crime, and for rape or attempted rape.

While these gentlemen are very cautious, they practically admit that by far the greater part of the people in the South are Lawless Lynchers where negroes are concerned.

I will not give their names away. These letters are confidential as regards the name, but they are not confidential as regards the matter.

The Supreme Court of this State (taking a certain letter in his hand) writes: "The great mass of the better-thinking white people are opposed to lawlessness of every character," but he can only give one case, under his own personal observation, where an insane white woman was raped by a black man, and the negro was protected until fairly tried.

That is all he can say.

On the other hand, he makes the admission that there have come, in his state, cases which have "involved both rape and murder," in which the parties were "burned at the stake by a mob." He says, "in which, in my judgment, it was impossible for the officers of the law to do anything."

"Under existing circumstances," he says, "it is hardly to be hoped that mob violence can be suppressed in every case."

He deliberately writes these words, and deliberately declares that there was only one case in all his knowledge where the negro was protected. He practically hands every negro who is alleged to have committed rape over to the mob.

**A Terrible Story of a Woman's Guilt for Which a Negro Was Lynched.**

Now, I do not care to give the story that I am now going to give; but I will give it, if the heavens fall.

Some years ago a Southern lady was seeking healing in Zion and got no blessing.

Salvation itself seemed to be at last denied to her, and she began to be very gloomy, and said, "I do not think I am saved."

I said: "I do not think you are, and I do not think that you can be healed. There is something between you and God."

She was very angry, and went away, but eventually came back and made a confession.

It would be shame to me, in this assembly, to give the details, but she confessed that she had grown up with a certain colored boy, who possibly was her father's own son—for he had white blood in his veins, and her father was a bad man.

One day their wicked criminal intercourse was discovered by one of her own brothers, who discovered her and this youth in the woods in a shameful position.

They hunted him down in the swamp, and brought him before the girl with a great mob.

They demanded of her that she should say that this was the man who had raped her.

She lied and said that he was, and that he had destroyed her virtue, as far as it could ever be destroyed by such an act, that he had threatened her with murder if she did not submit.

They took that boy, possibly her own half-brother, and burned him with fire. They riddled his body with bullets. They cut it to pieces.

"And now," she said, "I have to tell you that he was innocent and I was guilty; for I tempted him that day, and not he me. Will God ever wipe that stain from my spirit?"

I tell you before God that was a fact. I tell you more.

While I cannot say how many of such cases there are, I know of others.

**Many So-Called Rapes Were Never Rapes at All.**

The guilty women were simply discovered, and lied like this woman, whose brother told me that she was a faultless Chris-

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tian character; the very brother that had taken part in the murder of the man who was innocent of rape.

Lynching, refusing a fair trial, is not right with either black man or white man, no matter how great the enormity of the crime. Often and often, in such cases, women will lie to cover their own transgressions.

I hate to say it. Southern women will lie; Northern women will lie; women will lie in every land beneath the sun, as they have done since Eve was seduced by that Old Serpent, the Devil, and, thereafter, tempted Adam to his fall.

**An Australian Case.**

I have known them in Australia to lie.

I had one great fight there for the lives of two boys whom a woman swore had committed that crime. I got the woman to confess and to go and kneel at the feet of the Acting Governor and ask for the punishment to be lessened.

He said, No, he would hang them if they were his own sons.

I then said to him, "Then hang your own son, who committed the same rape when you occupied a high judicial position, and you got him out of prison.

"If you hang these boys, your excellency, I will go out tonight and tell fifty thousand people who are waiting for our report that you are willing to hang these two boys, but that your own son, who is now my friend and a minister of the gospel, you took out of a certain lock-up in this city many years ago when he was guilty of the same crime. You paid the wronged woman a large sum of money, and rescued your son—I am glad you did—from the gallows.

"I will have that mob come in and tear down this place, and ship you on the first war-ship that we can find, and send you back to England."

He turned white, and the Council was filled with terror. They gave me those two boys' lives; but they would have been hanged, if I had not done what I did.

I stand here, and I say, Let every man in every State of this Union, black or white, have a fair trial before the law. (Amen!) (Applause.)

What a shame and disgrace it is for the Chief Justices of the states of the South to say that they will stand by and leave them to the mob!

**Testimony of Another Southern Chief Justice.**

Another Supreme Court Chief Justice says the same thing; in fact, goes further.

I will give you the admission of this Chief Justice. (Taking up another letter.)

He says: "There are, however, very many, perhaps a majority, who condemn the practice of lynching even in the exceptional case of rape. The evidence of this general sentiment may be found in our legislation."

Yes, but Mr. Chief Justice, you yourself have confessed it is not to be found in your practice.

What is the use of legislation when you do not carry it out; when in this particular state a man was taken some time ago and murdered at midnight, with his family?

There was no accusation that the man had ever committed crime.

He simply held a federal office which the citizens did not want him to hold. They wanted a white man to hold it, and because he persisted in holding the office to which the government of the United States had appointed him, they murdered him, his wife and child, in cold blood, and set fire to the house. There was no charge of rape in that series of horrible Lawless Murders.

This Chief Justice was on the bench at the time.

It is a shame to talk about the protection of the negro when such things are facts.

**Ninety Per Cent of Whites in a Southern State Favor Lynching Negroes in Cases of Alleged Rape.**

I pass over to another, a college president. He is in a state where there are more blacks than whites, perhaps.

This is what that man is compelled, in honesty, to say: "I am told that ninety per cent of the whites at least, and perhaps even more, are not averse to the lynching of negroes for the crime of rape, or an attempt at it. It seems awful, but I suspect it may be a cold, naked fact."

Ninety per cent of the white people of that state are willing to trample all law under their feet and murder the negro upon an accusation that may or may not be true.

Not only so, but in this particular state a little while ago a black man standing by during a lynching, said, "That man is innocent!" and they shot him to death immediately. It was found a few days afterward that what the man said was true, and that the mob had murdered the wrong man. But there was no redress.

I hold in my hand, also, a letter from another president of a college, with the statement: "As to President Roosevelt's act of courtesy toward Booker Washington, the South generally will, or does, regard that as a mistake," and so on. And this is a professed Christian president of a Theological College.

I have carefully examined this matter, and I have come to the conclusion that a large percentage, and in some states an absolute majority, of the white population are utterly Lawless in heart where their black brethren are concerned, and at a moment are prepared to violate the Constitution and Laws of the United States.

**Suspension of Constitution and Declaration of Martial Law Needed in Southern States.**

I say, before my God, no matter what the consequences may be, that when that can be proved to be the case, it will become the duty of the Congress of the United States to compel the administration of justice in the Southern States by Suspending the Constitutions of those States and declaring Martial Law, or place them under the control of Special Commissions of Government for a time.

Nothing less will do.

The Constitution of every state that destroys the ballot-box, that does not count, not only the negro vote, but the republican vote or any other vote except what they please, must be suspended.

The ruffians who have charge of that state must be disfranchised, and the government of that state assumed by the National Government and administered by special forms of government, until they learn how to behave. (Applause.) At the very most they should have no more power than Territories.

**General Overseer Threatened with Lynching by Southern Press.**

I was informed the other day, in cold type, by a Southern paper, that it was time to have me lynched, because I dared to speak the truth.

Has it come to that?

I am willing, if God is willing, to die in pleading for the oppressed. (Amen. Applause.)

I have never sought the negro vote. I have no use for it.

I love the negroes, and they sing in my choir.

They are members and officers of this church.

I should despair of myself and of this Church if for one moment I had any other thought than that which the Master has given to us, "One is your Master, even Christ, and all ye are brethren."

There is neither Barbarian, Scythian, bond nor free, but "Christ is All, and in All."

Shall I write these words, as I do, upon the walls of this Tabernacle, above my head, and preach that truth, while I deny it in practice? Never!

The Christian Catholic Church in Zion, which has a Message to All the World, maintains the Absolute Equality of All Men before God and before the Law. (Applause.)

**Voices From the Soldiers' Graves Tell Us to Maintain That for Which They Fought and Bled and Died.**

God helping us, we shall!

We are Citizens as well as Christians.

We shall not cease to be citizens and good citizens.

The good Christian is a good citizen, and the man who is not a good citizen is not a good Christian.

The standard of Citizenship in Zion is not the standard of Democracy or Republicanism; it is the standard of Theocracy, the Rule of God.

The motto of this Church and people, politically, is "Where God Rules, Man Prospers."

I hear the Voices from the Soldiers' Graves both North and South, "Let God Rule!" (Amen.)

Make no mistake.

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The negro, in many parts of this country, may be entirely unequal to the exercise of the vote.

I acknowledge it.

But if you are to pass legislation to deprive a race that has been a toiling race on this Continent for hundreds of years from votes, then you had better begin an examination among the Hungarians and the Poles and the Italians and others from Europe, who do not know one word of English and are utterly incompetent to exercise an intelligent vote in America.

If you are to have an educational qualification for the franchise—and I do not say it might not be a good thing—let it apply to white and black, yellow and every one alike.

Let every one who cannot read, write and understand the American Constitution and cast an intelligent vote be debarred from voting, and every citizen's son in this country whose education has been neglected, be debarred.

You cannot debar the negro, however, and not debar the ignorant immigrants or American born, from the right to vote, and the right to have their votes honestly counted.

It is perhaps not best now to take manhood suffrage from the people. It could only be lawfully done with the consent of the people, and that is not probable as things are. But it will be when Christ returns to reign: for there will be no government by voting, then.

Therefore the only alternative is, let them exercise it, but begin to train them and teach them, young and old, and let the Nation establish a National System of Free Compulsory and Secular Education.

I say these things today, because

**This Platform Will Never Be Accused of Cowardice.**

I want no war.

I want no fratricidal strife.

I want no shotgun rule.

I want Peace.

I want Purity.

I want the Power of God, and I will get it: for God shall rule.

May God in His infinite mercy grant that these words shall be taken as kindly as they are meant by me, beloved friends in the South.

I desire to say a word for the people in the South.

They are a chivalric and noble people. I have friends in the South as dear to me as any in the North. I have friends whose love has made me weep with sympathy and with joy. Their kindness to me has been great, but I have lost, they say, many friends because I speak the truth.

Their women have been amongst the noblest of their sex, and I do not wish any words that I have already spoken to convey a general reflection upon the women of the South. I am willing to concede that the cases I have spoken of are in a very large degree exceptional, and that since the abolition of slavery the domestic relations of young white girls, especially in the better educated classes, are more reserved than in the old days before, and soon after, the war.

My beloved in the South, whom I can reach, I hope, from this platform, let me tell you that there is no thought of antagonism to you in my heart.

My citizenship is of too recent a date for me to ever have been a partisan.

My political principles make me no slave of the Republican party, no enemy of the Democratic. I am the friend of all and the servant of God.

I beseech you, my brothers and sisters in the Southland, to receive these words as from the Prophet foretold by Moses, the Messenger of God's Covenant, and Elijah the Restorer.

Receive them as a Call to Repentance, a call to you to do Justice, and to do Mercy and that which is Right in God's sight.

Then your noble qualities will find glorious exercise. Then the black man will become pure, holy, God-blessed by your noble example and glorious ministry.

May God grant it!

My brothers and sisters,

**We Are Called to a Glorious Fight!**

Along our ranks no sabers shine;
No blood-red pennons wave.
Our banner bears one single line:
'Our mission is to save.'

There is another army;

It marches to the drum-beat roll;
The deep-mouthed clarion's bray,
And bears upon a crimson scroll,
'Our mission is to slay.'

I honor you men who acted up to the limit of your convictions. There is much to be said for you in what you did. Many of you acted from very high and holy motives; but I know that you rejoice that a better day has come, and that

No longer host encountering host,
Need crowds of slain deplore;

that for Zion "the trumpet has been hung in the hall, and we study war no more."

We study how to war against sin and disease and death and hell, and how to make men and women happy o'er all the earth.

Is that our aim, O Zion?

Audience—"Yes."

All who thus are determined to trust God, stand and tell Him so. (Apparently all arose.)

Now pray

PRAYER OF CONSECRATION.

My God and Father, in Jesus' Name, I come to Thee. Take me as I am. Make me what I ought to be, in spirit, in soul, and in body. Give me power to do right, no matter what it costs. Give me power to confess to any whom I may have wronged, to restore, to do right in Thy sight, and to all men. Give me power to serve Thee, to follow Jesus; under the Banner of Zion to go forward, to win men of every clime and tongue and nation to God, to Salvation, to perfect deliverance in spirit, soul, and body. Bless me, all I love, and this Church throughout the world, and sustain Thy servant and guard his life, for Jesus' sake, till his work is done. Amen. (*Prayer was repeated clause by clause after the General Overseer.*)

General Overseer—Did you mean it?

Audience—"Yes."

General Overseer—Stand while the officers and choir file out in Solemn Recessional.

The audience then stood, in silent prayer, while the officers and choir retired, singing the

RECESSIONAL.

Saviour, again to Thy dear Name we raise
With one accord our parting hymn of praise.
We stand to bless Thee ere our worship cease;
Then, lowly kneeling, wait Thy Word of Peace.

Grant us Thy Peace upon our homeward way;
With Thee began, with Thee shall end the day:
Guard Thou the lips from sin, the hearts from shame,
That in this house have called upon Thy Name.

Grant us Thy Peace, Lord, through the coming night;
Turn Thou for us its darkness into light;
From harm and danger keep Thy children free,
For dark and light are both alike to Thee.

Grant us Thy Peace throughout our earthly life,
Our balm in sorrow, and our stay in strife;
Then, when Thy Voice shall bid our conflict cease,
Call us, O Lord, to Thine Eternal Peace.

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, the Christ. Faithful is He that calleth you, who also will do it. The grace of our Lord Jesus, the love of God, the fellowship of the Holy Spirit, one Eternal Comforter, abide in you, bless you, keep you, and enable you all to "fight the good fight of faith; to lay hold upon Eternal Life, to endure hardness as good soldiers," and at last to receive the reward from the Great Commander-in-Chief, the Mighty One, who is leading on the hosts of earth and heaven, "conquering and to conquer"; in His Name. Amen.

**LEAVES OF HEALING.**

Two Dollars will bring to you the weekly visits of the "Little White Dove" for a year; 75 cents will send it to a friend for thirteen weeks; $1.25 will send it for six months; $1.50 will send it to your minister, or to a Y. M. C. A., or to a Public Reading Room, for a whole year. We offer no premiums, except the premium of doing good. We receive no advertisements, and print no commercial lies or cheating enticements of unscrupulous thieves. LEAVES OF HEALING is Zion on wings, and we keep out everything that would detract the reader's mind from all except the Extension of the Kingdom of God, for which alone it exists. If we cannot send forth our Little White Dove without soiling its wings with the smoke of the factory and the dirt of the wrangling market place, or compelling it to utter the screaming cries of the business vultures in the ears of our readers, then we will keep our Dove at home.

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# NEWS OF ZION CITY

ZION CITY will soon have a large wholesale bakery, which will supply bread and crackers and other bakery goods, not only to the local trade, but to dealers in neighboring cities, and, through the mail order department of Zion City General Stores, to people who demand a pure bakery product all over the country.

The new bakery is to be located in the factory district; that is, the land east of the tracks.

The foundation will be commenced at once.

The building will cover a space fifty by one hundred feet and consist of two floors.

The lower floor will be occupied by the bread department, the upper floor by the cake and cracker machinery.

The present capacity will be 800 loaves per hour. Four barrels of flour per hour will be used in mixing cracker dough.

The dough will be mixed by the latest improved machinery, which will cut into loaf size and mold crackers and biscuits.

Bread will be baked in brick furnace ovens, and cakes and crackers will be baked in a new style of oven, having a revolving attachment, after the plan of a Ferris wheel, into which the dough is placed. This arrangement prevents any possible chance of burning or scorching, and is known as the "reel oven."

The cleanliness of the plant will be greatly increased by the use of this machinery.

The plant will, with the equipment now being planned, turn out eleven kinds of bread, six kinds of crackers and fifteen kinds of biscuits, besides rolls, buns and other bakery goods.

It is expected that a large business will be done through the mail order department of the General Stores, in crackers and biscuits, as there is not, so far as we know, at present in this country any firm manufacturing a full line of crackers without a lard shortening.

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THE plant will also make its own baking powder, extracts and other such goods.

Absolute purity and cleanliness is thereby guaranteed.

A trip through any of the large wholesale bakeries of today would show the great need of the latter. A display of goods, changed daily, will be kept at the General Stores.

The building will be up and operations begun in time to furnish bakery goods for the Feast of Tabernacles.

At a later date the milling department will be added, which will undoubtedly be under the management of Deacon S. C. Burnett, who is a miller of years of experience. At present he is still connected with Zion Land and Investment Association.

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BUSINESS at the Zion City Postoffice is steadily on the increase and the office is now doing twice the business of any office in the country in a town of the population of Zion City.

Mails are arriving and departing at the present rate of six per day, three each way.

The two morning mails, at 8:30 and 10:00, and the evening mail are especially heavy.

Last week over $500 worth of stamps were sold.

Call and lock boxes are in good demand and not a day passes but mail addressed to new names comes into the office.

A large amount of campaign literature was sent out the past week by the Theocratic party, whose national headquarters are in Zion City. The committee sent out five bags, containing about 400 pounds of matter.

Forty bags of newspaper mail, weighing 2,300 pounds, and several sacks of ZION BANNER advertising matter were sent out.

Registry business has been from fifteen to twenty pieces per day.

Postmaster Wiedman informs us that not later than July 10th Zion City will be a money-order office.

The impression prevails in some districts that it is now, for several money-orders drawn by country postmasters on Zion City have already been presented at this office.

All government supplies of stamps and other necessaries are now coming with more regularity, and recently a large set of scales was received for weighing second-class matter. Their capacity is 1,000 pounds.

Although rated as a fourth-class office, this office is doing as much business as any second-class office in Lake county, and has the facilities for properly handling it.

LEAVES OF HEALING and THE ZION BANNER are being regularly and plentifully mailed by private individuals to friends and others, one lady last week sending out 105 copies of the LEAVES in one batch.

THE ZION BANNER is now regularly entered as second-class matter, and can hereafter be mailed by private individuals at the rate of four ounces for one cent.

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WORKMEN are busy laying the asphalt floor under the lace machines in the lace factory. The machines have temporarily suspended operations in order that this work might proceed. The stoppage will only be for a few days, when they will resume under much more favorable conditions than have prevailed in the past. The temporary shell building that was built for their reception when they first came has been torn down, and they are now in the new lace factory proper, being much better situated as regards light and ventilation. A double flooring is to be laid over the asphalt, and will be practically indestructible. The interior walls are now being whitewashed.

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AT A meeting of the city council, held in Shiloh Tabernacle, last Monday evening, June 2d, the following important items of business were transacted:

Heard report of the finance committee regarding the payment of the incidental expenses of the city.

Received a message of love from the General Overseer of the Christian Catholic Church in Zion, John Alexander Dowie.

Adopted an ordinance prescribing the time and place of the regular meetings of the council.

Adopted an ordinance providing for a police department.

Adopted an ordinance relating to the officers of the city.

Adopted an ordinance prohibiting the sale of intoxicating liquors in the City of Zion and enumerating the penalties for nuisances.

Adopted an ordinance providing for a city prison and keeper.

Adopted an ordinance fixing the proceedings to recover fines and penalties.

Adopted an ordinance naming THE ZION BANNER as the official organ of the City of Zion.

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WORK on the new general stores is being rushed, and all the employees and heads of departments, as well as their large clientelle, will certainly welcome their opening. Space has been so valuable heretofore that the different departments have simply not been able to carry as complete a line as they could wish, solely on account of the lack of room to properly display goods. With the completion of the new building all this will be changed. Customers will be assured of plenty of room to do their trading in, and a thoroughly up-to-date and complete stock in all lines to select from. Painting is nearly finished, and inside carpenter work and the putting in of stationary fixtures are being hurried along by a large force of men. Already the traveling salesmen for the different large jobbing firms are on the ground, and large orders for the best of everything obtainable are being placed daily. The glass for the large glass front and corner show-windows has arrived, and will be put in at once. It is expected that removal into the new building will begin next week.

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THE Wednesday night regular rally in Shiloh Tabernacle, June 4th, was attended by about one thousand five hundred of Zion City and Chicago people. These meetings are of great interest and benefit, and it is the earnest desire of the General Overseer that everybody should attend, as questions of great importance to the welfare of the people are constantly coming up, and this is the night for their discussion and settlement. The fire question was the most important at this meeting and everybody has promised to banish all gasoline and gasoline stoves at once. C.

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# EARLY MORNING MEETING AT SHILOH TABERNACLE

REPORTED BY S. D. W. AND A. W. N.

ABOUT TWO THOUSAND of God's people in Zion City gathered in Shiloh Tabernacle on Lord's Day Morning, June 1, 1902, at the Early Morning Meeting.

God was present in that earnest assembly in the dawning day, by His Holy Spirit, and gave His servant the General Overseer, a Message of wisdom and blessing, as he spoke briefly on "Prayer," taking up in its order, the petition, "Give Us This Day Our Daily Bread."

This matin service was a feast of good things, spiritually, and a blessed preparation of the hearts of all present for the great meeting in the afternoon.

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Early Morning Service, Lord's Day Morning, June 1, 1902.

The General Overseer said:

I desire our reading this morning to be in connection with the Lord's prayer, and especially the petition, "Give us this day our daily bread."

**Scripture Reading and Exposition.**

We will read first the Promise concerning the Manna in the sixteenth chapter of the Book of Exodus, the fourth verse:

Then said Jehovah unto Moses, Behold, I will rain bread from heaven for you; and the people shall go out and gather a day's portion every day, that I may prove them, whether they will walk in My law, or no.

See the idea?

God was going to send the bread from heaven, a portion every day, and He was going to prove them whether they obeyed His law or not.

And it shall come to pass on the sixth day, that they shall prepare that which they bring in, and it shall be twice as much as they gather daily.

Now that is the Promise.

In the fourteenth verse we have the Fulfilment.

And when the dew that lay was gone up, behold, upon the face of the wilderness a small, round thing, small as the hoar frost on the ground.

And when the children of Israel saw it, they said to one another, What is it?

The words, "What is it?" in the Hebrew, is simply "Manna?" The question gave it the name.

The General Overseer then read the remainder of the fifteenth verse and to close of chapter.

That is the Fulfilment of the Promise.

A portion of that Manna was stored up in the ark. But the children of Israel were dissatisfied with Bread from Heaven, and they murmured.

**The Result of Murmuring.**

I think we might read that story in the eleventh chapter of Numbers and see what became of murmuring. Begin at the fourth verse.

And the mixed multitude that was among them fell a lusting.

That is the trouble—damning lust.

And the mixed multitude that was among them fell a lusting: and the children of Israel also wept again, and said, Who shall give us flesh to eat?

Manna was not good enough.

"Who shall give us flesh to eat?" they said, "We remember the fish which we did eat, and the tobacco that we did chew in Chicago. We remember the pig we ate in Minnesota (laughter), and in Wisconsin, and in Iowa," etc.

That is the talk of the mixed multitude in every age.

We remember the fish, which we did eat in Egypt for nought; the cucumbers, and the melons, and the leeks, and the onions, and the garlick: but now our soul is dried away; there is nothing at all: we have nought save this manna to look to. And the manna was like coriander seed, and the appearance thereof as the appearance of bdellium.

You hear sometimes that a fellow cannot smoke, and he cannot drink, and he cannot eat pig, and there is not a saloon in the place, and there is no theater. O-h-h. (Laughter.) "We remember it."

Go back to Egypt if you want these things.

And the manna was like coriander seed, and the appearance thereof as the appearance of bdellium. The people went about, and gathered it, and ground it in mills, or beat it in mortars, and seethed it in pots, and made cakes of it: and the taste of it was as the taste of fresh oil. And when the dew fell upon the camp in the night, the manna fell upon it. And Moses heard the people weeping throughout their families, every man at the door of his tent: and the anger of the Lord was kindled greatly; and Moses was displeased.

**When God Gets Angry with You, I Have a Right to Get Angry with You.**

When the Lord was displeased, Moses was. Had he not a right to be?

Voices—"Yes."

General Overseer—It is right to be angry with the Devil and with sin and with grumbling, and all that kind of business.

What is the use of grumbling?

And Moses said unto the Lord, Wherefore hast Thou evil entreated Thy servant and wherefore have I not found favor in Thy sight, that Thou layest the burden of all this people upon me? Have I conceived all this people? Have I brought them forth, that Thou shouldest say unto me, Carry them in thy bosom, as a nursing-father carrieth the sucking child, unto the land which Thou swarest unto their fathers? Whence should I have flesh to give unto all this people? For they weep unto me, saying, Give us flesh, that we may eat. I am not able to bear all this people alone, because it is too heavy for me. And if Thou deal thus with me, kill me, I pray Thee, out of hand, if I have found favor in Thy sight; and let me not see my wretchedness.

Moses went too far. It is all very well for the Lord to be angry, and it is all very well for Moses to be angry as the Lord is, but then when Moses turns and gets angry with the Lord, that is all wrong.

Moses must not talk like that.

That was the one thing that shut Moses out of the land of Canaan.

I have seen foolish people rebuke God. I caught one of them at it this morning, saying, "Why did God do this?"

I said, "I thought that was the Devil. It was not God at all."

Do not let the Devil trick you into grumbling against God for things which God never did; and do not wish something else than the gift God has given to you. "Be content!"

What is the use of your asking why God did it?

It was not God who took the life of my dear daughter. That was the Devil, but she triumphed over death.

**There Is No Use of Your Grumbling Against God.**

Do you hear?

I will not do what Moses did. I will not growl at God, but I will give you a stroke. (Laughter.)

I will not growl at God at all. I will put the blame where it belongs should you do wrong: namely, upon you and upon the Devil.

If we should get into a tight corner anywhere, we can get out of the tight corner, if we will do right; but we will not get out of it, if we grumble as Moses did.

The grumblers had better never come to Zion. Those that do not grumble will get into the land of Canaan.

Moses went too far. He grumbled against God, but God is merciful, and sometimes He answers the prayer of Devils just as they pray it.

He answered the prayer of Devils once, and He let them go into the pigs, and some of you went and ate pigs.

He answered the cry for flesh to eat; and a curse came with the answer—flesh was followed by corruption.

And the Lord said unto Moses, Gather unto me seventy men of the elders of Israel, whom thou knowest to be the elders of the people, and officers over them; and bring them unto the tent of meeting, that they may stand there with thee. And I will come down and talk with thee there: and I will take of the spirit which is upon thee, and will put it upon them; and they shall bear the burden of the people with thee, that thou bear it not thyself alone. And say thou unto the people, Sanctify yourselves against tomorrow, and ye shall eat flesh: for ye have wept in the ears of the Lord, saying, Who shall give us flesh to eat? for it was well with us in Egypt: therefore the Lord will give you flesh, and ye shall eat. Ye shall not eat one day, nor two days, nor five days, neither ten days, nor twenty days; but a whole month, until it come out at your nostrils, and it be loathsome unto you: because that ye have rejected the Lord which is among you, and have wept before Him, saying, Why came we forth out of Egypt? And Moses said, The people, among whom I am, are six hundred thousand footmen;

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and Thou hast said, I will give them flesh, that they may eat a whole month. Shall flocks and herds be slain for them, to suffice them? or shall all the fish of the sea be gathered together for them, to suffice them?

Now, Moses, that was downright impudence upon your part. What right had you to talk like that to God the Almighty?

There are some people, prophets even, who talk impudently, sometimes. They have "familiar spirits," and forget the Reverence due at all times to God.

God said there was going to be flesh in the wilderness, and Moses' business was to hold his tongue and not talk impudently about how the flesh was to come. It would come in "God's way."

The General Overseer then read the remainder of the chapter.

There is a lesson in the Promise of the manna, and the Getting of the manna, the Grumbling against the manna, and the Punishment of those that desired the flesh. The remarkable thing about the manna was that it ceased when they entered into Canaan, as you will see by turning to a verse of Joshua, the fifth chapter of Joshua, and the twelfth verse:

And the manna ceased on the morrow, after they had eaten of the old corn of the land; neither had the children of Israel manna any more; but they did eat of the fruit of the land of Canaan that year.

If people will be content with the manna, and will follow God fully, they will get into the land of corn and wine, and all its riches will be fully theirs.

### The Hidden Manna.

There is a better manna. I will read about that, in the second chapter of the Book of Revelation; the last book in the Bible.

This is the Best Manna of all, and it is never lost like the manna that our fathers had in the wilderness.

He that hath an ear, let him hear what the Spirit saith to the churches. To him that overcometh, to him will I give of the Hidden Manna, and I will give him a White Stone, and upon the stone a New Name written, which no one knoweth but he that receiveth it.

At the close of the reading of this passage, the General Overseer offered prayer.

A number of Witnesses then in a few words told of various ways in which God had blessed them since coming into Zion, and especially in Zion City.

The General Overseer then said:

Beloved friends, let us turn for a few minutes to the next clause in the Disciples' Prayer. Let us read until we reach it.

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## "GIVE US THIS DAY OUR DAILY BREAD."

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TEXT.

Our Father which art in heaven,
Hallowed be Thy Name.
Thy Kingdom come.
Thy Will be done, as in heaven, so on earth.
Give us this day our Daily Bread.

I think a better rendering is: "Give us our Bread for the coming day."

Day by day the manna fell,
Oh, to learn this lesson well!
Still by constant bounty fed,
Father, give me daily bread.
Day by day the promise reads;
Daily grace for daily needs.
Cast foreboding fears away,
Take the manna of today.

### Our Dependence Upon God, Moment by Moment.

God has most mercifully, abundantly provided; for He has made us dependent upon Him not only from day to day, but from moment to moment.

In Him we live and move and have our being.

All our springs are in Him.

Were He, but for one moment, to withdraw His protecting hand, this world would fly off into space, rush into the sun and be consumed, or rush away into the chaotic darkness, and, crashing into chaos, against chaos, would be enveloped in the darkest night.

We are dependent upon God, and love to be.

He holds with His hand this earth, so that, while it is going with inconceivable velocity around its own axis, and with an inconceivable velocity around the sun, and again the whole solar system with an inconceivable velocity circling around the central sun, yet everything is so still that you would not know there was motion.

Sometimes you stand upon the solid earth and think, "Can it be true that this earth is whirling around at such a rate?" But we know that it is true.

We sent a cablegram on Friday night to Amsterdam, Holland, and do you know when it got there?

### An Important Cablegram and Its Answer.

When we sent that cablegram from this city, it was the next morning there. When we went to our bed on Friday night the cablegram was just about that time delivered on Saturday morning in Brussels, and we got back an answer.

I sent our beloved friends in Holland a hearty invitation, but God got ahead of me, because the thing that I told them I hoped they would do, they had decided to do the previous day.

All they had to do was to tell us that our cable was a little late, because they had decided the previous day, so that we shall have the great joy of receiving Ex-Commissioner Arthur S. Booth-Clibborn, his wife the Marechale, Mrs. Catherine Booth-Clibborn, and some of their friends and helpers, also ex-officers of the Salvation Army, and three of their dear children, here at Zion's Second Feast of Tabernacles on July 12th next. (Applause.)

The world had whirled around so far that the sun was shining there in Holland when you went to bed in Zion City.

I am so glad that God gives us our Daily Bread, and that we can go to Him with confidence and say, Give us this day, or for the coming day, our Daily Bread.

Has not God, in all the ages, remembered that we are continually dependent upon His bounty?

Has not God always provided for His people on the Sabbath Day, whether it is observed the seventh day or the first day of the week?

### Keeping the First Day as the Sabbath, an Apostolic Practice.

I thank God that we are content to believe that on this day, the first day of the week, the Day of Resurrection, Life and Glory, we have a right to meet and keep the Lord's Day as the Sabbath Day in accordance with the primitive practice of the early Christians.

I thank God that the practice is clearly traceable to apostolic sources, and that these apostles received a great deal of their instruction, as to how to establish the Church, from our Lord, Himself.

The first chapter of the Acts of the Apostles shows that our Lord spoke to them for forty days concerning the establishment of the Kingdom, and the record of the commandments which He gave during those forty days is not given.

I am therefore perfectly persuaded that this was among the many things that our Lord taught His apostles, that the day of His Resurrection was henceforth to be the day of sabbatic rest and of Christian thought, of Christian life and service.

While we rest today from our ordinary daily labors, it is a joy to labor for the redemption of the world; to come into the House of God and worship God and get good and learn how to use the opportunities God gives us of doing good all the week.

I am very thankful that last night and this morning our dear ones are going out to Winthrop Harbor and Kenosha and Racine and Waukegan to scatter the good seed. Zion is sowing on every Continent.

The lesson which I have read to you is sufficiently plain without comment.

### The Lesson of the Manna.

When God took the children of Israel out of Egypt they had been eating garlic, and leeks, and fish and meat, and all kinds of things.

Some of the "mixed multitude" came out with them because they saw that the Israelites were rich.

The Israelites had fleeced the Egyptians, and had accumulated a great deal of gold by working on their fears.

That was one of the mistakes. Money badly got is always a curse to its possessors. They did not know what to do with the gold in the desert, and they made Aaron make the golden calf when Moses went into the mountain.

When Moses came down he gave them the gold cure. Do you know what he did?

He ground up that calf, and put the gold into the water.

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Then he said, "Drink it, you sinners!" and he made them drink it. That was the gold-cure for idolatry.

There was a proper place for gold, but it was not in a golden calf. It was to be used for God.

God had it used for many years in His Tabernacle and in His Temple.

God uses it now in the extension of His Kingdom, and I will use it still.

The gold is mine and the silver is mine, saith Jehovah.

They grumbled, you know, because they had so much of the sweet, heavenly food.

Beloved friends, they did not need to have grumbled; they could have been in Canaan in forty weeks, or less, instead of forty years, and there are some of you who will need forty years because of your grumbling, and some of you may never get there.

Some of your carcasses may fall in the wilderness, for you grumble and you growl. The sooner you fall the better, because murmurers are perfect nuisances anywhere.

**Grumblers Are a Nuisance Anywhere.**

They are no use in any work.

No foreman likes to have a gang of grumblers.

Grumblers are never content with what God gives them. They want some other kind of bread. They do not want to take what the Lord gives them. They would like to run a corner upon manna.

If they gathered more than they ought, it stank.

Sometimes people do not like me to use that word stink, but it is in the Bible, and it is a good word, too, in the proper place.

They could gather just so much every day, and if they gathered more, it stank. On the Saturday, or on the sixth day of the week, answering to our Saturday, they could gather twice as much as on the fifth day, and it would not stink. God preserved it.

If you look up the passage, you will see that they must have prepared it in some way on the Saturday to keep it from stinking on Sunday.

**A Blow at the Hot Sunday Dinner.**

The right way to do is to have all the food for Zion gathered on the Saturday so that we can all eat cold lunches on the Sunday, and the servants can get their Sabbath Day.

It makes me sick to think of the large number of men who are lying in bed today in Chicago.

They are smoking, and they are drinking, and they are reading Sunday papers, and the wife is stooping over a hot stove and cooking.

She is getting pig ready to fill their swinish bellies.

Then they get up, the brutes! and they eat, and they drink, and quarrel, and fight, and sometimes they murder before the day is out. That is not uncommon.

When a man gets liquor and tobacco and pig in him, why should he not be a murderer?

He has the Devil in solution, in the form of liquor; he has Satan's Consuming Fire in the form of tobacco, and he has the unspeakable pig, Satan's filthy food.

I thank God that in Zion City today we are all eating and drinking that which is good.

We are praising God today for the Daily Bread which He has already provided. He provided it yesterday; and since we got two days' bread yesterday, we can afford to keep the Sabbath.

Can we afford not to?

Voices—"No."

General Overseer—No, indeed we cannot.

I thank God for the material bread, and for the fact that people are well fed in Zion.

This outer body must be sustained, in order to be able to do the best work.

Eat always the best brain food. I do not think there is anything better than the cereal foods, and especially oatmeal, if you cook it properly.

Do not cook it so that it has to be cooked in the man's stomach, for that will give him pain, and bring you trouble.

May God bless you in cooking, "showing piety at home."

**The Hidden Manna.**

Our Lord Jesus Christ did not only mean the bread for the body; but he meant that of which the beautiful Revelation tells us in the promise:

To him that overcometh, to him will I give to eat of the Hidden Manna.

To whom is this given? To him that overcometh.

[*The General Overseer then sang the following somewhat unfamiliar hymn in Zion, gradually teaching the thousands present to sing it too, until all joined heartily in the responses and the refrains.*]

What shall he eat?
What shall he eat?
What shall he eat that overcometh by the Blood of the Lamb?

He shall eat of the Tree of Life.
He shall eat of the Tree of Life.
He shall eat of the Tree of Life that overcometh by the Blood of the Lamb.

What shall he be?
What shall he be?
What shall he be that overcometh by the Blood of the Lamb?

He shall be a Pillar in the Temple of God.
He shall be a Pillar in the Temple of God.
He shall be a Pillar in the Temple of God that overcometh by the Blood of the Lamb.

Oh, the precious Blood!
Oh, the cleansing, healing flood!
Oh, the Power and the Love of God through the Blood of the Lamb.

What shall he wear?
What shall he wear?
He shall be clothed in Raiment White that overcomes by the Blood of the Lamb.

What shall he hear?
What shall he hear?
He shall hear his name confessed in heaven that overcomes by the Blood of the Lamb.

**"To Him that Overcometh."**

Do you not want to eat of the Fruit of the Tree of Life?

Voices—"Yes."

General Overseer—Do you not want to wear the White Raiment?

Voices—"Yes."

General Overseer—Do you not want to have your Name Confessed in Heaven?

Voices—"Yes."

General Overseer—Do you not want to be a Pillar in the Temple of God?

Then Overcome! Let all Zion be Overcomers.

The promise is to him that overcometh the World, the Flesh and the Devil, the lusts of the flesh, the desire to go back to Egypt.

God help you!

Every one who intends and desires and is determined by the Grace of God to be wholly His, stand.

PRAYER OF CONSECRATION.

My God and Father, in Jesus' Name, for His sake, take away all sin, all doubt, all fear from me. Give me power to overcome through the Blood of the Lamb, that I may eat of the Tree of Life and may wear the White Raiment, and hear my name confessed in heaven, for Jesus' sake.

BENEDICTION.

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

**Zion's Conflict With Methodist Apostasy.**

This book of 200 pages, just issued by Zion Publishing House, contains nine powerful discourses delivered in Central Zion Tabernacle by the General Overseer in May, 1900, during the session of the Methodist General Conference. They are of especial value for the full and fearless exposure of Freemasonry.

"The Methodist Church the Property of the Masonic Order," "Freemasonry: A Heathen and Antichristian Abomination," and "Degrees of Masonic Devilry" ought to be read by every lodge man.

The iniquity of the Mystic Shrine is laid bare.

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

Buy one of these books and keep lending it. No honest and intelligent man can read the book and still remain a Freemason. Sent by mail, postpaid, for twenty-five cents.

Address Zion Printing and Publishing House, 1300 Michigan Avenue, Chicago, Illinois, U. S. A.

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# NOTES OF THANKSGIVING TO ZION'S GOD

*By DEACON O. L. SPRECHER, Private Secretary to the General Overseer*

FOR THIS cause we also thank God without ceasing,

That, when ye received from us the Word of the Message, even the Word of God,

Ye accepted it not as the word of men, but, as it is in truth, the Word of God.

Which also worketh in you that believe.—*1 Thessalonians 2:13.*

THANKSGIVING in Zion is not for salvation only, nor is it for deliverance in physical matters alone.

With the coming of Elijah the Restorer, has come a clearer interpretation of the Word of God, and he has presented it to the people in such a way that they have more easily understood the Will of God.

The people of Zion have been faithfully instructed.

They have heard, read and believed the promises of God, which apply at all times and conditions of life.

They have learned to go to God in prayer with everything, and to trust Him fully.

The Word of God has effectually worked in the hearts of those who believe.

Zion will go on faithfully following the leader God has sent, having confidence in him, believing that God will continue to impart to him the words of truth, through the Power of the Holy Spirit.

They will receive his messages, not merely "As the word of men, but, as it is in truth, the Word of God."

The people of God who in this day and generation will lovingly receive and obey the ministry of His servant, will continue to receive from time to time the abundant blessing of God upon themselves and their possessions, if all is fully consecrated to God.

Again testimonies are printed, telling of God's gracious answer to prayer in spiritual and temporal matters.

Let all who are in the Kingdom of God rejoice with those who record their testimonies on these pages.

### Healed of Heart Disease While on the Way to Zion City—Other Healings.

Mrs. Emma Sorenson, Zion City, Illinois, writing under date of May 1, 1902, says:

DEAR GENERAL OVERSEER:—I am attending the good meetings in Shiloh Tabernacle.

I am so glad you told us last Thursday that we must tell what the Lord has done for us.

I have been a great sufferer almost all my life, and would have been in the insane asylum three years ago, and most surely in my grave before now, if it had not been for the Little White Dove and the General Overseer's prayers.

Thanks be to God for "Elijah, the Restorer of All Things," and for the Messages sent forth in LEAVES OF HEALING.

One of my sufferings has been sick-headache.

Last Thursday I had one of the bad spells, the Devil trying to keep me from going to meeting.

But I said, "No, you cannot stop me."

I suffered intensely during the meeting.

I had to remove my hat, my head ached so.

After I had been in the prayer room and you had prayed and laid hands on my head, I became better, and after I reached home the pain left me entirely.

I praise God for it and for the blessings every day.

We have received so much blessing since coming to Zion City.

Three years ago I was very sick.

After being treated by twelve or thirteen doctors there was not much life left.

I had undergone two painful operations and I do not know how many painful treatments and examinations.

God only knows what I have suffered at the hands of doctors.

After the last operation at that time I was left in a much worse state than ever before.

The more I was treated the more the diseases increased.

I was left a nervous wreck, body and mind.

Doctors could do nothing more, so they said that was true.

They had taken lots of money and very nearly my life.

A friend sent me LEAVES OF HEALING. I very gladly read it.

My husband sent a request to you, asking you to pray for me; and we prayed at the same time.

We were then living in Austin, Minnesota.

God answered prayers.

That very night I was healed of nervous weakness. My sleep, which had been so completely taken from me, was restored to me.

I was at the same time healed of chronic constipation from which I had suffered for sixteen years; also blind piles.

Praise God for His Saving and Healing Power!

My wish was to come to Zion Home but it seemed as if we could never spare the money; and I had not yet obeyed God in Baptism.

I was then taken with heart disease, the most dreadful and deathly disease of all.

I had sinking spells every night so that I could not lie down.

I had to sit up nights, propped up in a chair, my husband rubbing my hands and feet with all his strength.

I would get cold and numb all over, and my whole body would shake as if with chills.

Even my tongue would be as cold as ice.

I could speak only at times in a whisper. I would gasp for my breath like a drowning person.

Neighbors would come in and tell us to send for the doctors.

They said it was not right that I should suffer so, and not have the doctor come in, and that I would soon pass away in one of those spells; but I told them I had no use for doctors any more, and that I would trust God for my healing.

I knew if I did have a doctor come, that I would pass away so much sooner.

Then my husband said that something must be done. We at once left home and started for Zion City.

We sent a request asking you to pray that I should stand the journey, and just as soon as I started I got better—got better on my way to Zion City.

God so wonderfully answered your prayers.

I have received much blessing through Elder Dinius' faithful prayers, as he was the first one who prayed with me upon my arrival at Zion City on Thanksgiving Day, 1901.

God bless Elder Dinius, as he has so faithfully prayed and labored with the sick in Zion City this past winter.

I praise God for all His goodness to me and thank you for your prayers.

I pray that God will bless you more and more in the great work that is before you.

### Healed After Twenty-five Years' Suffering.

EVART, MICHIGAN, May 4, 1902.

DEAR GENERAL OVERSEER:—I praise God from the depths of my heart "for His wonderful goodness to the children of men," in delivering from bondage, and in sending the beautiful religion that you have taught, that God is our Healer for spirit, soul and body.

I thank you so much for your prayers for me and my family.

Since you prayed for me, the constipation which has troubled me for the past twenty-five years, since the birth of our youngest daughter, has ceased, and movements are natural.

I am truly thankful that my name is enrolled on your Church Record, the Church which is clean.

May God bless and keep you.

Yours for Jesus' sake,

(MRS.) JULIA C. TURNER.

### God Hears Prayer for Sick.

ALANSON, MICHIGAN, May 8, 1902.

DEAR GENERAL OVERSEER:—It is with thanksgiving to our Heavenly Father that I write and tell you that I am well.

I began to improve two days after mailing you my request for prayer.

I had been very weak and faint, feeling that I was breaking down and would be sure to be worse on Sunday. So I seemed unfit to attend our little Gathering.

But God heard your prayer for me, and I received a new spiritual strength.

Immediately I began to recover my health, and now I work from early morning till night, for we are on a farm, and I work outside and inside, too.

I thank you for your prayers in my behalf.

Yours faithfully for our coming King,

MARY A. COPELAND.

### God Wonderfully Answers Prayer for Healing of Cattle.

GUTHRIE, OKLAHOMA, May 2, 1902.

DEAR GENERAL OVERSEER:—I desire to testify to the healing of a cow that was very nearly choked to death with bloat, caused from eating alfalfa.

She came straight up to me with her tongue lolled out as far as possible, taking very short breaths, and grunting with every breath.

There was no man on the place, and I said, "Oh, what shall I do?"

Just then a Voice said, "Pray."

I dropped on my knees right there in the yard, and asked God to relieve and heal that cow.

I had not prayed half a minute when her tongue

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went in, and she was breathing perfectly naturally, and the bloat began to go down, and in a very short time she was all right.

When the rest of the cattle came up, there were three badly bloated.

I just asked God in the Name of Jesus, and by the Power of the Holy Spirit, and in accordance with His Will to heal them, and looked after them no further.

Our neighbors had told us that if they ever bloated badly, they would die, if we did not stick them.

One of our neighbors lost a cow after sticking her.

I wish also to testify to the healing of a blind cow this winter.

She had been running to a straw stack, and we supposed the chaff put her eyes out. She could not see at all.

A brother from Zion Home was visiting us.

He and I prayed for that cow, and finally we found that she could see a little.

We kept on praying, and her eyes were healed in a short time.

Now she sees as well as any cow in the dairy.

I write this to help others to trust God for the healing of their stock.

Your Sister in Christ, FANNIE ARENDS.

### God Heals and Cleanses.

WINAMAC, INDIANA, May 13, 1902.

DEAR GENERAL OVERSEER:—I will add my testimony to the many thousands which have already been given, praising God for blessing and healing received through studying LEAVES OF HEALING and trusting God.

My daughter was healed of a lame back.

I wrote to you for prayer in her behalf on April 7th.

She was not able to do anything or to eat anything that morning.

At about ten o'clock she said, "My back does not hurt any more."

She has never been troubled any since.

We give God all the glory, and thank you for your prayers.

I have been healed of different diseases, for which I thank God.

I smoked a pipe for forty-five years, and had eaten pork all my life, but God has taken the desire for these things away from me.

I praise God for the teaching that LEAVES OF HEALING has brought to my home.

I have learned more in my Bible in two months than I did in five years before.

Your Sister in Christ,

(MRS.) L. M. STAINER.

### God Answers Elijah's Prayer for Rain.

Mrs. Amelia S. Cowls, of Burke, Wisconsin, writing under date of May 6, 1902, says:

DEAR GENERAL OVERSEER:—On May 1st I sent a request to you to pray for rain in this locality.

I write to tell you that your prayers were speedily answered.

We have had several nice rains which have done much good.

We return thanks to the Giver, from whom all blessings flow.

### Prayer for Rain and for Sale of Property Answered.

LAHONDA, CALIFORNIA, May 13, 1902.

DEAR GENERAL OVERSEER:—I rejoice to be able to say that God has answered your prayers for us.

On the 15th of January I sent you a request for prayer for rain.

We had had no rain for about six weeks.

Rain began to fall on the evening of the 18th, and we had a nice little rain that night. This was repeated on the 20th, and for several days and nights we had showers.

I also requested prayer for the sale of property.

About the middle of March, I made two very satisfactory sales, disposing of the greater part of what I had. Yours in Jesus,

(MRS.) HEDRIG WURR.

### God Sends Rain in Answer to Elijah's Prayer.

Mrs. Sarah D. Geddes, of Anoka, Minnesota, writing under date of May 9, 1902, says:

DEAR GENERAL OVERSEER:—We had a splendid rain all day on the 25th of April.

I feel that God answered your prayer and praise Him for the rain.

I often feel like praising God for what He has done for me.

### God Keeps His Promise to the Obedient in Tithing.

SINCOE, ONTARIO, CANADA, May 19, 1902.

DEAR GENERAL OVERSEER:—Please find enclosed $—— to help you prepare a people for the coming of the King.

We would be glad if it were more but the dear Lord can increase it to thousands. We pray that He may.

We will also say that God has greatly blessed us since we began to give a tenth to Him.

It is wonderful!

It seems that what is left is increased until it goes as far again, just like the loaves and fishes which our dear Saviour blessed when upon earth.

To His Name be the glory.

(MRS.) I. POLLEY.

### God Safely Delivers Trusting Mother.

HAVRE, MONTANA, April 20, 1902.

DEAR GENERAL OVERSEER:—It is with a very grateful heart that I write this testimony to God's wonderful delivering, healing and keeping power.

Almost two months ago I wrote to you to pray for me, as I expected to be confined in March.

April 2d God wondrously delivered me of a dear little Zion girl.

My sickness only lasted two hours and I only had about six hard pains.

Our dear sister in Christ, Mrs. Chas. Brady, my husband, and a kind neighbor woman who acted as midwife, were the only ones present.

We had prayer three times during the confinement and all felt God's Presence and Power as never before.

The third day after the little one came, one of my breasts started to rise, but praise God, He delivered me from that sore trial.

With the exception of the after-pains and a chapped nipple, I have not had a pain nor an ache since the baby was born; and today, thanks be to God, I am as well as ever in my life and gaining strength fast.

God also has blessed our babies with perfect health.

We have had a great many other prayers answered, one especially, when I requested Sister Brady to ask you to pray for my husband, the answer for which I wish to thank God in this testimony.

I feel that I have not fully obeyed God in not coming into the Christian Catholic Church in Zion, so I forward my application for membership with this letter.

Again giving God all the glory, honor and praise for every good and perfect gift, and thanking you for your prayers, and praying God to bless you and all Zion, I am,

Your sister in Christ Jesus, our Coming King,

(MRS.) M. WEAVER.

### God Heals of Threatened Total Deafness.

Miss Ellen Bruce Gray, Danville, Kentucky, writing under date of May 16, 1902, says:

I am fourteen years of age, and take Christ as my Saviour, Healer, Sanctifier, and Keeper.

Several years ago I had the grip, and it settled in my ears.

I had gatherings in both ears, and the drums were almost entirely eaten out.

The doctors thought that I would be entirely deaf.

We prayed, and mother asked others to pray, and, praise the Lord! I was healed, and can hear well today.

Pray for me that I may be courageous, steadfast, and Christlike.

May God bless you, and keep you, and make His face to shine upon you, and be gracious unto you.

### Thanksgiving for Blessing Through Zion Home of Hope.

DEAR OVERSEER JANE DOWIE:—Whenever I think of you I feel that I must write and tell you of the blessings I have received.

I have a very good home and a husband who is kind to my baby.

I thank God and you for Zion Home of Hope and for dear Mother Paddock, who was so kind to me while I was there.

I had inflammatory rheumatism, and she and the Elders prayed for me and God heard their cry for me and healed me.

I also thank the General Overseer for bringing us the Full Gospel.

We pray for you every day, that God will greatly bless you in your work.

Your Sister in Christ, MRS. —— ——.

### Healed of Rheumatism and Other Diseases.

Mrs. Anna R. Horton, of 3248 Groves place, Chicago, Illinois, writing under date of May 23d, says:

DEAR BROTHER AND SISTER IN CHRIST:—I was wonderfully healed of rheumatism and other troubles through your prayers, by our Father, some years ago, while you were holding services on Stony Island avenue.

### Healed by God, After Reading Teaching in Leaves of Healing.

LUKE'S FARM, BIRCH, COLCHESTER, ENGLAND, March 24, 1902.

DEAR GENERAL OVERSEER:—As I have received LEAVES OF HEALING for the past few months through my father-in-law, John Ennals of Capford, I desire to testify to the great blessing I have received, especially in regard to Divine Healing.

Praise God for the glorious revelation!

On January 16th, after feeding my horses, I was closing the stable door, using some little force, on account of some straw getting under the door, with the result I fell heavily against a large iron staple, which seemed to completely stop the action of my heart.

For some time I was unable to get into the house.

There I became worse and lost consciousness at intervals, expecting very soon to die.

I thought of the doctor, but I realized that if I sent for him, after what God had shown me through LEAVES OF HEALING, I should die before his arrival.

I prayed to God, my dear wife with me; first, that He would forgive my sin, and then that He would heal me.

After three hours' hard fight with the Devil, and perhaps my own unbelief, Christ conquered.

I had a warm feeling as if blood was running down inside my body.

From that time I felt quite well.

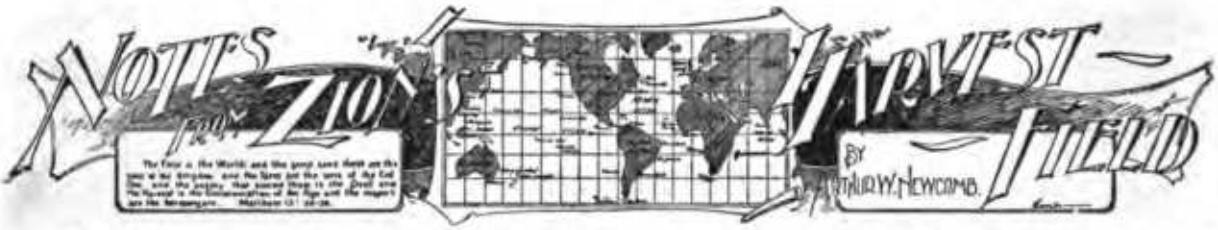
I walked two and one-half miles and took dinner with some friends, telling them of my great deliverance.

Please pray that God may direct and use me in His service and for His blessing upon my farm this season.

Yours in prayer and service,

FRANK W. MARTIN.

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**Benton Harbor, Michigan.**

Rev. James R. Adams, B. D., Elder-in-Charge,
406 Pipestone Street.
Rev. Sarah Elizabeth Adams, Evangelist Assistant.

PRAISE waiteth for Thee, O God, in Zion:
And unto Thee shalt the vow be performed.
O Thou that hearest prayer,
Unto Thee shall all flesh come.

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SURELY, God is good to Zion.

Zion in Benton Harbor is daily proving this to be true. The attendance at the services in Zion Tabernacle, 113 East Main street, steadily increases.

The people are hungering and thirsting for the true teaching of God's Word.

Our standing order for LEAVES OF HEALING has been more than quadrupled within a month.

Not only do the people seek and find God's blessings for themselves, but they bring their little ones to the Saviour also. "For to you is the promise, and to your children."

At a recent Lord's Day afternoon service eight little children were presented by their parents for consecration to their Heavenly Father by the beautiful and impressive ordinance of prayer and the laying on of hands.

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The first regular monthly praise and testimony meeting in Zion, in Benton Harbor, was held Lord's Day afternoon, May 25th.

The people praised their Heavenly Father for hearing and answering their prayers, and the prayers of God's Messenger in Zion, in every time of need.

Some of the words of thanksgiving and gratitude here follow:

William Peter, Sr., said: "I stand as a living Witness to the power of God. I give glory to God for Divine Healing because I have experienced it. I had the worst kind of sickness that could come on God's earth, epileptic fits. I should have been drowned in a fit by the Devil but for God's mercy. Doctors of all kinds, I found, could give me no help. But God had mercy upon me and I was healed by the simple prayer of my dear wife. The fits came no more and I wondered at it. The Great Physician has never failed."

Mrs. Peter, Sr., then arose and confirmed her husband's testimony, saying: "Perhaps I can explain it a little better. The fits came three times in a day. I prayed all I could. They came again, and he lay in bed in awful agony and frothing at the mouth. I wanted none of our children ever to see father in that terrible sickness. I felt it was the Devil getting into him, and I prayed to God to drive out the Devil and never let him enter in again. That was the last of the epilepsy. That was thirty-seven years ago. We have had other wonderful healings in the family; too many to talk about."

Christian Drupsteen, 268 Pavone street, said: "I praise God for His wonderful goodness to me. Always have I believed in Divine Healing, even from my youth up. One summer I was delivered from sickness six times, a wonderful healing. I praise God for it."

William E. Schmallfuss, 291 East Main street, said: "I have been nine months in Zion, which has brought me great joy and happiness. I believe that I have received more answers to prayer during these nine months than some receive during their whole lives. I never had a direct answer to prayer in my life until I came into Zion. I have been operated upon sixteen times. I lost my hearing almost totally. One day, while fully trusting God in Zion, I went to Him in prayer in the store, and asked to have my hearing restored. One hour later, while using the telephone, I put the receiver to the afflicted ear (the left one) and heard perfectly. That was the first answer to prayer I ever received in my life. Three weeks ago I was taken sick. The symptoms strongly indicated typhoid fever. For three days I ate nothing. Then on Friday I sent for Elder Adams. He came before noon and prayed for me. I was then so weak I could not lift myself. But within the hour I rose and dressed. On Monday I returned to work, and have been well ever since. Our dear baby was very sick. A well-known physician told me that the only hope for his life was to burn out the diseased parts and then raise the navel by instruments, but he gave no hope beyond three months. We were almost insane with anxiety. The baby continued to grow worse until Tuesday, when we telephoned to Elder Adams to come at once. He came, quieted our fears, and prayed for the baby; and I rejoice to say the little one is not only out of danger, but far on the road to recovery. (Hearty amens.) We give all praise and glory to God."

Mrs. Sophia Morrill, corner Superior and Empire streets, said: "I am so glad I can witness to God's Healing power. He has answered many prayers for me. Five years ago I was dying of tumor. Doctors John Bell, Dunning and Richards all treated my case. Mrs. Dr. Stevens also treated me a year, at the end of which I was worse than ever. Dr. King was my last physician. Then the words of James 5: 14-16 came to me. My Baptist pastor was asked to thus pray for me. He did so timidly. At this time LEAVES OF HEALING came into my hands, seemingly sent direct by God. I saw the truth and sent to the General Overseer to pray for me. He prayed at the time set. I and my daughter prayed, too. At that time God healed me in so far that I could eat what I desired. Then I went to Chicago where the General Overseer laid hands upon me and again prayed. God completely healed me of tumor and other diseases so that I could walk fast. I tell the people what God has done for me. By His grace I go forward to serve Him as long as I live."

August Peters said: "I praise God for the healing of my children of measles."

Deaconess Augusta Peters said: "I would indeed be ungrateful if I did not testify to God for His keeping power for the last four years. I thank God for keeping me and for keeping disease away from the children. My mother also was brought into Zion through prayer."

Mrs. Carrie E. Waters said: "I thank God that He has made me well and kept me well. Formerly I was a spiritualist. I am strong and able to work. The four years since I came into Zion have been the happiest of all my life. I regret that I did not come in sooner. Pray that I may set a good example to those about me."

Evangelist Sarah Elizabeth Adams, 406 Pipestone street, said: "A week ago last Tuesday our Margaret, three years old, showed decided symptoms of measles. I had been out all the afternoon on Seventy Work, with LEAVES OF HEALING, of which I sold twenty-five copies that day. When I came home the child was asleep but soon awoke and vomited severely. She also was quite feverish and lethargic. I grew quite angry at Satan for attacking my baby while I was out doing God's work, and determined, according to the will of God, that the disease should stop right then and there. I earnestly prayed that it go no farther, but be at once destroyed, and the Elder laid hands upon her. As we prayed she vomited, and again I prayed and she soon fell asleep. The next morning she awoke perfectly well and strong and was with me here at the afternoon meeting the same day. Just before we left Waterloo, Iowa, while my husband was conducting a mission at Ledyard, I stepped upon a piece of broken bottle which some one had carelessly left upon the carpet. It ran over three-quarters of an inch into my naked foot. The blood flowed in a stream, for the wound was jagged and large. I prayed earnestly to God, bound it with a clean cloth and went to bed. All next day I went about my usual duties. The foot was never even sore, for God had perfectly healed it in the night."

Mrs. Anna Danforth, Vineyard avenue, said: "For seven years, God has been my Physician, praise His Name! I have had a good many answers to prayer. My daughter Lillian was very sick with typhoid fever. Her temperature was 103. She was delivered in answer to prayer."

Mrs. Ida Allen, 205 Broadway, said: "Five years ago I came into Zion. Since then Zion teaching has brought us many answers to prayer. God has answered prayer during the last few weeks. I praise God for healing of the measles. I have felt prayer being answered every time Elder Adams and Evangelist Adams prayed for me. After the measles my eyes became so pained and weak that I had to stay in a dark room. The Elder prayed for their restoration. In a week's time they were just as well and strong as ever. I also praise God for spiritual blessing."

Deaconess Matilda Humphrey said: "Praise God for Zion and for the privilege of meeting together! Reading the Bible led me to see the truth that God is our Healer, and I fully trust in Him. God has instantly delivered our daughter, Marie, from scarlet fever in answer to our earnest prayer. Last winter, our son, George, was speedily delivered from a terrible attack of pleuro-pneumonia after earnest prayer for him. God has also delivered from appendicitis and measles in the family."

Philip Humphrey said: "I was a sinner. God saved me and the burden rolled away. I became a church member and attended regularly for eight years. Searching the Bible, I believed in Divine Healing and taught it. Then they tried me for heresy. I met the church council but they would not let me defend myself from the Word of God. They said, God has changed His law, and voted

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that nothing more should be said in the church against doctors and drugs. I forthwith resigned all my offices and quit the church. The first copy of LEAVES OF HEALING I read brought tears to my eyes as the *Church Advocate* had not done in eight years. God has healed our children of scarlet fever in answer to our own and Brother Peter's prayers. Lately measles overtook my boy. Elder Adams prayed for him at a set hour. At that hour I said to him, 'Charlie, do you feel like getting up?' 'Yes,' he said, and arose well, at once. Praise God! Our faith has been wonderfully strengthened since coming into Zion."

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We send the above testimonies with hearts full of glad thanksgiving to the Hearer and Answerer of prayer, and with gratitude to our beloved General Overseer, Elijah the Restorer, who has so well taught Zion how to pray.

Prayer is everything in Zion; even as the beautiful verses of James Montgomery so well express:

"Prayer is the simplest form of speech
That infant lips can try;
Prayer the sublimest strains that reach
The Majesty on High.

Prayer is the Christian's vital breath,
The Christian's native air;
His watchword at the gates of death;
He enters heaven with prayer."

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### Danville, Kentucky.

Deacon W. B. Holmes, in Charge.

Zion is gradually, but surely, gaining a foothold in many parts of the beautiful Sunny South.

In every state of that section ot the United States there are many members and friends of the Christian Catholic Church in Zion, and in several of the states there are strong Gatherings of the friends of Zion, with ordained officers and lay conductors in charge.

One of the strongest and most promising of these Gatherings is that in the beautiful little city of Danville, Kentucky, of which Deacon W. B. Holmes is in charge.

This Gathering recently enjoyed a visit from Rev. George L. Mason, Overseer for China, who is in temporary charge of the branch of the church in Cincinnati, Ohio, and Newport, Kentucky.

Deacon Holmes writes to the General Overseer concerning this visit, as follows:

Zion in Danville is very happy.

Overseer Mason has been with us four or five days, preaching the Gospel of our Lord and Saviour Jesus Christ with great earnestness, simplicity, and power.

We met the first few days in our Zion Tabernacle, but on the Lord's Day went to the court house, where we had good audiences.

On the afternoon of Monday, May 26th, we had a Baptismal Service in the Hanging Fork, between Danville and Stanford, and seven members of Zion obeyed their Lord's command in Triune Immersion.

It was a beautiful sight to see two sweet girls under fifteen years of age, also their mothers; a husband and wife, and their mother, the latter past seventy years of age, obey God in this blessed ordinance.

We would love to see Zion lengthening her cords and strengthening her stakes in "Old Kentucky," and all over this Southland.

We do thank you for permitting Overseer Mason to make us this visit.

Monday night Overseer Mason preached in the court house in Stanford to an attentive audience.

Zion has no members in Stanford, but there are a good many there who read LEAVES OF HEALING, and we trust that we will soon begin to see the fruit of the seed sown.

We have had twenty-one enrolled on our list in Danville.

We have two representatives in Zion City, Mr. George West, the builder of Elijah Hospice, and Mr. W. T. Arnold, both of whom we heartily commend to the good citizens of Zion City.

We have much to encourage us.

A lady who had been sick for a long season, who had suffered many things of many physicians, and had spent nearly all that she had, her last cent going to pay the doctor thirty dollars on his account—he saying, "I will give you ten dollars in money, you will need that to get medicine,"—has been healed in the last few days.

Others are reading the LEAVES, and many more are watching Zion City, God's great object lesson to the world.

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### Missions in Kansas City, Missouri, and in Nebraska.

Rev. Charles A. Hoy, Elder-in-Charge. Rev. Sue R. Hoy, Evangelist, Assistant.

Elder Hoy, who has charge of the Branches of the Christian Catholic Church in Zion in Falls City and Auburn, Nebraska, recently held a mission in Kansas City, Missouri, and several in a number of places in the state of Nebraska.

He writes as follows of these, telling of God's great blessing upon the teaching, preaching and prayer for the healing of the sick.

KANSAS CITY, MISSOURI.

Early in May the Conductor of the Zion Gathering in Kansas City, Missouri, Mr. Charles Robinson, sent for me to come and assist him in holding a number of meetings and to pray with a large number of sick.

I arranged to spend three days with them, and on the way held a meeting at Hiawatha, Kansas, and visited a number of sick who were seeking healing.

On arriving at Kansas City, I was immediately put to work by the faithful Conductor Robinson.

We began to visit sin-smitten and disease-stricken humanity who cried out to Zion for help, over a territory ranging ten miles from north to south, and six from east to west.

The evening meetings were well attended.

The spirit was present to bless and heal in an unusual manner at the close of the Wednesday evening meeting.

After teaching and the Prayer of Consecration, we plead with all present who sought a spiritual and physical blessing, to come forward and pray for one another.

The entire congregation, the sick, the well, the sinner, en masse, moved by the Spirit, crowded around the altar to glorify God in seeking both spiritual and physical blessings, and received both.

The Zion Gathering in Kansas City, Missouri, has a centrally located hall on the ground floor; is a faithful band of workers which has a truly faithful and devoted leader in Mr. Charles Robinson, to whom the afflicted all over the city are crying for Zion teaching and help.

After returning to Falls City to hold regular Sabbath services, together with Evangelist Hoy, we started westward through Nebraska on a ten days' tour to encourage Zion's scattered ones.

TECUMSEH.

Our first stop was at Tecumseh, where we lately have added six members, and started a Gathering, with Mrs. Ida Wilson as conductor.

There was a heavy downpour of rain when we landed. In spite of the continued rain, we had a precious meeting in the court house in the evening.

A minister and wife were present, who had driven seven miles through the rain, to learn of Zion and the Full Gospel.

A mother who had been bound by Satan, helpless for eight years in her armchair, had been faithfully taught by my correspondence and by Zion Seventies, and expected great blessing and healing at the time of prayer.

She got it, being enabled to walk by the power of the Spirit and to use her arms more freely.

We left her full of praise to God, to whom be all the glory.

TOBIAS.

The next morning we journeyed through the rain fifty miles further westward to Tobias, where we were met by Miss Ruth Angstead, who was wonderfully healed a year ago of great mental and spiritual depression, and was soundly converted, through the united labors of Zion friends, under God.

She had faithfully tried to secure a church for us to hold services in, there being no other place available. But the so-called pious church people coolly refused her.

She then advertised us to speak from a hotel porch, which we did. Although the night was very rainy, the people were stirred, and, out of sympathy for our not having a better place to speak, came to hear us. We thus had two remarkable meetings there which left a very profound respect for Zion and Zion City.

COUNTRY SCHOOLHOUSE.

From there we were driven six miles into the country where an overflowing house of intensely interested listeners greeted us for two successive nights. It was indeed inspiring to have an audience like these kind-hearted country people who had not been prejudiced to the truth, and who listened so attentively to a two-hour address on the "Principles, Practices and Teaching of Zion and Zion City."

Many earnest, honest questions were afterwards asked and answered.

HEBRON.

We arrived at Hebron, a county seat, on Saturday at three P. M. An hour later a very profitable street meeting was held where we spoke to hundreds of assembled farmers and their families.

An opera house had been rented, in which we held evening services and spoke to an interested audience.

We held four spiritual meetings on the Sabbath.

Severe thunder storms kept many away, yet many earnest inquirers came to learn the truths of Zion and formed an inquiry meeting after each service, asking many honest questions for enlightenment.

On Sabbath evening, about nine o'clock, the churches dismissed, owing to a severe thunder storm, and the people, on their way home, packed the hall, we speaking on an hour longer than we had intended, practically giving a second service to these belated church members, and, as they acknowledged, giving them a fuller Gospel than that to which they were accustomed.

On Monday afternoon, the Zion members and friends from Hebron and outside Gatherings as-

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sembled for a combined spiritual and physical blessing.

After earnestly presenting God's Word for an hour, the Holy Sacrament was joyously partaken of. Then those seeking healing and spiritual blessing were prayed with, followed with the beautiful service of consecrating "Zion babies" to the God who so lovingly gave them.

We had the consciousness that an everlasting blessing would attend the parents and infants who were thus set apart to God for His service.

After spending four very busy days, and we feel profitable ones, for there were those who professed salvation and others who testified to healing, we wended our way homeward, holding another service at Tecumseh, upon the urgent request of the people.

Among the first things said by dear Mother Woodrow, who was so marvelously enabled to walk on our first visit, was, "O Elder, I was able to turn in bed alone this morning, the first time for eight years. I feel so happy."

It was an intense joy for her at once to fill out an application to henceforth cast her lot, her prayers, her purse, with the people that helped deliver her from the slavery of medicine and plant her feet upon the Everlasting Rock of Salvation, Healing and Holy Living.

We can truly add that over the great state of Nebraska there are multitudes inquiring for the "Highway of Zion" and longing for a refuge in the beautiful City of Zion.

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Zion in Falls City, Nebraska, is rejoicing over the clearing off the indebtedness on the Zion Tabernacle in that place, which is now held in possession and under title by the General Overseer for the Christian Catholic Church in Zion.

Concerning this joyful event Elder Hoy writes:

In order to liquidate the last $225 of indebtedness on the tabernacle by thank-offering, a precious Thanksgiving and Praise service was held on April 13th.

For a year and a half, both elder and people have been quietly securing thank-offerings on their tahernacle building which they purchased at public sale at $340. It includes two lots, which two years previous cost the city school board $800.

With baptistry, painting, and general furnishings, we have paid out in this time about $700, all coming in as voluntary thank-offerings.

It has all the equipments necessary for a comfortable and properly arranged Zion Tabernacle.

We now deed over the property, worth fully $1000, to the General Overseer, to hold in trust for God and Zion.

To God be all the glory, and not to fairs and festivals.

It is so precious to appeal to Zion people for help, who respond so nobly out of the fulness of their heart.

Where there is true love there is great joy in giving, and there is sure to be a glorious outpouring of spiritual blessings from the Giver of "every good and perfect gift."

Mr. Harry Beidinger, of Zion City, while visiting us for several months, organized a Zion choir, and helped very materially in developing the musical talent of our people.

I secured the opera house for April 10th and 14th, at Salem, six miles west from Falls City.

Sixteen Zion people accompanied me the two nights.

We had interested audiences, especially the second night, when, with songs, address and testimonies, we held a good sized audience for three hours, all listening intently as we delivered unto them facts and truths, principles and teachings of Zion. We have had good results.

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### Western Kansas.

Rev. David A. Reed, Elder-in-Charge. Mary A. Reed, Evangelist, Assistant.

117 NORTH WASHINGTON AVENUE,
WICHITA, KANSAS, April 1, 1902.

DEAR GENERAL OVERSEER:—I thank you for praying for me, and I praise God for the blessings I received therefrom.

I thank you for the blessings and happiness I have received through reading LEAVES OF HEALING.

We have been reading, selling, and giving away LEAVES OF HEALING for about four years.

Some of the papers were so precious to me (especially the ones that had Vina I. Peck's and F. A. Graves' testimony in them) that I put them away in a trunk to keep them, but had to bring them out and give them to my friends.

This is my first written testimony and I cannot tell half of what I should like to, but will say that we are thankful to God for the Zion meetings that were held in our home a year ago last winter, and also for sending Elder and Evangelist Reed to us some time in August, 1901.

After reading the copy of LEAVES OF HEALING which has Mrs. Stewart's testimony in it, I was so impressed that I wrote a letter to her.

She answered it and I sent a copy of her letter to my daughter who was sick and living in Kansas City, Missouri.

She received a wonderful bealing from God through Zion by reading Sister Stewart's letter.

May God bless you and help you in your work is my prayer.

Your Sister in Christ,

(MRS.) M. A. MICHAEL.

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1008 MEAD AVENUE,
WICHITA, KANSAS, April 7, 1902.

DEAR GENERAL OVERSEER:—I am glad to give my testimony as to how God has blessed me in spirit, soul, and body since I first met Elder and Evangelist Reed and their dear children.

I first saw Evangelist Reed holding a meeting on the street, and her little girl was playing on the mandolin and singing sweetly.

A lady friend was with me and both our hearts were touched and tears came to our eyes to see what they were doing for Jesus.

At the next meeting the Elder was with them, and the more we heard the more we rejoiced.

We said, "That is Truth."

We were glad that God had some one here who would stand out on the street and speak boldly against all evil.

They passed out LEAVES OF HEALING and I took one.

I then began to attend the Zion meetings and have missed but two meetings here since the first one.

Soon meetings were started in our house.

I enjoy going with the Evangelist every week to sell the LEAVES in saloons and other places, because I am sure this is the Old-time Gospel.

There has nothing ever been in print like it.

I was diseased all over my body and I could not sleep for choking, only as I would keep a cough drop in my mouth.

I would take a bottle of Peruna and headache pills every week.

Every fall I would get sick and be in bed about all winter.

I spit blood for three years.

The doctors said they could not do much for me as I had a large rupture on one side of my neck and a goiter on the other.

After the first meeting I attended in the Elder's house I put away medicine and swine's flesh and Elder Reed prayed for me.

I have been able to do my work all winter and sell papers nearly every week with the Evangelist.

I love to give God the glory.

I was a Christian for twenty-one years and never knew how to pray and get an answer.

The Lord has heard and answered my prayer for my daughter, who smoked cigarettes.

She tried to stop but could not.

She came to visit me and I took her to a meeting at the Elder's house.

When we knelt on our knees to pray she began to cry.

Evangelist Reed talked to her and prayed, and she gave up her sins and God delivered her from that awful habit.

He is still keeping her.

There is great power in Zion, and we are so glad that God ever sent this glorious Truth to us, and for Elijah, the Restorer.

I cannot tell all that God has done for me through Zion teaching.

(MRS.) MARGARET SWARTZ.

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## TENT PROVISIONS AND REGULATIONS FOR 1902.

New tents can be had for $16, or slightly used ones for $12, at Zion City General Stores, including all tent fixtures, but without floors. Floors cost $4.50 extra.

Tents will not be rented to be put on the personal lots of individuals in any subdivision of the city, but may be rented by the week or month and placed on leased ground in the established camps of Zion for the use of families or parties where middle-aged, sober-minded persons are members of such a party.

Tents are 9x14 feet, divided by a curtain partition, with a 4-foot wall and an 8-foot center, supplied also with extra covering, which has proven them to be storm-proof. This size is the most economical and convenient we can secure.

Two tents may be required in some instances. Even these would be cheaper than one large one. Then, one can be used for sleeping, and the other for cooking purposes.

Tents are rented furnished or unfurnished, including floors and ground space, at the following rentals: Unfurnished, $2 per week, or $6 per month; furnished, $3 a week, or $8 a month. Where the ground only is furnished, the rental will be $1 per month, and in any case the scavenger fee will not exceed 25 cents a week.

***Zion Resident Camp*** is located on the Leonard place, south of Thirty-third street, and on the east side of Sharon park, and is intended for those locating in Zion City for work and to become permanent residents.

***Zion Holiday Camp*** is located in Shiloh park, southwest of the Tabernacle, and is intended for those spending the summer months in Zion City, chiefly for a vacation or for the teaching.

***Zion Emergency Camp*** is located on Edina boulevard, north of Shiloh boulevard, overlooking Edina park, and is intended for those who are engaged at work on Elijah Hospice or Zion City Administration Building, or for such others as the word emergency may apply to.

During Zion's Second Feast of Tabernacles, tents will again be located in Camp Esther, for which a charge will be made of $2.50 a person for the ten days; but persons leasing tents in Zion Holiday Camp for at least a two months' period, may obtain accommodations, including this occasion, at the season rental price.

Applications for the renting of tents to be located in either Zion Resident Camp, Zion Holiday Camp, or Zion Emergency Camp, together with requests for accommodations in Camp Esther during the Feast of Tabernacles, must be made by personally applying at Zion Land and Investment Association Office, where leases for Zion Camp privileges will be drawn, particulars stipulated, and the instrument signed and witnessed to for proper countersigning.

Particulars concerning the location of a tent or for tent space in any of these camps are referred to Deacon Loblaw, superintendent of parks; and the right to occupy tents located on any of these grounds will be inquired into by the Police Department, which has authority to inspect all lease agreements. Persons will be debarred from the privilege of camping on Zion territory until they obtain such permission in writing, upon application to DEACON DANIEL SLOAN,

*Supervisor of Zion Camps*

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# CHEERING WORDS FROM ZION'S GUESTS

*NOTES FROM EDINA HOSPICE, ZION CITY, ILLINOIS*

REPORTED BY M. W.

AT the same hour of the great testimony meeting in the Chicago Auditorium, where thousands witnessed to God's power as Saviour, Healer and Cleanser, a similar meeting on a smaller scale was held in Edina Hospice at Zion City, where were gathered a number who could not attend the Chicago gathering.

A number of testimonies were given, among them the following:

MISS RUTH STEVENS, London, England, said: "It was last October twelvemonth, that the General Overseer came to London to hold meetings. Three years before that, I had had a severe shock that brought on a long season of prostration. I had seven doctors, one after the other, during the three years. Not one doctor helped me. I got much worse. A fortnight before the General Overseer came, I had given up. A friend asked me to go to hear Dr. Dowie, but the papers were so full of what a bad man he was, that I did not believe in him. I went, out of curiosity, but at the first meeting I felt that he was a man of God and the teaching good, although I did not understand much about it. The following Sunday, at the close of the morning service, he prayed, 'Wilt Thou, Lord, heal all of Thy children who are sick?' I felt I could not pray that. I did not want to be healed that way. But then I came face to face with the fact that it might be the last chance of my healing. So I gave up and threw my heart in with the General Overseer's prayers and God wonderfully healed me. I got up after the service quite well, except one little thing that was not put right. I gained rapidly in strength, and ever since the General Overseer baptized me, I have been well in spirit and soul and body. Every one was asking if I had again changed doctors, but I said I had been to God this time. With the healing I felt that I had a new spiritual standing, and it was a joy and strength to me to testify to God's power. I do thank God for Zion and for the healing and blessing in every way."

MRS. HOFFMAN, Mansfield, Ohio, testified to healing of typhoid fever when dying, she having apparently passed away, being healed through the united prayers of Overseers Piper and Speicher and Deacon and Mrs. Cotton. She also testified to the healing, during quarantine at Zion Home, when every symptom of smallpox was manifested, and she had been isolated by the health board with the expectation of the eruption breaking out at once. She was healed through the united prayers of the guests and officers in Zion Home that evening.

ARCHIBALD CANN, Zion City, Illinois, formerly of Canada, said: "In 1890 I was first taken sick with what seemed to be rheumatism, but soon proved to be spinal trouble. Of course, we sent for doctors, but got no help, and I was sent to a hospital in Minnesota, where I stayed twelve months. They kept me for six months free of charge—although it was a private institution that usually required large pay—for the sake of experimenting. It did not matter much in the experiment whether I lived or died. As I would neither die nor get better they turned me loose, saying I would not live for three months. In 1894 I began treatment again, but received no help. About two months later I received a copy of LEAVES OF HEALING, and decided that Zion Home was the place for me, if I had to walk. I had nothing, but God gave me the means, and in three weeks I started to Chicago. The first meeting I was in, the General Overseer talked directly to me. He did not exactly point his finger at me, but I felt that he meant me. I had been brought up strictly by Mennonites, and had been kept from many of the sins young men usually get into, but I was not a Christian. I had not given my heart to God. I had done many little things that were very wrong. I gave my heart to God in that first meeting just as fully as I understood. Three days later, sitting on the lawn at Divine Healing Home No. 3, Edgerton avenue, with some others, I asked when I could take my brace off. As the General Overseer did not then know I wore a brace, he could not command me to take it off. I could not sit or stand without it. Doctors had told me if I ever attempted to do so it would kill me instantly. When I asked the question about the brace they said, as soon as I had faith. I hardly knew what faith was, but I went upstairs to my room and locked the door. Christ seemed right there in person. In fact, I do not know that I have ever had the same experience since. I just talked to Him. I got on my knees and asked Him to heal me, so I could go without my brace. I rose and could not stand. Something said—I know it was not the voice of God—that I had only been there three days, I had better not be in a hurry. But I said, 'I was not born with this thing, and I will not wear it.' I said to Christ, 'I will lean on *You*, and not on this brace, if I do die.' Like a flash, the power of God went through my body, making me realize that I was healed, that God had forgiven me, and that I was His child. I had quite a time laughing and crying—crying, because I had lived to be twenty-one years old and had never asked God for anything, and the very first thing I asked He gave it to me. I took the brace downstairs, and we had a little gathering in the kitchen and sang praises to God. The next morning the brace was sent down to Zion Tabernacle No. 2, and from there was taken to Central Zion Tabernacle, and is now in Zion City. I spent the next three weeks before going home trying my new strength, jumping fences and running races. I could outrun everybody in those days. I praise God for all His wonderful blessings to me in spirit, soul, and body."

A. CLINE, Coleman, Michigan, testified to healing in October, 1901, of muscular rheumatism, around the heart, and sunstroke, when he had been given up by seven different doctors. He said: "I knew everything the doctor was saying. He said there was no hope for me; I would have to die. Then one of Zion's Seventies came and brought me LEAVES OF HEALING. I read it over and over. I sent for her and she asked me if I was a Christian. I said 'No.' She asked me if I chewed; I said, 'Yes'; if I smoked, 'Yes'; she asked if I used medicine, 'Yes'; she wanted to know if I would give it all up and give myself to God. I said I would. I gave myself over to God and trusted Him to heal me. We sent a telegram to the General Overseer. After they prayed for me I did not suffer. When the General Overseer prayed for me, I got right out of bed, and the day after my healing I walked four miles out into the country. On the street I met one of the seven doctors who treated me. He said, 'There is that Arch Cline, out so soon!' He came to me and asked about it, and wanted to know if I had given up tobacco. I said 'Yes', and he said that was what cured me. I asked him why he did not tell me about that before and he said he did not think about it."

MRS. SARAH PIXLEY, of Kalamazoo, Michigan, testified to healing of organic heart trouble after sickness of five years, through prayers of Overseer Speicher.

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# FORM OF APPLICATION FOR MEMBERSHIP

—IN THE—

# CHRISTIAN CATHOLIC CHURCH IN ZION.

**TO ALL WHO ARE DESIROUS OF ENTERING INTO FELLOWSHIP WITH THE CHRISTIAN CATHOLIC CHURCH IN ZION.**

MY DEAR BROTHERS AND SISTERS:—The principles of the Christian Catholic Church in Zion have been fully set forth in the Reports of Two Conferences on Organization, held in Zion Tabernacle No. 2, which are fully reported in LEAVES OF HEALING for January 31 and February 7, 1896. The Basis of Fellowship is set forth in the second section of the Resolution passed on February 5th (see LEAVES OF HEALING, Volume II, Number 17, page 267):

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

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

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

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

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

I am, faithfully yours in Jesus,

John Alex. Dowie

*General Overseer of the Christian Catholic Church in Zion.*

---

*No.....*

*To the Rev. John Alexander Dowie,*

*General Overseer of the Christian Catholic Church in Zion,*

*1201 Michigan Avenue, Chicago, Ill., U. S. A.*

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

*What is your full name?*.....

*What is your age last birthday?*.....

*Are you married, unmarried or widowed?*.....

*If married, how many of your children are living?*.....

*Where is your residence?*.....

*What is your occupation, profession, or trade?*.....

*Where were you born?*.....

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

*When and where were you converted to God?*.....

.....

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

*Were you sprinkled or immersed in Baptism?*.....

*When and where were you sprinkled?*.....

*When and where were you immersed?*.....

*Were you immersed by single or Triune Immersion?*.....

*With what Church were you formerly connected?*.....

REMARKS:

.....

[Extra Copies of this Form will be sent to intending members, on application to the General Recorder of the Christian Catholic Church in Zion, Zion, Michigan Avenue and Twelfth Street, Chicago, Illinois, U. S. A.]

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# OBEYING GOD IN BAPTISM.

"BAPTIZING THEM INTO THE NAME OF THE FATHER AND OF THE SON AND OF THE HOLY GHOST."

**Twelve Thousand Four Hundred and Fifty-Six Baptisms by Triune Immersion Since March 14, 1897.**

Twelve Thousand Four Hundred and Fifty-Six Believers have joyfully followed their Lord in the Ordinance of Believers' Baptism by Triune Immersion since the first Baptism in Central Zion Tabernacle on March 14, 1897.

| | | | |
|---|---|---|---|
| Baptized in Central Zion Tabernacle from March 14, 1897, to December 14, 1901, by the General Overseer. | 4754 | | |
| Baptized in South Side Zion Tabernacle from January 1, 1902, to March 14, 1902, by the General Overseer. | 37 | | |
| Baptized by Overseers, Elders, Evangelists, and Deacons | 2544 | | |
| Total baptized in Chicago Zion Tabernacles | | | 7335 |
| Baptized in places outside of Chicago by the General Overseer | 641 | | |
| Baptized in places outside of Chicago by Overseers, Elders, Evangelists, and Deacons | 4174 | | |
| Total Baptized outside of Chicago | | | 4815 |
| Total Baptized in five years | | | 12,150 |

Baptized since March 14, 1902:

| | | | |
|---|---|---|---|
| Baptized in South Side Zion Tabernacle by Elder Cossum | 28 | | |
| Baptized in South Side Zion Tabernacle by Elder Farr | 13 | | |
| Baptized in South Side Zion Tabernacle by Evangelist Bowers | 26 | 67 | |
| Baptized in Australia by Overseer Voliva | 17 | | |
| Baptized in Australia by Deacon McCullogh | 7 | | |
| Baptized in British Columbia by Elder Simmons | 6 | | |
| Baptized in California, by Elder Taylor | 12 | | |
| Baptized in England by Evangelist Cantel | 68 | | |
| Baptized in Illinois by Deacon Sprecher | 2 | | |
| Baptized in Illinois by Elder McCreery | 4 | | |
| Baptized in Kansas by Elder Reed | 14 | | |
| Baptized in Kentucky by Overseer Mason | 7 | | |
| Baptized in Michigan by Elder Bouck | 6 | | |
| Baptized in Minnesota by Elder Jenson | 2 | | |
| Baptized in Minnesota by Deacon Rendall | 6 | | |
| Baptized in New Jersey by Elder Leonard | 5 | | |
| Baptized in Ohio by Overseer Mason | 34 | | |
| Baptized in Ohio by Elder Bouck | 3 | | |
| Baptized in Pennsylvania by Elder Hammond | 10 | | |
| Baptized in Scotland by Evangelist Cantel | 17 | | |
| Baptized in Switzerland by Elder Hodler | 12 | | |
| Baptized in Texas by Evangelist Emma Samuel | 7 | 239 | 306 |
| Total Baptized since March 14, 1897 | | | 12,456 |

The following-named seven believers were baptized near Danville and Stanford, Kentucky, Lord's Day, May 26, 1902, by Overseer G. L. Mason:

| | |
|---|---|
| Glass, Mr. Adlai | Stanford, Kentucky |
| Glass, Mrs. Mary S | Stanford, Kentucky |
| Gray, Mrs. Lillie | Danville, Kentucky |
| Gray, Ellen Bruce | Danville, Kentucky |
| Johnson, Mrs Sarah A | Stanford, Kentucky |
| Metcalf, Mrs. Nannie F | Danville, Kentucky |
| Metcalf, Miss Francis | Danville, Kentucky |

The following-named six believers were baptized in the river near Blue Earth, Minnesota, Friday, May 30, 1902, by Deacon J. B. Rendall:

| | |
|---|---|
| Buchman, Mrs E. G | Winnebago City, Minnesota |
| Lewis, Samantha Ann | Delevan Station, Minnesota |
| Snyder, Frank A | Ledyard, Iowa |
| Snyder, Mrs Flora | Ledyard, Iowa |
| Snyder, Miss Eva Leta | Ledyard, Iowa |
| Trimble, Miss Gennetta | Ellendale, Minnesota |

The following-named five believers were baptized at Vineland, New Jersey, Lord's Day, May 25, 1902, by Rev. Isaac Leonard:

| | |
|---|---|
| Fichter, Miss Laura | Vineland, New Jersey |
| Fichter, Willie Harry | Vineland, New Jersey |
| Halter, Mrs. Samson E | Vineland, New Jersey |
| Zielinski, Mrs. Minnie | Vineland, New Jersey |
| Zielinski, Miss Hilda | Vineland, New Jersey |

**Notice of Removal.**

The Mail Order Department of Zion City General Stores has removed from its former location in Zion Building, 1201 Michigan avenue, Chicago, Illinois, to Zion City, Illinois.

All correspondence should be addressed to:

MAIL ORDER DEPARTMENT OF ZION CITY GENERAL STORES, Zion City, Lake County, Illinois.


ARE YOU THINKING OF TAKING UP

A COURSE OF READING?

These Eight Beautiful Books, substantially bound in black Half Morocco, can now be had for

$20.00



Single Volumes, each

$3.50

THE Eight Bound Volumes of LEAVES OF HEALING are a History of the most important events of the last years of the Nineteenth Century. They contain the best and wisest comments on Current Events in the world; they are a safe guide in Business and Politics; they contain the best thoughts about Art, Music, Literature, and Science; they tell of things far more strange and interesting than fiction, and all true; they are an inspired Bible Commentary and the safest and best works extant on Theology.

The Most Blessed Opportunity of these latter days was to live in Zion Headquarters from the beginning until now. Comparatively few had that opportunity. The next best opportunity is that of reading these Eight Volumes. That is within the reach of almost every one. No member of the Christian Catholic Church in Zion can afford to miss that opportunity.

SEND ALL ORDERS TO

ZION PRINTING AND PUBLISHING HOUSE

1300 Michigan Avenue, Chicago, Illinois

IMPORTANT ANNOUNCEMENT

The Price of the Wonderful Book

ZION'S HOLY WAR

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*THIRTY-FIVE CENTS*

In order to place it within the reach of all.

This Book of 330 pages contains a History of the most remarkable Religious Campaign ever carried on in Chicago, and Forty-two Sermons and Preludes delivered during the three months in which the War was waged. It is illustrated with thirteen of Mr. Charles Champe's cleverest Cartoons, drawn during the Holy War. God greatly blessed these Sermons and Preludes when they appeared in LEAVES OF HEALING. This Book, neatly and attractively bound in paper covers, 35 cents.

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# ZION'S BIBLE CLASS

**Conducted by Deacon Daniel Sloan**

## MIDWEEK BIBLE CLASS LESSON, JUNE 18th or 19th.

### Outline Teachings for God's Holy People.

1. *The Bible is an inspired book.*—2 Timothy 3:14, 15.
   It is the sure word of prophecy.
   It is the Word of the Living God.
2. *It contains a revelation of God.*—Exodus 15:11.
   He is revealed as a wonder-performing God.
   He is made known as a covenant-keeping God.
3. *God chose holy men to produce the Scriptures.*—2 Peter 1:20, 21.
   They were holy in parentage.
   They were clean in character.
4. *This Word unfolds a blameless life.*—Ephesians 1:3, 4.
   Blameless in business relations between man and man.
   Blameless in social relations between neighbor and neighbor.
5. *Only the righteous can understand it.*—1 Corinthians 2:9, 10.
   It unfolds the destiny of persons and peoples.
   It foretells events to come.
6. *It calls for a holy Church.*—Revelations 3:7, 8.
   Holy in membership and teachings.
   Masterful in its mission and extensions.
7. *It indicates incentives to personal holiness.*—2 Corinthians 7:1, 2.
   Inspired by the holiness and nearness of God.
   Circumspect in every relation with men about us.
8. *Its purpose is to establish a holy nation.*—1 Peter 2:9, 10.
   Chosen to carry out a Divine mission.
   Peculiar in its supremacy over other nations.
9. *It incites to a holy warfare.*—1 Timothy 6:11, 12.
   Fighting for the whole counsel of God.
   Contending for the faith once delivered.
10. *It points out wonderful secrets of grace.*—Acts 4:29-31.
    Making one strong in the face of every trial.
    Making one joyful under all losses sustained.

*The Lord our God is a Bible-Inspiring God.*

## SUNDAY BIBLE CLASS LESSON, JUNE 22d.

### Hints on Teaching and Being Taught.

1. *The place and authority of teaching.*—1 Corinthians 12:18-30.
   God puts teachers in His Church.
   He gives to them new and old truths to make known.
2. *The commission to teach is clearly recognized.*—Matthew 28:19.
   To follow Christ is to be a teacher of men.
   A teacher shows others the way of life and health.
3. *The character and personnel of teachers.*—2 Timothy 2:20-22.
   The teacher must be pure in life.
   He must be a man of prayerful spirit.
4. *The qualities and ability necessary for teaching.*—Isaiah 28:9-13.
   Great patience is indispensable.
   The ability to make the truth plain is the chief requisite.
5. *Only God's commands must be taught.*—Mark 7:7-9.
   The doctrines and traditions of men are to be shunned.
   The statutes and judgments of God must be enforced on all.
6. *Teaching is to be directed to the ignorant and ensnared.*—Hebrews 5:11-14.
   Man finds it hard to understand God and His ways.
   It is easy for him to see the wrong way.
7. *The effectiveness of teaching must be tested.*—Hebrews 8:10, 11.
   The mind must lay hold of the truth taught.
   The heart must obey the form of doctrine delivered.
8. *The secret of being taught is simple.*—Isaiah 48:16-18.
   Confidence and nearness to God are necessary.
   A heart to obey the truth is a prime requirement.
9. *The common degeneracy of teaching is everywhere observed.*—2 Timothy 4:3-7.
   Men are disposed to make the Bible mean anything or everything.
   Mixing the devilish opinions of men with God's truth is prevalent.

*God's Holy People are a Divinely-Taught People.*

### A True Use of Sabbath Day Hours.

They should be improved well by every member and friend of Zion. The Bible Class Lesson outline should, with the Bible in hand, be gone over carefully and prayerfully, and the sermon by the General Overseer should also be attentively read. Assemble, sometime during the day, your own family. Invite in, if possible, those who want to know God in power, or desire from Him some blessing for spirit, soul or body. Where this is not possible, go where the sick and sinful, poor and neglected are, who have tasted only of the bitterness of life, and open up to them the Gospel which Jesus commanded should be preached to the poor. *Where there are two or more members of Zion near you,* do not fail to regularly come together sometime during the Lord's Day. Pray and speak with one another, and study together the Bible Class Lesson and talk over the marvelous doings of God in Zion. DO NOT OFFEND GOD BY GOING TO SOME CHURCH SERVICE WHERE GOD IS EVER DISHONORED AS THE HEALER, CLEANSER, KEEPER AND PROSPERER OF HIS PEOPLE. Do not go to hear His truth perverted by the cry of Peace, Peace, when sudden destruction is so near because of the prevalent wickedness of the world, which, with a worldly Church, is becoming more and more corrupt. Do not go where scoffing is everywhere heard from so-called Christians at the imminent coming of "the great God and Saviour Jesus Christ." He will receive unto Himself only those who look for Him; even ZION, whom He is now calling into Purity and Holy Living, who daily, in obedience to Her Lord, whatever the cost may be, is thus making herself READY TO SOON BECOME THE BRIDE OF CHRIST AT HIS APPEARING.

## SUGGESTIVE NOTES FOR THE USE OF ZION'S BIBLE CLASS OUTLINES

*A reference encyclopedia of Bible truth* can be had by those who will make the proper use of Zion's Bible Class Lessons which appear in LEAVES OF HEALING. They open up wonderful resources of preparation for *Zion's Seventies* together with those conducting *Cottage Prayer Meetings* or *Zion Gatherings*. These studies have been issued since Volume V, Number 27, and now number about 200 lessons. They extend over a wide range of Bible topics and subjects of practical use. *Doctrinal teachings are presented, covering the full scope of Bible truth,* concerning GOD, MAN, SIN, REDEMPTION, THE CHRISTIAN, A HOLY PEOPLE, THE CHURCH, CHRISTIAN WORK, THE WORLD, THE AGE BEYOND and FINAL ESTATES. These lessons can be clipped out of the paper and pasted in a book and indexed under the doctrines, subjects, topics and words of which they treat. This will be a book of ready reference and can be added to regularly. The subjects, with the varied methods of treatment as they appear in comprehensive outline, with citations of Scripture from every book of the Bible, together with practical questions or remarks thereon, may be added to by explanations and observations and illustrations which will enable every one who devoutly studies and diligently uses them to rightly divide the word of truth, and thus in an increasing measure become thoroughly furnished unto every good work.

*How to study or teach a Zion Bible Class Lesson* should not prove to be a difficulty to any one. It is the intention to cover simply the vital truths and important doctrines of the Bible, presenting a phase of some subject in each lessson from a given point of view, with selections of Scripture which have a plain and positive meaning, viewed from a broad light of Bible research. No commentaries are to be used, for they, in most part, are nothing but the traditions of the elders, which make void the Word of God. They, like many of the translations of the Bible, give a dark meaning to God's truth. They set forth lack of faith and show the low standard of spiritual conception at the day or time in which the work was done.

*The safe rule for all is to read the Word of God in the power of the Holy Spirit, comparing Scripture with Scripture.* Let the concensus of Scripture texts on one given subject, with the true meaning of the words involved, determine the points of view from which the subject must be approached.

For instance, take Zion Bible Class Lesson in LEAVES OF HEALING, Volume VII, Number 18—"*Why some keep out of Zion*": To illustrate the plan of going at a lesson, consider closely this lesson; for personal comprehensive study must, of course, precede the presentation of such a subject by a leader at a Zion Gathering. The first reason given is, "*Because they are so used to old and corrupt theological views,*" as shown in Luke 5:36-39, which goes to show that a Church, in age and spiritual declension, will worship old and cherished dogmas which are held only in form, and will not accept the truths which come with waves of revival blessing.

Show how this is true in all Protestant churches in their apostasy, for they will not give up their hospitals, sanitariums, drugs, favorite medicines, surgery and doctors and trust God, who is the Creator, Redeemer and Preserver of the lives and health of the bodies of His people through Jesus Christ His Son.

The next question brings out the fact that *if a new truth would get into an old Church with its lack of spiritual power, it would tear the Church to pieces.* Such a Church is filled not with the unity of the Spirit, but with backsliders from pulpit to pew, who know not God in the power of the first love where "Christ is All and in All" and is trusted for everything in a full and complete consecration.

The third question cites the fact that *people are slow in accepting new truths.* So used are they to an old treadmill experience, bound in by walls of creeds and denominational teachings, that they cannot see that the Holy Spirit will ever continue to show things to come as God's plans unfold step by step throughout the age.

This same treatment is applied to the *seven other reasons under this one subject,* which is founded on that glorious prophecy in Jeremiah 3:14, 15. The analysis underneath the Scripture subdivisions of the lesson is in question form, but they can be turned into statement form and be verified, not only by the text cited or other well-known passages, but also by observation and personal experience, all of which should be brought to bear on a lesson, with such illustrations everywhere abounding as are true to the case in point. A person with spiritual perception, natural simplicity and earnestness of presentation can make Zion's Bible Class Lessons to be an increasingly great blessing to the thousands who are now studying them, as well as the tens of thousands who will yet be molded, stimulated and established in their relation to the every day affairs of life through Holy Living and fruitful service, by this method of presenting Bible truths.

**Be Alive to Your Opportunities for God.** *Through a Diligent Study and use of Zion's Bible Class Lessons* and the fitness they will give toward a greater familiarity with the Holy Scripures and a clearer insight into God's truth, you will be prepared and furnished into every good work.

They will equip you for **teaching** those who will know God in power and blessing; for **reproving** those who trifle with God's mercies and despise His grace; for **correcting** those who have ignorant and false views of God and His relations to His people; and for **instructing** in righteousness those who are teachable and who would escape the corruption in the world through lust, who desire to live godly in Christ Jesus, and be blessed with all spiritual blessing in the world that now is as well as that which is to come.

This will include long life, happy heartedness and *clearer insight into the purpose of life in all its relations,* contributing to prosperity and financial success, as well as soul-saving usefulness.

### Has God Blessed You in Tithing?

Have you realized a fulfilment of God's promise to those who "bring the Whole Tithe into the Storehouse"? If so, let others know how true the promise is. Write your testimony and send it to Rev. William Hamner Piper, Overseer-at-Large of the Christian Catholic Church in Zion, 1201 Michigan Avenue, Chicago, Illinois. Let your testimonies be brief and straight to the point.

### Notice to Officers and Members of the Christian Catholic Church.

Send all newspaper clippings concerning the General Overseer, the Elders, or any department of the work in connection with the Christian Catholic Church in Zion, to Deacon Carl F. Stern, Room 309, Zion Home, 1201 Michigan Avenue, Chicago, Illinois. Send as soon as possible after publication, and carefully mark *name and date of the paper clipped from* on each article. If this is not done, the clippings are absolutely useless.

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THE NEW SEMI-WEEKLY

# ZION BANNER

JOHN ALEX. DOWIE, Editor and Publisher

PUBLISHED AT ZION CITY, ILLINOIS, EVERY TUESDAY AND FRIDAY MORNING

**The New Semi-Weekly Banner** meets a want that has for some time been felt by most Zion people, and by many persons who are outside of Zion, but who are more or less interested in the marvelous growth of Zion City, with its various interests and institutions.

**The Paper Consists of Eight Pages,** much larger than those of the former BANNER, and is printed in regular newspaper style, being devoted to the local news of Zion City and the news of the world in general, as well as containing editorial treatment of the more important political, commercial, social, and religious topics demanding the attention of a thoughtful and progressive people.

**We Particularly Desire** that all our friends, far and near, take an interest in assisting us to give this semi-secular, semi-weekly paper a wide circulation. Now, let every reader of LEAVES OF HEALING become also a reader of the new BANNER. The subscription price is a mere trifle, and you could not afford for many times its value to be without this bright, up-to-date periodical.

**We are Gratified** to announce that the new paper is meeting with a hearty welcome wherever it is seen. Its fresh, timely and important news is of a character that cannot be obtained elsewhere. Do not delay sending in your subscription, and when ordering, remember we can supply a reasonable quantity of back numbers.

**Advertisements** of approved character will be received and published at reasonable rates, which, together with sample copy of the paper, will be forwarded upon request.

*DO NOT DELAY SENDING IN YOUR SUBSCRIPTION. WRITE TODAY*

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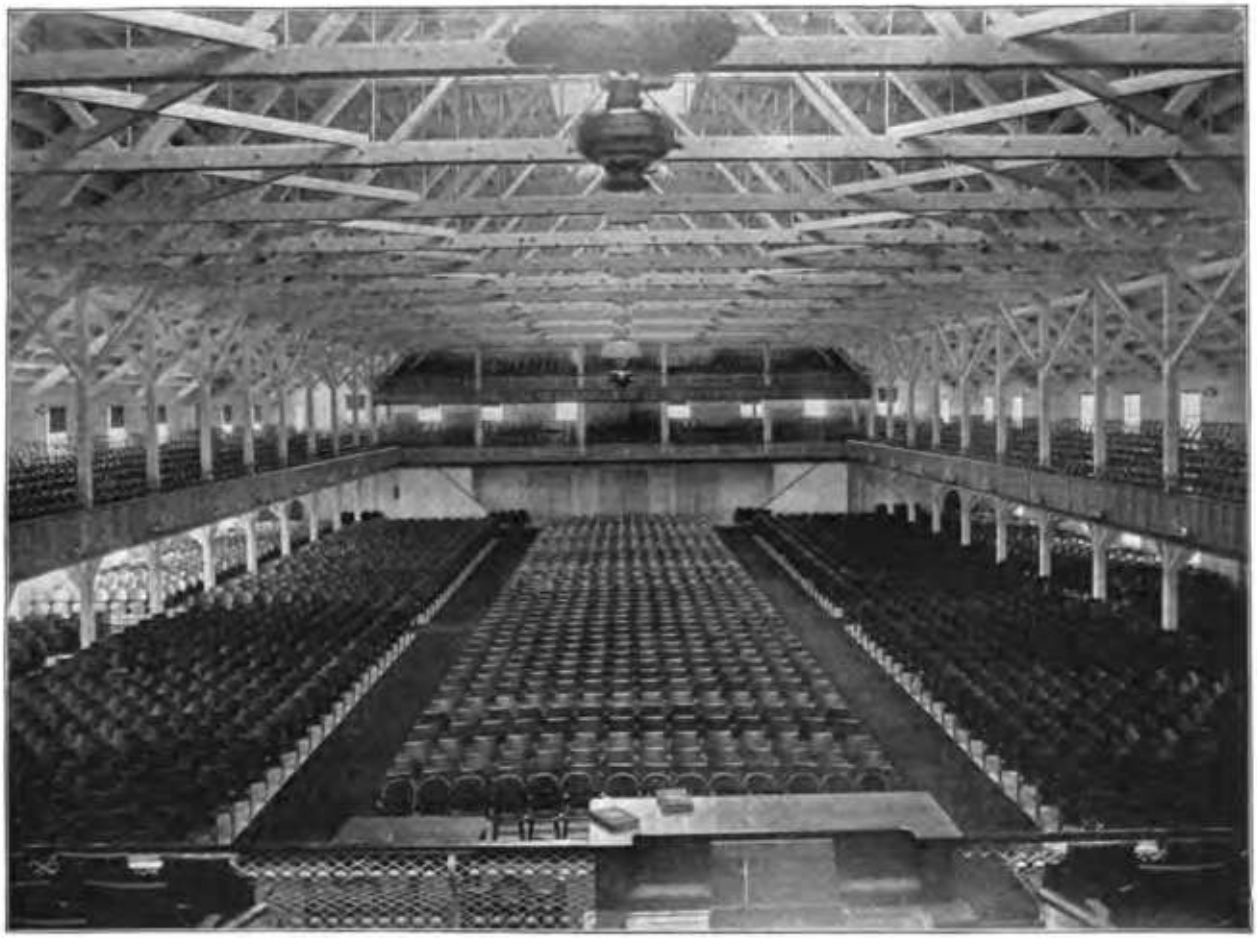
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INTERIOR OF SHILOH TABERNACLE.

# ZION'S ONWARD MOVEMENT

## LORD'S DAY SERVICES IN SHILOH TABERNACLE

### ZION CITY, ILLINOIS

# REV. JOHN ALEXANDER DOWIE

*GENERAL OVERSEER OF THE CHRISTIAN CATHOLIC CHURCH IN ZION*

Will begin a Great Series of Meetings in Shiloh Tabernacle at Zion City on

## LORD'S DAY AFTERNOON, JUNE 1, 1902

***These Meetings will be Held Every Lord's Day Afternoon at 2 o'clock During the Months of JUNE, JULY and AUGUST***

## SPECIAL ZION CITY EXCURSION TRAINS

Will leave Chicago provisionally, from 10:00 A. M. until 12:30 P. M., from the Wells street Chicago & North-Western Depot, and will return after the services in time to reach the city by daylight.

***ROUND TRIP TICKETS, 25 CENTS. Children Between the Ages of Five and Twelve, 15 Cents. Under Five Years, Free***

Early Morning Gatherings every Lord's Day at 6:30 A. M., conducted by the General Overseer, who will deliver a series of twenty-minute lectures on prayer.

The General Overseer and Overseer Jane Dowie will conduct throughout the summer Divine Healing meetings in Shiloh Tabernacle every Tuesday and Thursday afternoon at 2 o'clock.

There will be Reception of New Members, the Ordination of New Officers, and the Communion of the Lord's Supper after the regular services on Lord's Day afternoon, June 1st.

The General Overseer will administer the Ordinance of Believers' Baptism in the large new baptistry in Shiloh Tabernacle after the regular services on Lord's Day afternoon, June 8th.

All Zion is looking forward to a Glorious Summer's Work for God in Zion City.

***Grand Processional of Zion City and Chicago White-Robed Choirs and Robed Officers***

***ALL WELCOME*** ***ALL SEATS FREE*** ***FREEWILL OFFERING*** ***"CHRIST IS ALL AND IN ALL"***

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He sendeth His word PATIENCE 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 XI. NUMBER 8. CHICAGO, JUNE 14, 1902. PRICE FIVE CENTS.

# GOD'S WITNESSES TO DIVINE HEALING.

## HEALED OF YELLOW JAUNDICE AND OF A BODILY DEFORMITY CAUSED BY THE DISEASE, WHEN OBEDIENT IN BAPTISM.

IF THOU WILT . . . GIVE EAR TO HIS COMMANDMENTS, . . . I WILL (PERMIT TO BE) PUT NONE OF THE DISEASES UPON THEE; . . . FOR I AM JEHOVAH THAT HEALETH THEE.

God's Covenant of Healing, which He made with His people many centuries ago, at the waters of Marah, depends for its fulfilment upon man's obedience to His commandments.

God lays this down very plainly in His Covenant.

Jesus Christ, His Son, made this very plain in His ministry, when He was on earth in the flesh.

Again and again, in that wonderful fourteenth chapter of the Gospel according to St. John, He repeats the truth, "If ye love Me, ye will keep My commandments."

To those who love and obey Him, He promises the Holy Spirit, through whose Power God heals His children.

To those who love Him and keep His Word, He promises that He will manifest Himself.

He manifests Himself by fulfilling the great Covenants of Salvation, Healing, Cleansing, Keeping and Blessing. Obedience is Faith taking form in action.

"Without Faith it is impossible to please God," and God's Covenants are for those who "do that which is right in His eyes." One of God's plainest commands is "Repent ye, and be baptized."



MISS HANNAH WOLD.

That command is given through His Messenger, John the Baptist; through His only Begotten Son, Jesus Christ; through His Apostles, in the early days of His Church; through the Messenger of His Covenant, Elijah the Restorer, the Prophet foretold by Moses, in these Latter Days.

Those who obey that command in a Real Baptism, find God true to His Covenants.

A Real Baptism follows Repentance, hence infants, who cannot repent, cannot be baptized.

A Real Baptism is according to the command of Jesus Christ, "Into the Name of the Father, and of the Son, and of the Holy Ghost," hence it can only be by Triune Immersion.

Baptism in the Christian Church for twelve centuries was, almost without exception by Triune Immersion.

This is not only the Word of God, and a historical fact, but there are thousands of Wit-

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nesses in Zion who joyously testify to the truth.

They have obeyed God in Baptism, and He has fulfilled His Covenant of Divine Healing, in their bodies.

One of these happy Witnesses is the young woman who stands in the picture on the front page of this paper, patiently waiting to tell her wonderful Story.

One would little think, as one sees her standing there, so straight and perfectly formed, that her body was once deformed, twisted out of shape by the Devil.

Yet such was the case.

She was weak and sickly from childhood.

As she grew older her disease became worse.

She finally became afflicted with the deforming, disfiguring, hideous disease, yellow jaundice.

She was in pain and misery, and often confined to her bed.

Physicians were called in.

A number of them treated her and collected their fees.

But God's Covenant of Healing does not say that if His children will get the right physician and take his drugs faithfully, God will heal them.

God pronounces a curse upon those who mix, sell and administer drugs, the sorcerers (Greek, *pharmakoi* φαρμακοί).

Hence God could not heal her while she was taking their poisons, and she only grew worse.

The disease so deformed her that one hip became very much shrunken.

Then the Message from Zion came into her home, telling her of God's love, and power, and willingness to heal those who fulfilled the conditions of His Covenant.

She began to attend the meetings in Central Zion Tabernacle.

She gave up the use of drugs.

She grew some better, but she had not fully surrendered to God.

At the All Night of Prayer in Central Zion Tabernacle, December 31, 1900, and January, 1901, at the solemn midnight hour, she definitely gave her heart to God.

God gave her a great spiritual and physical blessing.

Still she was not perfectly healed.

She had not been obedient in Baptism.

God's command was known to her, but she delayed obedience.

Finally she surrendered her own will and joyfully obeyed.

In the very act of obedience, she was completely healed, and her poor, shrunken body became perfectly proportioned.

Her color became natural and clear, her cheeks glowing with the bloom of perfect health.

All her pain and misery were gone.

She felt within her the Power of a New Life.

A wonderful Miracle of Healing had been performed in her body by the Power of the Holy Spirit.

God proved that her healing was the result of her obedience by giving her that great gift in the very act of obedience.

Every blessing promised by God to His children is for obedience.

Sin, and Disease, and Death, and Hell are the results of disobedience.

May the wonderful Testimony of this sweet young woman go forth to all the ends of the earth, mighty by the Power of the Holy Spirit, to turn the hearts of God's children to their Heavenly Father in willing and glad obedience to all His commands.

May thousands who have stubbornly hesitated to obey their Lord in Baptism, surrender their self-will, which is keeping them back from blessing.

God never failed in any of His promises, when His conditions were fulfilled.

He is willing, yea, longing, to heal every suffering child of His, if such will only trust and obey. A. W. N.

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### WRITTEN TESTIMONY OF MISS HANNAH WOLD.

ZION BUILDING,
CHICAGO, ILLINOIS, April 26, 1902.

DEAR GENERAL OVERSEER:—I desire to tell of God's goodness to me, and of the blessings which I have received through the ministry in Zion.

I was born in Norway and came with my parents to this country when I was ten years old.

From the time of my first remembrance I was a weakly child, and my parents were continually giving me medicine.

When I became about thirteen years of age I had some peculiar sick spells.

I took medicine from Dr. Becker (now deceased) who then lived at the corner of Wood street and Chicago avenue, this city.

He did not tell me what the disease or trouble was.

When about fourteen or sixteen years of age I was troubled with some peculiar and constant pains in the stomach.

Part of this time was spent in Iowa, and I took medicine from Dr. White, of Montour.

This trouble in the stomach continued until I received healing in Zion.

About six years ago I came back to Chicago.

Four years ago last September I was stricken with some disease, but continued working until January of the following year, when I became very sick.

Dr. Doe, who was then living on Grand avenue, at the corner of Center avenue, was called to see me.

I was just able to sit up in a chair.

He advised me to take my bed, which I did.

He told me that I had the yellow jaundice, and gave me medicine for that disease.

I suffered terrible pains and was very sick.

I was confined to my bed for about a week, and was so sick that I fainted.

I then improved somewhat in health, and remained in that condition until the following year, about the same time of the year, when I was again stricken with this trouble.

My father at this time was working in the Lyon & Healy factory, near Union park.

A gentleman there, whose wife had been healed through your prayers, asked my father if he did not wish him to have Mr. Kristoffersen (now Deacon) come and see my little sister, who was sick at that time.

Mr. Kristoffersen came, opened his Bible, and explained the Zion teaching regarding trusting God for healing, the giving up of medicine, and the putting aside of eating of swine's flesh, etc.

I listened to him explaining these things and became interested in the teaching.

A little later, when I was very sick, I made up my mind to go to Zion Tabernacle and be prayed for.

Overseer Piper conducted the first meeting I attended.

He prayed with me and I felt better in health, but I did not receive the full healing.

Once in a while I came to the meetings, but I did not surrender fully to God.

As a result of my affliction, one hip had become very much smaller than the other one. My blood had become very thin, and my complexion had turned very yellow.

Through Mr. Kristoffersen, and through my parents attending the West Side Zion Tabernacle, LEAVES OF HEALING was brought into our home occasionally, but I did not read it very much; however, God's Spirit continued to work in my heart.

My sister asked me to attend the all-night meeting in Zion Tabernacle, about two years ago.

I had not intended giving myself fully to God when I went to that meeting, but the Holy Spirit worked in my heart while the meeting was going on, and during the time of the midnight prayer, as the Old Year was passing out and the New Year was coming in, I surrendered to God, and vowed that I would obey Him.

Two Sundays later, I was in the meeting at Central Zion Tabernacle.

It was just before your return from Europe, and Overseer Piper conducted the meeting.

It was the day for the monthly Baptismal Service.

My sister asked me if I would not be baptized, but I said "No."

I think she went and spoke to Deacon Kristoffersen.

He came and urged me to obey God in Baptism.

I then consented and went to the robing room, with the many others who were to be baptized.

One reason why I had not wished to be baptized that day was because I was wearing a pad over the hip which had shrunken as a result of the disease.

I had been wearing this for about a year. The hip was very much smaller than the other.

I had now finally determined to obey God and to trust Him for my full healing.

I was assured that there were robes ready for all who would obey God in Baptism. As I entered the water, I prayed that I might be perfectly healed.

Just after I was baptized I felt very happy, and a new Life Power seemed to go through me.

When I went to dress myself after Baptism, I looked at the pad, and became very disgusted with the thought of putting it on again.

I determined as soon as I got home I would cut it off from my clothes, and not wear it again.

That night I carried out my intention, and I prayed that God would perfectly heal the hip.

When I arose the next morning, I found that the hip was healed, and that it was the same size as the other one.

I burned the pad several days after this.

I have retained my full healing up to this time.

I desire to thank God for the spiritual, physical, and temporal blessings which I have received from Him, after listening to and obeying the teaching in Zion.

I have been very much blessed financially since paying my tithes.

I thank you for your many kindnesses to me, and thank God for your ministry.

Faithfully yours, (MISS) HANNAH WOLD.

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BUT unto you that fear My Name, shall the Sun of Righteousness arise with Healing in His wings. —*Malachi 4:2.*

JUST as the material world gets into the darkness of night because it turns away from the sun, so man gets into the night of spiritual darkness when he turns away from the Lord Jesus Christ the Sun of Righteousness who has arisen with Healing in His wings.

When Adam and Eve turned from God and obeyed the Devil they opened the door for sin and sickness and death to come upon themselves and their descendants.

But at that time God promised them the Saviour who should, "through death" "bring to nought him that had the power of death, that is, the Devil." (Hebrews 2:14.)

When God established the Ancient Israelitish Nation, He gave the people the Covenant of Salvation and Healing, in which He declared Himself the Healer.

The sacrifices of that Nation were symbolic of the Lamb of God who should take our infirmities and bear our diseases. (Matthew 8:17.)

Our Lord established the Apostolic Church on the basis of salvation, healing and cleansing through repentance.

But man naturally desires Salvation, Healing and Cleansing without repentance; therefore he turns to human efforts to save his spirit; to drugs and doctors to heal his soul and body.

The Israelitish nation did the same.

Again and again they turned from God and went off after Baal.

The history of medicine can readily be traced back to the worship of the heathen deities.

The Apostolic Church departed from the teaching of Christ and the Apostles and split into denominations whose names are as varied as are their creeds and doctrines.

They have, like the Jewish church, for ages turned away from God their Healer, and broken the Covenant.

In view of these facts it is not strange that God should give His Prophet Zechariah a glimpse through the ages of these latter days, showing him the vision of the Full Gospel going forth over the earth as a Flying Roll. (Zechariah 5:1-5.)

Today we recognize that the rolls of Zion Literature are fulfilling this prophecy because Zion teaching is doing the work which God said the Roll should do.

Those who read and accept the teaching of Zion find to their joy that the Sun of Righteousness is again arising with Healing in His wings, just as Malachi prophesied He would do through the work of the Messenger of the Covenant.

And just as surely as God has raised up the Messenger to do this wonderful work so He also has raised up a people to help him do it.

Reader, are you one of this people?

Then God has given you a great work to do in getting this Zion teaching before the people. He has laid upon you a great responsibility in bringing you into Zion.

By sending out the rolls you give people a chance to hearken to the Prophet of the Times of the Restoration.

If they will not hearken and turn to the Sun of Righteousness for Salvation, Healing and Cleansing, then their blood be upon their own heads; your responsibility ceases.

You know the Apostle says of the Prophet of the Times of Restoration, that every soul which shall not hearken to this Prophet shall be utterly destroyed from among the people. (Acts 3:23.)

The whole world is waiting for the people of Zion to make them to hear this Prophet.

May God help every one in Zion to be up and doing this work by sending forth the teaching of Zion according to his ability, praying God to bless it abundantly.

"And the Messenger of the Covenant, whom ye delight in, behold he cometh, saith the Lord of Hosts." (Malachi 3:1)

It is remarkable how the little children in Zion delight in God's Messenger.

The following letter to the General Overseer was written by Mrs. J. A. Black, Jr., of West Craig, Andreas, Isle of Man, England:

**Little Children Delight in God's Messenger.**

DEAR GENERAL OVERSEER:—I thank God that LEAVES OF HEALING ever crossed my path.

I have been blessed many times through reading it.

My children were healed last year through your and Evangelist Cantel's prayers.

I have four little ones to look after for God. The last two were born without the aid of a doctor or midwife, through your and Mrs. Dowie's teaching.

Mrs. Dowie's teaching in the LEAVES is very helpful to all young mothers.

I wish from my heart that I had the privilege of living in Zion City. It must be a beautiful place.

I know it is a city built by God, or the Devil would not bother so much about it.

I do not believe in doctors or their drugs. I believe in Jesus Christ for my Healer, and I believe you to be God's Messenger.

I often think what a privilege those have who can be where this glorious Gospel is proclaimed.

God grant that before long we will have a Zion Elder in this little, sinful, apostate Isle of Man.

The churches and chapels have become so dead! I feel miserable when I hear the preacher say what he said last Lord's Day in his prayer. He prayed for God to give those who were suffering under God's afflicting hand, grace to bear their sickness.

I felt as if I could stand and tell the people that was a lie; but that is the way they falsify the Gospel teaching in the churches.

I praise God that He founded Zion, and sent you as His faithful servant to bring the people out of darkness into light.

Please pray for my dear children. The two older boys love to talk of the Father in Heaven and of the General Overseer.

They pray for Dr. and Mrs. Dowie and all Zion when they say their prayers at bed-time.

You prayed for my mother-in-law's voice when you were in London, and praise God, she got healing. Her voice has been all right ever since.

As in the days of Christ the Jewish Church was the most bitter opponent to Divine Healing, so it is today with the denominational churches.

Because such teaching turns the people away from the Sun of Righteousness who has arisen with Healing in His wings. The denominational church is worse than useless.

The letter which follows comes from a minister in Scotland:

DEAR GENERAL OVERSEER:—During the past weeks I have had the privilege of reading for the first time your nine discourses on Methodist Apostasy, and have been impressed with the facts given in them regarding the corruption of that church.

I was brought up in the Irish Methodist church, and remained a member of it until I was almost twenty-three years of age.

I was converted in it before I was sixteen, became a local preacher about three years after, and began to study for the ministry.

But I could never shake off a strong impression which had been stamped on my mind, that if I entered the ministry I would forever close the door upon a useful life.

So I finally abandoned it altogether and settled down at business until two and a half years ago, when I came out to preach the Gospel, not in connection with any organization, but looking to the Lord to supply all needs.

During that time I have been preaching mostly in Scotland and have seen a good many turned from serving sin and Satan to serve the Lord.

I hardly think the Irish Methodist church is as corrupt with regard to secret societies as the American, but the spirit of the world has so taken possession that it is just about as lifeless as the others.

I felt glad that you should expose so clearly their hypocrisy, as I am sure many sincere people are being deluded.

**Zion Literature Sent Out From a Free Distribution Fund Provided by Zion Guests and the Friends of Zion. Report for the Week Ending June 7, 1902.**

| | | |
|---|---|---|
| 749 | Rolls to | the Hotels of Iowa |
| 659 | Rolls to | the Hotels of Illinois |
| 273 | Rolls to | the Hotels of Nebraska |
| 140 | Rolls to | the Hotels of Maryland |
| 127 | Rolls to | the Hotels of Indiana |
| 105 | Rolls to | the Hotels of Georgia |
| 103 | Rolls to | Germany |
| 224 | Rolls to | Various States in the Union |
| Number of rolls for the week | | 2,480 |
| Number of rolls reported to June 7, 1902, | | 2,159,414 |

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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.

A WEEKLY PAPER FOR THE EXTENSION OF THE KINGDOM OF GOD.

EDITED BY THE REV. JOHN ALEX. DOWIE.

Entered at the Postoffice, Chicago, Illinois, as Second Class Matter.

| Subscription Rates. | | Special Rates. | |
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| One Year | $1.00 | 100 Copies of One Issue | $3.00 |
| Six Months | .50 | 25 Copies of One Issue | 1.00 |
| Three Months | .25 | To Ministers, Y. M. C. A.'s and Public Reading Rooms, per annum | 1.50 |
| Single Copies | .05 | | |

For foreign subscriptions add $1.50 per year, or 3 cents per copy for postage.

Subscribers desiring a change of address, should give present address, as well as that to which they desire LEAVES OF HEALING sent in the future.

Make all Bank Drafts, Express Money Orders or Postoffice Money Orders payable to the order of JOHN ALEX. DOWIE, 1300 Michigan Avenue, Chicago, Illinois, U. S. A.

*Long Distance Telephone South 600. Cable Address "Dowie, Chicago."*

All communications upon business must be addressed to

MANAGER ZION PUBLISHING HOUSE,
1300 Michigan Avenue, Chicago, U. S. A.

Subscription to LEAVES OF HEALING, A VOICE FROM ZION, and the various publications, may also be sent to

ZION PUBLISHING HOUSE, 81 EUSTON ROAD, LONDON, N. W., ENGLAND;
OF ZION PUBLISHING HOUSE, LENNOX AND GIPPS STREETS, RICHMOND, VICTORIA AUSTRALIA;
OF PARIS HOUSE, RUE DE MONT. THABOR 1.

CHICAGO, ILLINOIS, SATURDAY, JUNE 14, 1902.

## TABLE OF CONTENTS.

LEAVES OF HEALING, SATURDAY, JUNE 14, 1902.

GOD'S WITNESSES TO DIVINE HEALING—
Illustration—Miss Hannah Wold, . . . . . 249
Written Testimony of Miss Hannah Wold, . . . . . 250
ZION'S LITERATURE MISSION, . . . . . 251
EDITORIAL NOTES—
Terrible Responsibility of the Prophet, . . . . . 252
"Beware of Mockers," . . . . . 252
Warning to Priests of Baal, . . . . . 253
Zion Going Forward, . . . . . 253
God Blessing the Messages in LEAVES OF HEALING, . . . 253
Great Comfort and Blessing and Strength Follow Great Sorrow, . . . . . 253
Tender Messages of Sympathy, . . . . . 253
THE ZION BANNER, a Wide-awake, Up-to-date Newspaper, 254
A Sabbath of Great Blessing, . . . . . 254
Zion City Salutation, *Pax Tibi*, . . . . . 254
Delight of Living in Zion City, . . . . . 255
Zion's Second Feast of Tabernacles, . . . . . 255
Health of Zion City Good, . . . . . 255
Wells at Zion City, . . . . . 256
Progress on Buildings at Zion City, . . . . . 256
Closing Exercises of Zion Schools and College, . . . . . 256
The "Baby House," . . . . . 256
Bathing Beach at Zion City, . . . . . 256
New Buildings at Zion City, . . . . . 257
CARTOON—
Zion's Obedience Contrasted with Ancient and Modern Apostasy, . . . . . 258
STREAMS OF LIFE FROM SHILOAH—
Introduction, . . . . . 259
Announcements, . . . . . 260-263
Message—"One Lord, One Faith, One Baptism, . . . . . 263-266
EARLY MORNING MEETING AT SHILOH TABERNACLE—
Address—"Forgive Us Our Sins as We Forgive Those Who Sin Against Us," . . . . . 267-271
ZION'S SEVENTIES, . . . . . 272-273
NOTES FROM ZION'S HARVEST FIELD, . . . . . 274-275
OBEYING GOD IN BAPTISM, . . . . . 276-277
ZION'S BIBLE CLASS, . . . . . 278
THE NEW SEMI-WEEKLY ZION BANNER, . . . . . 279
ANNOUNCEMENT OF MEETINGS IN SHILOH TABERNACLE, ZION CITY, . . . . . 280

# *EDITORIAL NOTES.*

## "OUT OF ZION SHALL COME FORTH THE LAW."

ARISE AND thresh, O Daughter of Zion:
For I will make thine horn Iron,
And I will make thy hoofs Brass:
And thou shalt beat in pieces many peoples:
And thou shalt devote their Gain unto Jehovah,
And their Substance unto the Lord of the Whole Earth.

THE PROPHET is an Instructor, but his Teaching must come from God.

The Prophet must be a Seer, but he must see only as God sees, walking in the Light of God.

The Prophet must be a Judge, but he must interpret only the Law of God.

THE TERRIBLE Responsibility of these positions was never more deeply felt by us than when we stood upon the platform of Shiloh Tabernacle in Zion City, last Lord's Day morning, and delivered the discourse which is reported on pages 267 to 271.

THE "FOOLS who make a mock at sin" scoff and shriek with Satanic glee and diabolical contempt at the very idea of any Divine Authority existing on this Earth.

Having deposed God from His Throne in the Heart of Humanity, as they vainly think, and imagining that they have destroyed the Ten Commandments, they mock at the New Commandment which Christ gave, that bids His people love as He loved; live as He lived; sacrifice as He sacrificed, and, if need be, die as He died.

PLACED AS WE ARE, where we see the Whole Earth from Zion's Watch Tower, in the Light of God, in the Light of the "sure Word of Prophecy," it is our duty to say to God's people everywhere, BEWARE OF MOCKERS!

THE TERRIBLE Acts of Apostolic Power, to which we referred at the close of our address, last Lord's Day Morning, will often have to be repeated in these latter times.

He who wrote that wondrous Song of Love, in the Thirteenth Chapter of his First Letter to the Church at Corinth;

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he who proved his love to God and to man by obedience and by sacrifice, is the very same Paul who, as an Act of Love, uses the Apostolic Power to deliver the sinner's body to Satan.

This was done that the spirit might be saved, and that sinners might "learn not to blaspheme."

---

OUR OFFICE as "the Prophet foretold by Moses" is not a chimerical fancy, and does not consist merely in words.

We warn the enemies of God, and especially the Masonic Apostate Priests of Baal who have usurped the places of Ministers of His Gospel, that there is a limit to our tolerance of their shameful and polluting Mockeries.

---

WHEREAT THEY will laugh from Dan to Beersheba, and drink to our damnation in their Lodges of Perdition.

---

BUT THE Warning has now been given, and we shall not fear when the time comes to perform the duties of our Prophetic office, should they continue to mock at God and His Word, crying, "Jehovah seeth us not; Jehovah hath forsaken the earth!"

---

ZION GOES forward gloriously over all the Earth.

---

NEVER WAS there a time when God was more gloriously blessing His Message, as it has gone forth from week to week o'er all the Earth on the wings of the "Little White Dove," LEAVES OF HEALING.

---

WE HAVE had the Joy recently of conversing with many members of this Church whose faces we had never seen, but who had been in our fellowship for years, and who are now citizens of Zion City.

Some of these have recently arrived from distant Continents; indeed, from every Continent in the world, and from many parts of this great land.

We owe it to God to record that we have been constantly hearing words like these: "Oh, the blessing that your Message from God has brought to us in LEAVES OF HEALING. It has been God's Way of translating us out of the Kingdom of Darkness into the Kingdom of Light; delivering us from the power of sin and Satan, and of bringing us to God!"

---

THIS HAS been especially the case with many of the two hundred and three persons whom we received on Lord's Day, June 1st, and with many of the two hundred and seventy-five whom we baptized on Lord's Day, June 8th, in Shiloh Tabernacle.

---

THE TESTIMONIES of God's people and the Records of Answers to Prayer which these pages always contain, as well as the Teaching, are being continually blessed.

Once more we raise our hearts in gratitude to God for the privilege of speaking and publishing His Word, and sending forth His Light and Truth to men and women in every Clime and Nation.

---

OUR RECENT Great Sorrow, while God is comforting us, still continues to be a heart-pang.

But we are comforted by the wondrous fact that our strength is not in any way diminished, but probably increased, and that our ministry has been more blessed during the past month, so far as we can judge, than in all our previous life.

---

TENDER INQUIRIES, as to the condition of our beloved wife, from all parts of the world, lead us to say in these Notes that she is in excellent health, and is vigorously carrying forward her glorious work as Overseer of Women's Work in Zion Throughout the World, and as our companion and helper from hour to hour and day to day.

---

LEAVES OF HEALING containing the "In Memoriam" of our beloved daughter and the report of the Memorial Services in the Chicago Auditorium have now reached Europe.

We have received from all parts most beautiful letters of sympathy and assurance of increased loyalty and devotion to God and to ourselves.

It is impossible to crowd these pages with letters of sympathy, but we shall in a short time gather together a number of them and publish them as representative of many lands.

Meanwhile we ask our friends in all these countries to accept this acknowledgment of their kindness, and our appreciation and gratitude for their earnest prayers.

God is comforting and sustaining.

---

THE ZION BANNER has entered upon a vigorous and most successful year of its existence.

It is now in its second year, and has assumed an entirely new form.

It is published each Tuesday and Friday as a wide-awake and up-to-date newspaper, written in a Christian spirit, and

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giving the news, not only of Zion City, which it does most fully, but of the proceedings of Zion in her ecclesiastical, commercial, educational, political and municipal departments.

It also gives a most excellent résumé of the News from all parts of the United States, including an excellent Summary of the Proceedings in Congress, and a clear and careful Digest of all Foreign News.

Articles are appearing in it, also, of intense interest to those who are helping us to build up Zion City.

The subscription list of the New Paper is going up by leaps and bounds, many hundreds of new subscribers being added every week.

---

WE FEEL IT right to say these words, and to compliment our General Associate Editor and our literary and printing and publishing staff upon their excellent work.

We say to our readers, far and wide, that if they desire to get the detailed news of Zion City, they had better instantly subscribe to THE ZION BANNER.

It is impossible in LEAVES OF HEALING to give fully the news of Zion City and its affairs, and the comments which, from the Zion point of view, we should desire to make upon passing events.

---

LEAVES OF HEALING will continue to be, as it has been in times past, an essentially Christian paper, representing the Teaching, the Testimony and the Work of God in the Christian Catholic Church in Zion throughout the World.

---

WE SHALL make brief reference in our pages, also, to the work of Zion in all Departments; but we shall reserve for THE ZION BANNER the Great Field of General News and Literature into which it has so splendidly entered.

---

IT IS OUR hope, at no distant date, to establish THE ZION BANNER as a daily, and our friends will enable us to do this more rapidly if they subscribe to it immediately, and make the paper known to all friends of Zion.

---

LAST LORD'S DAY, the second entire Sabbath of our ministry in Shiloh Tabernacle, Zion City, was a day of great blessing.

---

THE EARLY Lord's Day Morning Meeting was attended by over Two Thousand persons.

In the Afternoon Assembly there were Five Thousand persons present, and the unprecedented sight of two hundred and seventy-five candidates for Baptism, standing in the presence of that great Audience, and, above all, in the Presence of God, and of the Unseen Hosts, was deeply affecting, and a glorious beginning to the Baptismal Services in the new Tabernacle.

---

THE WEEKLY RALLY of last Wednesday, attended also by thousands, was a time of power and blessing.

---

A SUGGESTION which we made at the last named Assembly concerning our Salutations to each other has, we find, been acted upon immediately throughout the City in a reverent and cheerful spirit.

---

WE REMINDED our dear people of the Power which had attended the Message of the Zion Seventies, who, in thousands, from week to week, go to tens of thousands of homes with the words, "Peace be to this house."

---

WE SAID that in the early days of Christianity it was the custom of Christians to salute each other in Latin Countries with the words, "*Pax tibi*" (Peace to thee), to which the Christian saluted replied, "*Pax tibi multiplicetur*" (Peace to thee be multiplied.)

---

WE SAID THAT it seemed to us that in one of God's Cities of Zion we might more appropriately salute each other in such a manner, than with the various peculiar greetings that we had been hearing on all sides from Christian workmen as they met each other.

---

THE NEXT morning—Thursday last—we had the joy of hearing this salutation in Zion City and of being saluted with the words, "Peace to thee!" and of answering, "Peace to thee be multiplied!"

---

WE RECOMMEND this Salutation to Zion throughout the World.

---

OUR LORD'S Great Legacy, which He left to us with almost His parting breath, was the Legacy of Peace.

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HE SAID:

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

AND WHEN He arose from the dead and in His spirit body stood among His disciples "on the First Day of the week, when the doors were shut," He said, "Peace be unto you!" And then He showed them His hands and His side.

WHEN THE disciples rejoiced, He said to them again:

Peace be unto you:
As the Father hath sent Me, even so send I you!

And with this Salutation He breathed upon them and said: "Receive ye the Holy Ghost."

OUR EARNEST prayer is that the Holy Spirit may sanctify this Salutation.

May it never degenerate into a mere form without power.

May it ever come from the heart and influence for God and good all intercourse between the children of God in Zion.

SURELY, AFTER such a Salutation, "foolish talking or jesting," which God so sternly disapproves, shall be avoided.

Surely, after such a Salutation, harsh and unkind words shall be avoided.

Surely, this Salutation coming from the heart will bring blessing in every home, as fathers, mothers, children and friends begin the day with Christ's own Salutation, "PEACE TO THEE!"

May God grant it increasingly.

THE JOY of Jehovah is our Strength,
For in Jehovah is Everlasting Strength.

IT IS AN ever-increasing delight to live in Zion City, notwithstanding the heavy toils which are our constant portion.

THE MUSIC of the hammer and the saw and the plane, and the busy hum of industry, as great buildings and pleasant homes arise on every side, and a contented and happy people labor on diligently from day to day, brings to us ever-increasing joy.

MANY VISITORS of all classes and kinds are continually coming to Zion City, and the movement toward the city is gaining in momentum every day.

ALL HEARTS in Zion are looking forward in joyous anticipation to the coming Feast of Tabernacles.

We again desire to remind our friends who wish to come that we are preparing on a large scale for their accommodation; but it is most desirable that they should enter into speedy communication with Deacon Daniel Sloan, the Superintendent of Zion Transportation, whose Announcements appear in this issue on page 266.

WE DIRECT attention to the fact that all persons coming from the East, purchasing the Special Rate Tickets for the Feast of Tabernacles, to and from Zion City, must observe that their tickets only read to Chicago.

They must apply at Zion Hospice No. 1, 1201 Michigan avenue, for the Special Fifty-cent return trip ticket between Chicago and Zion City.

All persons coming from the West will observe that they can purchase their tickets direct to and from Zion City at the Special Rate.

THE HEALTH of Zion City is phenomenally good.

SO FAR AS IS known at this writing, there is not a single case of contagious disease of any kind in Zion City.

Very few are sick, out of the thousands who are gathered here, most of these being old persons, or persons who have come from distant places, seeking the Lord for healing.

IT IS our joy to know that He is blessing the City with such excellent health conditions.

OUR COMMISSIONER of Health, Dr. Speicher, and his Assistants, Doctors Ward and Scott, are diligently attending to the prevention of sickness by proper inspection and sanita-

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tion. Improvements in this direction will be steady, and more and more effectual.

Not one single case of new sickness of any kind has been reported for more than eight days.

---

WE SAY these words to assure our friends that the Health Conditions are such as to enable us to *invite them most heartily to come to the Feast of Tabernacles.*

The secular and "religious" press have been industriously circulating false rumors to the contrary.

Similar statements to those we now make were publicly made at the Weekly Assembly last Wednesday on the platform of Shiloh Tabernacle by the Commissioner of Health of the City of Zion.

---

A SPLENDID Supply of Water in Shiloh Park, springing up from a depth of 1,569 feet, has been obtained.

It rushes from the earth to a height of twenty feet, and is a splendid flowing well.

---

WE HAVE also an Artesian Well near Zion Lace Industries of about the same depth.

Still another Well, opposite the Railway Depot in Edina Park, is now being sunk, and it will soon reach a depth of a thousand feet.

Good water is obtainable, also, all over the ground at a slight depth, and excellent flowing wells are found at a depth of eighty to a hundred feet.

---

THE PROGRESS made upon Elijah Hospice warrants us in expressing the expectation that it will be ready for the accommodation of guests on Saturday evening, July 12th, when the Feast of Tabernacles begins.

The large Administration Building on Elijah avenue is now under roof, and plastering and finishing will be rapidly proceeded with.

---

WE HOPE to have the pleasure of receiving All the Children of Zion Junior Schools in Chicago and Zion City, at Shiloh Park, on Saturday June 21st, when they will be entertained in a manner that children usually appreciate.

About a thousand young people attend the Lord's Day Morning Gatherings, at 9:30, of Zion's Junior Seventies, at Shiloh Tabernacle.

---

WE HAVE promised to deliver the Closing Address of the Session of Zion College in the South Side Zion Tabernacle, 6426 Wentworth avenue, Chicago, on Friday evening, June 20th, a eight o'clock, and shall be delighted to meet with all who love Zion at that time, as far as that Tabernacle, which seats three thousand, can hold them.

The next Session of Zion College, after the summer holidays, will be held in the New Buildings, God willing, now being constructed on Enoch avenue and Twenty-seventh street, near Shiloh Park in Zion City.

---

NEXT LORD'S DAY AFTERNOON, at the close of the service in Shiloh Tabernacle, we hope to have the joy of Consecrating a number of Young Children to God, who will then be Presented by their Parents.

This is a Joyous Occasion at all times in Zion, and will be especially so, God willing, on that afternoon.

---

THE LARGE and beautiful "Baby House" is now well furnished, and placed under the direction of Deaconess Mabel Barnard and a large force of excellent assistants.

A picket fence is also about to be constructed, fencing in a considerable number of trees and a portion of the Park, so that other little ones, not quite babies, may have a delightful "Corral" during the Services in Shiloh Tabernacle.

Tired mothers will not only be relieved from little babies, but from the care of active little children not yet old enough to attend public service.

---

THIS BABY HOUSE has already been of great help to scores and hundreds of mothers and fathers, who have come from Chicago, Waukegan, Kenosha, Racine, Milwaukee and elsewhere, as well as from Zion City, to attend the Services in Shiloh Tabernacle.

---

WE HAVE given directions for the construction of a Plank Sidewalk all the way along Shiloh Boulevard to the Zion City Lake Shore, making walking to the Bathing Houses easy and pleasant.

A carriage road is also approaching completion.

---

WE HAVE also given directions for the construction of a Refreshment Pavilion and large Bathing Houses, and the enclosing of separate Areas of Water for Men, Women and Families, respectively, by steel posts driven deeply into the sand, and steel ropes.

Our Bathing Beach at Zion City is one of the most delightful on the whole of Lake Michigan, and with these improvements, will be increasingly appreciated.

We have two and one-half miles of Lake frontage.

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AMAZING PROGRESS is being made in every direction in the building up of Zion City.

STEAM IS NOW rushing through the tubes of the great boilers in Zion City Central Electric Power-House, and the great Dynamos will soon be completed, giving electric lights over a great part of the City.

ZION CITY LAUNDRY is in course of construction, and a fine plant is being prepared.

ZION CITY BAKERY is also being proceeded with, and machinery for other Industries has been ordered.

Zion Sugar and Confection Association, under the management of Deacon Rodda, assisted by Deacon Cook, both of them widely known and successful expert manufacturers, is making careful preparations. Plans for buildings have been approved and a splendid plant ordered.

ZION LACE INDUSTRIES has been shut down for two weeks in order to take down the old wooden framework covering of the machinery, and to prepare the foundations for a large number of machines that are now ready to be set up, both in the Lace and Lace Curtain Departments.

The Bleaching and Dressing Plant is now ready for work, and now that the Power-House is able to communicate Heat, Hot Water and Power, we shall soon have the joy of seeing the first Million Yards of Zion Lace put on the market.

Over 600,000 yards of all sizes are now ready for finishing.

WE REJOICE to tell these things to our faithful friends throughout all the world.

They are only a fragmentary mention of that which is going on.

Many other things could we tell, did time and space permit.

Zion is Going Forward in every Department: for which we give God the Glory at all times.

THE BEST OF ALL IS, GOD IS WITH US!

BRETHREN, PRAY FOR US.

# 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 sufferers are expressly declared to have been "oppressed of the Devil." (1 John 3:8; Matthew 4:23; Acts 10:38.)

*The Gifts of Healing are Permanent.*

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

*There are Four Modes of Divine Healing.*

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

*Divine Healing is Opposed by Diabolical Counterfeits.*

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

*Multitudes Have Been Healed Through Faith in Jesus.*

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

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

You are heartily invited to attend and hear for yourself.

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ZION'S OBEDIENCE CONTRASTED WITH ANCIENT AND MODERN APOSTASY.

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# Streams of Life from Shiloah

*Summer Series of Services Held in Shiloh Tabernacle, Zion City, Illinois*

*"The Scepter shall not depart from Judah,*
*Nor the Ruler's staff from between his feet,*
*Until Shiloh come;*
*And unto him shall the Obedience of the Peoples be."*

REPORTED BY E. W. AND A. W. N.

IT was in obedience to the very last command given by our Lord Jesus Christ while He was here in the flesh, that the General Overseer and Two Hundred and Seventy-five joyous Believers entered the waters of the New Baptistry at Shiloh Tabernacle, on Lord's Day afternoon, June 8, 1902, and administered and received the Ordinance of Baptism, into "the Name of the Father, and of the Son, and of the Holy Ghost," by a Triune Immersion.

This was the largest number ever baptized by the General Overseer or any officer of the Christian Catholic Church in Zion at one time, although over two hundred have been baptized on several occasions.

It was a most glorious sight to see these hundreds of children, youths, maidens, men and women in the very prime of life, and those upon whose heads the snows of winter had fallen thick, all obeying this command of the Master.

God greatly blessed that act of Obedience, not only to those who were baptized, but to the thousands of prayerful spectators who witnessed the Baptism.

The Presence and Power of His Holy Spirit was in the place, and in the Ordinance.

This wonderful Baptismal Service God gave Zion at the opening of the beautiful New Baptistry at Shiloh Tabernacle, as an earnest, we believe, of the still greater blessings which He will pour out upon His people in Zion City, in the many Baptisms which will follow, larger than the first, in this Baptistry.

The Baptistry is a very large and convenient one, being situated immediately in front of the platform, and so arranged that the administrator, assistants, and candidates all enter and leave the water in especially constructed passage-ways, opening from the robing rooms, and out of sight of the audience.

The service which led up to and found its fitting consummation in this great Baptism, was the second regular Lord's Day afternoon service of the Summer Series which is being conducted in Shiloh Tabernacle by the General Overseer, during the three months, June, July and August.

God gave Zion, for this important meeting, a most perfectly beautiful June day. Three special excursion trains brought a thousand orderly and deeply interested people out of the city of Chicago, many of them strangers. People also came from many of the towns and villages in the vicinity of Zion City. But it was from the hundreds of newly-built homes in Zion City that the great majority of the audience of fully Five Thousand people, who met in Shiloh Tabernacle, gathered.

God gave His servant a mighty Message to this multitude of people, as he clearly pointed out the Divine Truth concerning the Ordinance of Baptism, and proved, from the Word of God, and from the testimony of scholars and historians, that Real Baptism, the "One Baptism," which is a Seal of the Living God, is by a Triune Immersion.

So convincing was the logic, so convicting the spiritual power of the Message, that about fifty, who had not before yielded their wills to Obedience in this Ordinance, arose to signify their desire to be baptized, and joined the candidates who were before the General Overseer.



Shiloh Tabernacle, Zion City, Illinois, Lord's Day Afternoon, June 8, 1902.

The service was opened by Zion White-robed Choir and Zion Robed Officers entering the Tabernacle, singing, as they came, one verse of Processional No 263, and the entire Processional No. 8, as follows:

Brightly gleams our banner,
Pointing to the sky,
Waving on Christ's soldiers
To their home on high.
Marching thro' the desert,
Gladly thus we pray,
Still with hearts united,
Singing on our way.

Crown Him with many crowns,
The Lamb upon His Throne;
Hark! how the heavenly anthem drowns
All music but its own;
Awake, my soul, and sing
Of Him who died for thee,
And hail Him as thy matchless King
Through all eternity.

Crown Him the Lord of Love;
Behold His hands and side,
Rich wounds, yet visible above
In beauty glorified:

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No angel in the sky
Can fully bear that sight,
But downward bends His wondering eye
At mysteries so bright.

Crown Him the Lord of Peace,
Whose power a scepter sways
From pole to pole, that wars may cease,
And all be pray'r and praise.
His reign shall know no end,
And round His pierced feet
Fair flow'rs of Paradise extend
Their fragrance ever sweet.

Crown Him the Lord of Years,
The Potentate of Time,
Creator of the rolling spheres,
Ineffably sublime.
All hail, Redeemer, hail!
For Thou hast died for me;
Thy praise shall never, never fail
Throughout Eternity.

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

INVOCATION.

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

JUBILATE.

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

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

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

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

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

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

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

PRAISE.

The Choir and Congregation then joined in singing Hymn No. 391:

Look, ye saints, the sight is glorious;
See the "Man of Sorrows" now;
From the fight returned victorious,
Every knee to Him shall bow.

CHORUS—Crown Him, crown Him, angels crown Him,
Crown the Saviour, "King of Kings."

Crown the Saviour, angels, crown Him;
Rich the trophies Jesus brings;
In the seat of power enthrone Him,
While the vault of Heaven rings.

CHORUS—Crown Him, crown Him, angels crown Him,
Crown the Saviour, "King of Kings."

Sinners in derision crowned Him,
Mocking thus the Saviour's claim;
Saints and angels crowd around Him,
Own His title, praise His Name.

CHORUS—Crown Him, crown Him, angels crown Him,
Crown the Saviour, "King of Kings."

Hark! the burst of acclamation!
Hark! these loud triumphant chords;
Jesus takes the highest station,
Oh, what joy the sight affords.

CHORUS—Crown Him, crown Him, angels crown Him,
Crown the Saviour, "King of Kings."

RECITATION OF CREED.

The General Overseer leading, the Choir and Congregation then joined in earnestly reciting the Apostles' Creed:

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

THE READING OF GOD'S COMMANDMENTS.

With impressiveness and power, the General Overseer then read the Eleven Commandments, Choir and Congregation singing the response, "Lord, have mercy upon us, and incline our hearts to keep this Law."

I. Thou shalt have no other gods before Me.

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

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

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

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

VI. Thou shalt do no murder.

VII. Thou shalt not commit adultery.

VIII. Thou shalt not steal.

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

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

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

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

The Choir then chanted the *Te Deum*, after which the General Overseer read from the fortieth chapter of Isaiah, and also from the fourth chapter of the epistle to the Ephesians.

Prayer was offered by Elder Percy Clibborn, followed with prayer by the General Overseer, at the close of which all joined in chanting the Disciples' Prayer.

The General Overseer then made the announcements, during the course of which he said:

**Importance of the Weekly Rally and the Early Morning Meeting.**

Let me direct your attention to the Weekly Rally, or Assembly, in Zion City on Wednesday night. This is the only large public service held at night. We are inclining more and more to services beginning early on the Sabbath, and very brief services at night.

I have had considerable experience in my life in connection with early meetings, but I think that the Series of Early

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Morning Meetings, that have been going on now for some six weeks, have been the most remarkable that I have ever taken part in.

We get to bed here in Zion City early.

The stores close early; workingmen get away early; there is nothing to distract you. You can have a long sleep.

If you go to bed at 9 o'clock, surely you can awaken at 5, and get up and be here at 6:30.

If you want more than eight hours' sleep, the Lord have mercy upon you, you miserable sinners!

I had four. I arose in good time at 4 o'clock this morning that I might commune with God, and be ready for this morning meeting.

I am thankful that I was refreshed and prepared for the work of today by that morning meeting.

The man or woman who does not love to gather with God's people for prayer is wrong in something.

That man or woman will break down.

**The Reading of God's Word and Private Prayer Cannot Accompany Sinful Living.**

There is not one single youth, or maiden, man or woman, who can afford to neglect opportunities of prayer.

No man or woman can live a life of abounding sin, and read God's Word, and pray in private every morning.

It is impossible.

You will have to give up prayer or give up sin.

No one can close the day in private prayer and reading of God's Word and remain in a sinful life.

It is impossible. You will either have to give up private prayer, and the reading of God's Word, or give up your sin.

There is no stronger evidence of a healthy Christian character than the avidity and eagerness with which people come together for the Word of God and Prayer.

Public Prayer is an opportunity of Communing with God.

We are just one big family in Zion, and you have opportunities, in these morning meetings, that you will bitterly regret not having availed yourself of, if you are not present.

You help the wife, do you hear, men?

You who have hitherto been miserable, wretched, selfish fellows, get up early, put on the kettle, and give the wife a cup of milk in bed for one morning.

Get up, young folks, do you hear?

Just see how it feels to get up early and help the tired house-mother. She has had a long week, making everything nice in the home for the Day of Rest and Gladness.

Women, get up!

If you have a miserable lazy husband, report him to me, and I will give him "Hail Columbia," whatever that may mean. (Laughter.)

I am not joking about that. Some people know it, too.

**The Blessings of Early Retiring and Early Rising.**

Let the young people get up.

It is one of the disgusting evidences of a dissolute and lustful people that they lie in their beds on the Lord's Day and read the dirty muck of a Sunday newspaper.

Thank God, we have a Sunday newspaper printed on Saturday, LEAVES OF HEALING, and there is no muck about that. It cleans up things.

If you do not get up, I will come through the City myself with a horn. I will do something desperate. I will get you up.

I desire to see this people alive to God. I do not want you to lose sleep, but if you rise at five on the Sabbath morning and get here a little after six, you will be greatly refreshed for the whole week.

I notice with what eagerness and happiness our people who have been at the Early Morning Prayer Meeting on Sabbath, get to work on the Monday morning.

I say this because I hope that this Early Morning Meeting will be one of the things that will be a Blessing to the Whole World.

**No Late Hours for Zion City Young People.**

Get to bed now in good time, young men.

Do not be gallivanting about the streets of Zion City at any time, and it is best to be at home by nine o'clock on Saturday night.

I want the young people to love one another with pure hearts, esteeming one another for the noble qualities which each may possess, not for the passing attractivenesses of the moment.

I hope that there will be many happy marriages and many beautiful homes in Zion City; but we do not want any midnight fooling.

We will sweep such rubbishing people off the streets.

If you will stay out until midnight, we may ask you to come to a place where we are prepared to give people lodging free, the police station. We have never had a prisoner there yet.

We will endeavor to help you to keep your children at home, even young people who are older than children.

There is no good comes from fooling around in the darkness, skulking in the woods and "slobbering." (Laughter.) Ah, you slobberers!

There are not many such in Zion City, but it is a disgusting and shameful practice.

The young woman who permits herself to be "slobbered" over is never any account at all.

I thank God for the willingness of this people to do right in everything.

**The Astounding and Diabolical Lies of the Press.**

Of course, it pleases a press, inspired by the Devil, both in its so-called religious and in its secular forms, to lie concerning myself and Zion all the time.

It would be very wonderful if the churches were apostate and the press were not.

It would be very wonderful if the secular press, which is controlled by the Devil, were in harmony with God; but it is not.

They do say the most extraordinary things.

For instance, it was said this last week that I addressed the City Council on the question of beards; that I had caused an Ordinance to be prepared, which the Health Commissioner had issued, that in future everybody in Zion City should have a beard. I never said any such thing. Did I, now?

Audience—"No."

General Overseer—Was there any such Ordinance issued in this city?

Audience—"No."

General Overseer—My personal attendant was asked, on Friday night, in one of the newspaper offices, whether I had issued that Ordinance.

He said, "I am the General Overseer's personal attendant—look at my face!" He was "barefaced," except for a moustache: for he is one of those people who scrape themselves and daily grow bristles like pigs. (Laughter.)

**I Confess to You That I Am in Favor of the Beard.**

I never issued any such Ordinance, however.

I think that it is a very good thing for men to be as God the Almighty made them.

He never intended you to go and sit in a barber's chair, amid stinking tobacco smokers, swearers and dirty talkers, and all their filthy newspapers and hear all their ribald talk. That is no place for a Christian man, is it?

Voices—"No."

General Overseer—Then you get shaved with razors that God only knows who was shaved with last.

You get disease in the skin, because these razors have been sometimes upon the faces of people who have syphilitic diseases.

Many persons have lost their lives through these barbers' chairs. Zion barbers are, however, quite otherwise, everything being very clean.

There are some people who are different from me. I am partially bareheaded, but I am not at all barefaced (laughter), and there are some people who are barefaced and not bareheaded.

That is all right, if by nature it is so.

I have a strong conviction, nevertheless, and I will not go back upon it for the press or anything else, that it is a matter of health for a man to let his beard grow.

But let me say a word quietly to you who have beards. Keep them clean!

I will not comment upon that matter (laughter), but keep them clean!

Then you will be protected from many evils.

I am not going to be so stupid as to say that my people must do this or that in matters of that kind.

I think that you would be protected against much throat

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disease if you kept your beards on. Some say, "Well, what about women?"

Women are not so exposed as men are. They do not have to work outside all day.

Women ought, for the most part, to stay at home and attend to the children, and the ordering of the house, which makes that house a Christian Home—which is the most delightful spot out of Heaven, yea, it is a heaven-on-earth. And don't forget the cooking, and the pies.

**There Is a Great Deal of Piety in Good Pies.**

You will make pies, but you must not make pies so that you will need an ax to break them. (Laughter.)

There is a great deal of sin caused by wicked, indigestible pies.

I have known a woman to have three husbands, and she lost each one by her pies. All three died of indigestion. That is a fact. (Laughter.) That is not a fancy.

A man was very nearly roped in for the fourth one, and he happened to ask how the others had died. He found that this woman had killed every one of them by uncooked oatmeal, bad pies, and potatoes with hard hearts.

That is the way that some women kill off their husbands—by carelessness.

As for this nonsense about sending forth a Zion City Ordinance compelling all men to wear beards—it only existed in the impudent imagination of the Chicago Press Liar.

Zion City grew up to be a city of nearly five thousand persons, under my own personal rule, without a single law of any kind, except a few kind words spoken every Wednesday night to you. Ordinances in the City of Zion are needed principally to protect ourselves against outside persons. But, alas, it is not possible at present to do in Zion here what is done in Zion above: "There shall in no wise enter into it anything unclean, or he that maketh an Abomination and a Lie: but only they which are written in the Lamb's Book of Life."

Can even their greatest admirers imagine that the Chicago Press Liar could enter there in his present condition?

There is no crime, and there has been no crime in Zion City.

Now, may God bless you.

**A Whip of Small Cords for the Press.**

The Press Viper is always around.

Wherever God erects a House of Prayer,
The Devil tries to build a chapel there.

The Press is trying to build a chapel for the Devil inside Shiloh Tabernacle.

It will not get any help, because we know very well what is going to happen, and what we shall do with builders of Devil's Chapels in Zion.

May God convert these young sinners. Some of them are not so young, either. They are old in sin, and they stink.

Ugh! You can tell a Chicago reporter, nine times out of ten; you can smell him.

Dirty dogs! Dirty dogs!

They live sinful and shameful lives, and not afraid to lie, not afraid to lie about God's servant and God's work.

I say to your face, however, you shall not lie with impunity.

God will not permit you to lie with impunity. You will be cut off.

God will take care of His work. I do not care, personally, a straw what these wretched papers say.

I am talking now to my people, and to my friends from Chicago, to warn them against these lies.

It is just the same thing now as it was in Chicago. They lied about us for many years, and all through the Auditorium meetings, and they are starting in to lie now.

The Devil must think it is quite important to lie about us, because he sends out this miserable generation of vipers every Sunday, to a place where they can neither drink, nor swear, nor smoke, nor play cards or billiards, nor shake dice, nor pursue many of their usual diversions.

I do not know any other minister that the Devil pays as much attention to, who preaches forty-two miles out of Chicago. (Laughter.)

The so-called religious press is worse than the secular.

**An Indictment of the So-called Religious Press.**

The *Northwestern Christian Advocate*, especially, took up the lies of the daily press concerning my daughter, and printed them as if they were true.

It was a lie, and everybody knew it, that her face was burned, and her dear hair all burned off; because the wonderful thing was that her sweet face and her beautiful hair were all preserved. Is that true, Overseer?

Overseer Speicher—"Yes, that's true."

General Overseer—Yet this infernal *Northwestern Christian Advocate* harrows the hearts of the people by presenting Dr. Dowie's daughter's face as if it had been burnt to a crisp, etc.

Thank God, there was not an atom of truth in such statements.

Another lie which that wretched apostate paper tells is caught up from the press, the shameful, lying press of Chicago, namely, that I called in a doctor to attend to my daughter.

I never did. That is a lie from the word go, and they know it: for they read LEAVES OF HEALING.

I asked Dr. Campbell, who has testified to some most wonderful healings in Zion, and whose sister is a member of this Church, simply to come and confirm our diagnosis, that pulsation had ceased in my dear child's outer body, and that she was beyond all human help.

I did that to keep the unclean hands of the dissectors from her body, and that I might fortify the evidence of myself and of Dr. Speicher, by the evidence of a man outside of Zion.

As for any medical help, my daughter never thought of it, never wished it, and we did not wish it, and none was given.

Moreover, thanks be to God, she had no pain at all for many hours before she died.

At the time Dr. Campbell came, and for hours before, she was without any pain in her burned body.

There was just a little trouble as the blood came out, unable to circulate through the body, but there was no agonizing pain.

I had the joy of her conversing with my dear wife and with myself for hours.

They know all that.

That is all in LEAVES OF HEALING; but the *Northwestern Christian Advocate* does not want the truth.

It wants to tell the lie, and it spreads it abroad. The rest of the religious press, so-called, does the same thing.

In the Name of God, I protest against the unfairness and villainy of it! (Amen.) Let these papers tell the truth or perish—and their editors also.

**I Have Never Gone Back on My Teaching or My Practice an Atom.**

The so-called religious and the secular press know it.

The so-called religious press ought to have seen upon the face of it that the secular press was lying, because the reporters never were permitted inside of Zion Building at any time to see my daughter, or to know anything about the case.

They made the Lying Stories all up in their offices.

I am angry about it, and I have a right to be angry, because this infernal so-called religious press takes up the lie of the secular paper and sends it out, with mock expressions of sympathy for my wife and myself.

It is a remarkable thing, that while judges on the bench and people of all classes have poured in sympathetic letters, scarce an apostate minister in all the country has sent a letter of sympathy. On the other hand, they have in many cases shamefully maligned us, and lied concerning the Noble Being who now dwells with God. But I did not miss their sympathy. The Pharisees who murdered Jesus did not send letters of sympathy to Mother Mary; and it was best for the men who have hated me, without just cause, for years, not to pretend to have even ordinary human sympathy with us in our terrible agony.

I do not seek for it. I do not expect it.

My fight is against the apostate ministers who are the curse of their people.

May God smash the apostate church organizations, and save the people! (Amen. Applause.)

**I Do Not Ask for Quarter, Only Fairness.**

I think, if there is a spark of fairness in the Methodist Episcopal Church, that they should apologize in all their papers for that lie that they have sent through the world.

My wife whispers to me that our dear child's face, as hundreds of you know, was so beautiful in death, that she almost could have wished you could all have seen her, but it would have delayed the funeral for many hours. It would have been almost impossible to do, and would have harrowed our hearts, besides.

I thank God for all the consolation which He has imparted

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by His Spirit through our Sympathetic Great Elder Brother, and for the Love so tenderly expressed by tens of thousands over all the world. We have been greatly comforted.

Our hearts are very sad, often, and not infrequently we eat the bread of sorrows because we miss our darling, and we have added to our loss the lies that they tell regarding her.

Could they not leave even a pure and lovely maiden like that, without lying?

Pray that God will bless and give us grace to go forward bravely until our work is done.

**I Will Never Let That Press Lie Without Protest.**

If that press lies, both religiously, so-called, and secularly, I shall most religiously and secularly thresh it every time.

I am here for the purpose of putting things in order.

I will give them the whip of small cords, as the Master did, right sharp to every one of their miserable carcasses.

It is one of the hydra-headed curses of this land, that an unbridled and wicked press, which has no censorship over it, is running loose like ten thousand mad dogs in the streets, snapping and howling on every side.

If I had the power, I would establish a Press Censorship, and make every liar pay for his lies and smart for them.

Why should a man be permitted to lie with impunity?

You might just as well permit people to steal with impunity. It is far less evil, sometimes, to steal than it is to lie.

The day will come when God will raise up a sentiment in this country that will bring that press under Censorship, and make every scoundrel of a proprietor and editor and writer on a paper pay for his lies inside the prisons or by money fines, or by suspending the paper or by closing it down altogether.

May God give us such a sentiment in this land soon! (Amen.)

Now, you have caught it, you miserable dogs of the press!

"Without are dogs," and of all the creatures that curse this land, the press dog, the lying press dog, is the worst.

He goes in this afternoon, and writes up what I say with a mass of lies to it. He puts it in a wrong way.

You imps of the press, do you hear me? Zion has got beyond you. Your vilification is equivalent to a certificate of good character.

You, and the lies of the Chicago press, are now being found out.

The magazines and reviews of this country and of Europe are doing Zion justice, thank God! (applause), as far as they can.

They do not take any stock in you, you newspaper liars of Chicago!

You are the laughing stock of the world.

Loathsome and wretched creatures, literary scavengers, you have given yourselves a bad name, and you are keeping it.

May God have mercy upon you.

(After the tithes and offering had been received, the General Overseer delivered the afternoon address.)

## "ONE LORD, ONE FAITH, ONE BAPTISM."

INVOCATION.

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

In the fourth chapter of the Epistle of the Apostle Paul to the Ephesians, and the fifth verse, you will find the portion of Scripture to which I invite your most prayerful attention.

That I may connect the verse in its proper relations, I will read the fourth, fifth and sixth verses:

TEXT.

There is one body, and one Spirit, even as also ye were called in one hope of your calling; one Lord, one Faith, one Baptism, one God and Father of all, who is over all, and through all, and in all.

The words to which I specially desire to speak to you concerning are in the fifth verse:

One Lord, One Faith, One Baptism.

Today, so far as I can judge, there are

**More Than Two Hundred Candidates for Baptism.**

Some of these have come from across the Ocean to enter into our fellowship, to be baptized, and to be in loving communion and coöperation with us in the extension of the Kingdom of God.

Some who are to be baptized today have come from sunny Italy, some from various parts of Europe, from Africa, from Australia, many from distant parts of America; some from Canada, some from the Atlantic, and some from the Pacific Coast.

It was my privilege, last Lord's Day, to receive into fellowship 203, yet that was, probably, not a tithe of those who had come into our fellowship last month, but they were not present as these were in Shiloh Tabernacle.

Zion is now extending her work to every Continent, and to many Islands of the Sea; and our growth, if we could properly enroll it, would undoubtedly be much more than two thousand every month.

But "Israel is not numbered," and mere numbers do not indicate strength.

I had rather be spiritually like Alexander, who, with thirty thousand men at Issus, threw himself upon more than half a million under the opposing Persian monarch and destroyed that army and captured that king, than a spiritually apostate Darius at the head of half-hearted millions.

Strength does not lie in numbers.

One man, with God, is an absolute majority upon any question.

I thank God, nevertheless, that numbers of godly people are coming together in Zion and that their union does mean strength.

Although numbers do not always mean strength, yet the union of good, and pure, holy-living people desiring to extend the Kingdom of God is a mighty force.

**I Do Not Need to Defend the Doctrines of the Word of God.**

I assume no apologetic air.

I feel a good deal like that foolish monarch who in some things was very wise, George III.

But for his sad insanity, I do not think that the American colonies would ever have separated from Great Britain.

It was his misfortune to have proud, obstinate and foolish counselors, and to be unable to control them.

He was a kindly disposed man personally, and a sincere Christian, according to his light.

One day there came to him a Bishop of the English State Church, and asked the King's permission to dedicate to His Majesty a book which the Bishop had just written.

The King said: "My Lord Bishop, what is it?"

"Your Majesty, it is an *Apologia*—an Apology for the Bible."

The old King sprang back and said: "What! I give you permission to dedicate that book to me! No, sir; you might be doing something better than writing apologies for the Bible. The Bible does not need any apology."

Of course, the Bishop was using the word *apologia* in the sense of a defense for the Bible, and the old King jumped at the conclusion that the Bishop was making excuses or apologizing for it, using the word in its English sense.

There has, however, been a great deal too much apology for Christianity; too much defense of Christ and Christianity, too much excuse of the Christian's position.

I am not defending. I have not taken that position.

**I Take the Aggressive, Not the Defensive.**

Christianity, in Zion, is not standing on the defensive.

We are making the other fellow stand on the defensive.

I mean to continue to do it. We make the Mah-hah-bones stand on the defensive, who wants to defend the miserable, wretched Baal-worship of Freemasonry.

We expose his lies, and run him down, and show the miserable man groping around in the darkness of the Lodge, his eyes blindfolded, a rope around his neck by which he is "towed" around in a nearly naked condition. Masonry and Secretism of every form are now everywhere on the defensive.

I will not apologize for that which is the Truth of God.

I simply state it, and when once it is stated, that is enough.

It is enough for you and enough for me, when we know what the Will of God is, that we should obey it without any discussion at all.

Is that true?

Audience—"Yes."

General Overseer—I do not defend the Christian Ordinance of Believers' Baptism by Triune Immersion.

I assert and maintain that the Baptism which will be admin-

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istered here today is the One Baptism that alone is right, and that every other form of so-called baptism is wrong and of no effect.

I shall give you good reasons for that.

**The Apostle Says That There Is "One Body."**

The apostate churches of today say there are many bodies. There is a Presbyterian body, and a Baptist body, and a Masonic-Methodist Episcopal body, and a Disunited Brethren body. There is a Congregational body, if it can be called a body. It has neither a body to be kicked nor a soul to be saved. They say that every one in that church is a separate entity, and they have no "Body." They are all independent.

The churches of today say that there are many bodies, and yet, at the same time, they say that there is only one Head.

They do not carry even that into effect; because, as a matter of fact, there is a head for the Episcopalians, and a head for the Baptists, and a head for the Methodists, and a head for the Roman Catholics. The church is turned into a Hydra-headed Ecclesiastical Monster with a great many bodies.

That is not the Church of God.

The Apostle says there is "One Body, and One Spirit, and One Hope of your calling."

If you declare that there are many bodies, you and the apostle disagree, and more than that, you and the Lord Jesus Christ disagree; because His last prayer to the Father was "that they may all be One; even as Thou, Father, art in Me, and I in Thee, that they also may be One in Us: that the world may believe that Thou didst send Me."

The world in Asia will never believe, and in Africa, and amongst the heathen hosts, and the world amongst the Roman Catholic and Greek Apostasies will never believe, that God sent Christ, until the Church of God maintains that there is only One Body, and presents One Faith and One Baptism.

I hold today that there is only One Body, and that that Body should be organized as Christ organized it—

**On the Foundation of the Apostles and Prophets.**

It should be organized in perfect unity and coöperation, with submission of all God's people to the Rule of God alone.

The Church never will be right until it is so.

My text says that there is not only One Body, and One Spirit, and One Hope of your calling, but that there is one Lord, and One Faith, and One Baptism.

My point is that this Baptism which we offer to the children of God, this Baptism which we administer here today, is a Triune Baptism, and therefore is the One Baptism.

First of all there is only one Lord.

That One Lord is a Triune Being.

Our Lord Jesus Christ was a Triune Being, as a man.

He had a spirit, He had a soul, He had a body, *pneuma, psyche, soma,* (πνεῦμα, ψυχή, σῶμα), as you and I have.

He had the three parts of His being as a man, beside that of His Spiritual Being as God. He was a Triunity.

He Himself declared that the words He spoke, He spoke not of Himself; that the Father dwelt in Him, and that He did the works.

That He had the Power of the Holy Spirit by the special endowment of God, was visibly shown and declared at His Baptism.

I therefore present to you

**A Christ Who Was a Triune Embodiment of God, and Also of Similar Triune Nature With Ourselves.**

He was the Son of God.

He was the Incarnation of the Father. The Father dwelt in Him.

He was the Incarnation of the Holy Spirit, the Triune God.

He was thus the Fulness of the Triune God bodily.

That is the teaching of the Word of God, and if you say it is not, you are a heretic; you are a wicked man; you are no Christian.

**The Words of Christ.**

The Lord Jesus Christ said that He was the embodiment of the Son, the Eternal Word become flesh; that He was the embodiment of the Father; that He was the embodiment of the Holy Spirit; and the Apostle Paul declares that He was the fulness of the God-head bodily.

Our Triune Lord was a Triune Man and the Triune God.

The Faith that He came to bring is a Divine Triune Faith.

It is Faith for Salvation; it is Faith for Healing; it is Faith for Holy Living.

The Covenant which God gave to His people is the Eternal Triune Covenant of Salvation, Healing and Holiness through faith in Christ alone.

You can only get that Salvation through the Obedience of Faith.

You can only get that Healing, as these thousands have got it, whose trophies are here, and who themselves are present now in this Tabernacle in hundreds and thousands, through faith in Jesus Christ.

You can only get Holiness through faith in Jesus Christ.

It is a Triune Faith.

It is faith for Salvation, for Healing, and for Cleansing.

When you make it simply a one-third faith, or you make it faith for Salvation, and faith for Cleansing, and leave out the Middle Arch of the Bridge, you cannot cross it.

God has constructed a Bridge of Faith across the Abyss of Human Misery, which has three great pillars on which that Bridge of Redemption rests, that bridge by which a man may cross from earth to heaven.

That bridge is supported by the faith that brings Salvation, by the faith that brings Healing, by the faith that brings Holiness. Yet this is One Faith, One Bridge, One God, One Lord, one Faith, one Baptism.

What is that Baptism?

**The One Baptism Is the Baptism Which Our Lord Jesus Christ Himself Established.**

It is not the Baptism of the Judaic or Mosaic Dispensation.

It is not the Baptism even of John the Baptist.

The Baptism of John the Baptist, whom the Angel Gabriel declared was Elijah, and had come "in the spirit and power of Elijah," the preparer for our Lord, was a Baptism of Repentance, a Baptism the signification of which the people only knew as a Baptism of Repentance.

It was not a Baptism of faith in Jesus Christ, for Jesus Christ had not been revealed to the world.

It was not a Baptism of the Holy Spirit, for the Holy Spirit had not yet come.

It was a Baptism of God, a Baptism of Repentance toward God, a preparation for the Baptism of Faith, and the Baptism of Holiness.

But John the Baptist never imagined that his Baptism was to take the place of the Baptism which our Lord Jesus Christ was to establish.

The Lord Jesus Christ's Baptism, when He was here on earth, was not a Perfect Baptism.

I say that humbly; I say that reverently; I say that advisedly; that our Lord Jesus Christ's own Baptism—I mean the Baptism by which, through His apostles, while John the Baptist was yet living, and while He Himself was yet upon the earth, He baptized disciples, was not a Perfect Baptism, because the Holy Spirit had not yet come; because Jesus Himself had not yet been offered for sin, and both these were essential pre-requisites to a perfect Baptism.

It was an advance upon John's Baptism.

It was a Baptism of Repentance and Faith in Himself; but it was not a Baptism of Power; for He Himself said:

Ye shall receive Power, when the Holy Ghost is come upon you: and ye shall be My Witnesses both in Jerusalem, and in all Judea and Samaria, and unto the uttermost parts of the earth.

The Power was yet to come.

**Jesus' Baptism Was Not Perfect. He Said It Was Not Perfect.**

He never taught His disciples, while He lived on earth, to pray even in His Name or to invoke the Holy Spirit.

He taught them in that which we call the Lord's Prayer, to pray to the Father.

It was just as He was going away that He said: "Hitherto ye have asked nothing in My Name: Ask, and ye shall receive, that your joy may be fulfilled."

Prayer, and Baptism, and many other things were imperfect while the Redeemer lived in the flesh, and were only perfected when He arose from the dead.

This Baptism, which today we administer, is a Baptism that was prescribed, that was commanded, and that was defined after Christ arose from the dead.

The command for this Baptism is to be found in the last

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verses of the Gospel according to St. Matthew. It is better to read the exact words. I will read from the revised version in the twenty-eighth chapter of the Gospel according to St. Matthew.

After Christ arose from the dead, the eleven disciples went into Galilee, unto the mountain which Jesus had pointed out to them, and when they saw the risen Jesus they worshipped Him, but "some doubted."

They could scarcely believe their eyes, and some were in doubt as to whether He was the Christ.

But these doubts departed, because "He showed Himself alive after His passion *by many proofs*."

He told them they were to return to Jerusalem, and there to await the Power and Presence of the Father's Promise, the Holy Spirit.

There they were to get the Power to carry on a New Baptism, which was to continue until the Consummation of the Age. Therefore He said to them these words:

**Christ's Command Prescribing Triune Immersion.**

Jesus came to them and spake unto them saying, All Authority hath been given unto Me in heaven and on earth. Go ye therefore, and make Disciples of All the Nations, baptizing them into the Name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I commanded you: and lo, I am with you All the Days, even unto the Consummation of the Age.

Now the Baptism that He prescribed and commanded there is perfectly plain.

First, the Apostles and their successors were to see that the heathen and wandering, sinful world should be made Disciples; that they should be made to be disciples, that is to say, Learners at the feet of Jesus, and that they should seek from God their Father, through faith in Him, the true discipleship; that they should repent and believe, and receive Salvation, and then be baptized, not before. They should be first made Disciples.

"Go ye into All the World," and "make Disciples of All the Nations, baptizing them," is the command. We are to baptize those who have become disciples—not babies, not lunatics, not people who have no power whatever to believe, but Disciples, Intelligent Disciples.

They were to be baptized in this way, "into the Name of the Father, and of the Son, and of the Holy Ghost."

**Why a Real Baptism is by Triune Immersion.**

A Baptism, according to that command, is by a three-fold dipping.

The word that is used there is *baptizo* (βαπτίζω). There is not a Greek in this place today, and we have a number, who ever heard of the word *baptizo* or ever read of it being applied to sprinkling, or even to one dipping.

The word *baptizo*, as even secular lexicons of the Greek language will tell you, means "to dip repeatedly," not to dip once.

The word *bapto* (βάπτω) means to dip once. *Baptizo* is the frequentative form of the verb. That used by the Lord, making His command mean that they were to baptize, that they were to "dip repeatedly" into the Name, first—of whom?

Audience—"The Father."

General Overseer—And then of?

Audience—"The Son."

General Overseer—And then of?

Audience—"The Holy Ghost."

General Overseer—That is Three Dippings.

If I were to tell you to take this handkerchief, and to dip it into the blue dye, and the black dye and the yellow dye, how many times would you have to dip it?

Audience—"Three times."

General Overseer—If my Lord says that I am to baptize you into the Name of the Father, and of the Son, and of the Holy Ghost, it is a repeated act, and that thrice-repeated action constitutes a Triune Baptism—One Baptism.

**Triune Immersion the Practice of the Church for Twelve Centuries.**

This was the practice of the Church of God, with but a single unauthorized exception for twelve centuries.

The church of Rome, for many centuries, held, by its popes and its councils, that there was no other Baptism but Baptism by Triune Immersion.

The Greek orthodox church, to this day, holds to the same practice in Russia and in the Bulgarian principalities, and wherever the Greek Church is established.

The Greeks understand their own language.

They understand and have practiced, from the very beginning, Baptism by Triune Immersion.

The other day when a baby of the Czar was baptized, the account stated that the chief ecclesiastic present immersed the baby three times under the water into the Name of the Father, and of the Son, and of the Holy Ghost. At the Name of each of the Persons in the Trinity, he immersed the child.

There is no question whatever among scholars, no matter what question there may be amongst audacious ignoramuses who pretend to be scholars but who are not, that Triune Baptism was the primitive form of Christian Baptism.

**The Testimony of Scholars.**

Take your Encyclopaedia Brittanica and you will find it so.

Take Chamber's Encyclopaedia and you will find it so.

Take the Schaff-Herzog Encyclopaedia of Religious Literature and you will find it so.

Take one of the last and best of the encyclopaedias upon Christian antiquities, Sir William Smith's, edited by Canon Cheetham. The article on Baptism in that work is written by Rev. Wharton B. Marriott, M. A., a minister of the Church of England: He says:

Triple Immersion, that is thrice dipping the head while standing in the water, was the all but universal rule of the Church in early times. Of this we find proof in Africa, in Palestine, in Egypt, at Antioch and Constantinople, in Capadocia. For the Roman usage, Tertullian indirectly witnesses in the Second Century; St. Jerome in the Fourth; Leo the Great in the Fifth; and Pope Pelagius and St. Gregory the Great in the Sixth. Theodolph of Orleans witnesses for the general practice of his time, the close of the Eighth Century. Lastly, the Apostolical Canons, so-called, alike in the Greek, the Coptic, and the Latin versions, give special injunctions as to this observance, saying that any bishop or presbyter should be deposed who violated this rule.—Smith and Cheetham—"A Dictionary of Christian Antiquities," Vol. I, page 161.

People talk about our being innovators, when it is not we who are innovators—pretended baptisms by sprinkling, pouring, or one immersion are innovations.

Baptism by Triune Immersion is Scriptural; it is ecclesiastical, historical, and it is logical, and it follows the whole analogy of Divine Truth—One Lord, One Faith, One Baptism.

That Lord is a Triune Lord, and that Faith is a Triune Faith, and that Baptism is a Triune Baptism.

Moreover, as the Apostle declares in the Epistle to the Romans,

**The Signification of Baptism is Triune.**

The spiritual blessing to be sought after in Baptism is expressed in these forms: First, that you shall be Dead to Sin; second, that you shall in this Baptism get Life unto God; and, third, you shall have the Power, through this Baptism, for Service; that you shall walk with God in Newness of Life.

These are the Three Things which Baptism must bring to you, or it is a sham, or you are shams. But God is true.

You must seek today, my brothers and sisters before me, who are about to be baptized, for that which the water cannot supply; you must seek through Faith in God, our Father, in Jesus Christ, His Son, and in the Holy Spirit, for Death to Sin, for Life in God, and for Power for Service.

**This Triune Baptism is One of the Seals of the Living God.**

It has been given in an especial manner, in this Last Period of the Dispensation of God's Grace, precedent to the Coming of our Lord, to the Christian Catholic Church in Zion, and, may I not also say, in a very Special Manner to myself in my three-fold office as the Prophet foretold by Moses, the Messenger of the Covenant, and Elijah the Restorer.

May God seal you by this Seal for all your life, in time and through eternity!

Let all who desire to obey God, stand. (Apparently all arose.)

Let all who desire to obey God, pray.

PRAYER OF CONSECRATION.

My God and Father, in Jesus' Name I come to Thee. Take me as I am. Make me what I ought to be in spirit, in soul, in body. Give me power to do right, no matter what it costs; to repent, to restore, to do right to my fellow man, and to Thee, to obey Thee in Baptism and in all things. Give me Thy Holy Spirit, that I may obey Thee now, for Jesus' sake. (*All repeat the prayer, clause by clause, after the General Overseer.*)

Did you mean it?

Audience—"Yes."

The General Overseer then called upon those in all parts of the Tabernacle who had not yet obeyed God in Baptism, to

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come and join the candidates who were assembled before him. One by one they arose, in the galleries, on the ground floor, everywhere, and then began to come in twos and threes to the front, where they took their places, standing between the front seats in the middle section, and the platform.

They continued to come, while the audience looked on with hearts full of thanksgiving, praising God, until about fifty more had thus signified the mighty effect of the truth which had just been so powerfully proclaimed by God's Messenger.

Then all was still, while the General Overseer delivered the Solemn Charge to the Candidates, and examined them as to their repentance of all sin, confession, restoration, faith in God, belief in the Lord Jesus Christ as their Saviour, Healer, Cleanser and Keeper, their desire to live a holy life, and to be baptized by him, according to God's Command.

All the candidates made the responses in clear, earnest voices, the joy of faith and obedience to God shining in their faces.

The audience then stood in reverent silence, while Zion White-robed Choir and the Robed Officers of the Christian Catholic Church in Zion slowly passed out, singing their Recessional Hymn. When their voices had died away, the General Overseer pronounced the Benediction, and those who could not remain to the Ordinance retired.

During the intermission, the General Overseer, the assisting Deacons, and the candidates for Baptism, went to their respective robing rooms, to prepare for the administration of the Ordinance.

The sliding floor of the baptistry was silently moved back, and the entrances and exits in the front of the platform were opened.

Then the General Overseer and his three assisting Deacons appeared, followed by a large number of the candidates, and the Baptism began.

The large company of spectators felt the intense spiritual power of the Ordinance, as they prayerfully beheld the solemn Baptism, by the hands of the General Overseer, of the Two Hundred and Seventy-five believers whose names appear in our regular weekly record of baptisms on pages 276 and 277, of this issue.

When the Ordinance was over, the General Overseer spoke a few closing words and then pronounced the

BENEDICTION.

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

## RAILROAD RATES TO ZION'S FEAST OF TABERNACLES

### To Be Held at Zion City, Illinois, July 12 to 22, 1902.

Railroad Tickets may be purchased from points throughout the United States and Canada, beginning at midnight, July 8th, up to midnight, July 14th, travel to immediately follow the purchase of ticket.

Returning tickets may be purchased after Certificates are certified, any time up to midnight of July 25th. A first-class full tariff fare ticket must be purchased coming and *a Certificate in the standard Convention form secured from the agent at the time the ticket is bought.*

All Certificates will be certified at Zion City, July 16th, and on or after this date, persons may secure return tickets at one-third of the full fare paid coming. The Passenger Associations exact a fee of 25 cents for each Certificate attested, to be paid their representative at Zion City, upon delivery of the Certificate for return trip.

Everywhere throughout the country, those who propose coming to the Feast of Tabernacles should apply at once to their home railroad ticket agents, and ask whether they have instructions to sell tickets on the Certificate plan, at a fare and one-third for either Chicago or Zion City, Illinois, *for the annual meeting of the Christian Catholic Church in Zion, to be held at Zion City, July 12th to 22d.* Where they reply, "No," request them to write their General Passenger and Ticket Agent for such authority. Any member or friend of Zion who seems unable to secure such tickets within the dates given, *should write at once*, and I will immediately see that such railroad and station is notified to sell such tickets on the authority of the rate having been granted us by the particular passenger association operating within such territory.

Applications for the rate of a fare and one-third for this occasion have been made to the proper authorities. Persons coming from the west and southwest may secure Certificates on the purchase of tickets direct to Zion City, but all persons coming from points east or southeast must secure tickets and Certificates *good only to and from Chicago.*

This includes all territory east of Lake Michigan and east of the Mississippi River, south of St. Louis, which includes all the New England and Southern States and Canadian Provinces.

At Chicago, persons with tickets purchased to Chicago only, should go to Zion Hospice No. 1, 1201 Michigan Avenue, and there they will be sold tickets to Zion City and return, and directed to the proper railroad station and train service.

For further particulars, address

DEACON DANIEL SLOAN,
Superintendent Zion Transportation.

### Zion Second Feast of Tabernacles.

Particulars concerning boarding and rooming accommodations in Zion City during the great Divine Healing Meetings, Feast of Tabernacles, or for those locating to reside in Zion City, either temporarily or as permanent residents:

Rooming conveniences in private homes are very limited, and often impossible to secure, but meals are served by families in different sections of the city at 25 cents each, or regularly by the week at a lower rate.

Elijah Hospice will receive guests after July 10th at a rate of $1.25 and up per day for lodgings and meals, or, for individual rooms, $2.00 and up a day; 50 cents and up for lodgings, and 25 cents for meals. Rates for permanent guests will vary from $7.00 to $15.00 per week. A lunch room will be run in connection with the Hospice, where food can be secured at reasonable prices.

Tents, 9x14, in the established camps of Zion can be rented furnished, for $8; or unfurnished, for $6 per month. Unfurnished tents include double-covered tents with floors and the necessary poles, stays and pegs for support. The furnished tents, in addition to the foregoing, include cots, mattresses, pillows, blankets, chairs, tables, pails, cups, and wash-basins; but stoves, towels, dishes, cooking utensils, and other household conveniences are not included, and must be provided by occupants.

A separate camp of furnished tents during the Feast of Tabernacles will be equipped, for which a charge of $2.50 per person (four persons to a tent) will be in effect for this period.

Applications for reservations at Elijah Hospice should be addressed to Deacon F. W. Cotton, Manager, and for tent accommodations to Deacon Daniel Sloan, Supervisor Zion Camps.

Accommodations during the Feast of Tabernacles cannot be assured unless applications are made early, and favorable replies given hereto.

### Graduating Exercises of Zion College.

The first graduating exercises of Zion College will be held in the South Side Zion Tabernacle, 6426 Wentworth avenue, at 8 o'clock Friday evening, June 20th.

Evangelists Darms and Corkey will be graduated.

The General Overseer will deliver an address and confer the degrees upon the two graduates.

All members and friends of the Christian Catholic Church in Zion are heartily invited. Let the members of the Church turn out *en masse*, both to hear the General Overseer on this occasion and to show their kindly interest in Zion's educational work.

### Important Notice.

It is of great importance that all mail for all departments of Zion Printing and Publishing House should be addressed as indicated below. This address is sufficient, and any addition to it of any kind will only complicate the delivery of mail, causing delay, inconvenience, and loss. All correspondents are very urgently requested to bear this matter in mind.

*All checks, drafts, and money orders must be made payable to John Alex. Dowie.*

*Drafts and checks must be drawn on Chicago, New York, Philadelphia, or Boston, or must contain ten cents for exchange if drawn on other places.*

ZION PRINTING AND PUBLISHING HOUSE,
1300 Michigan Avenue, Chicago, Illinois, U. S. A.

### Teachers Wanted.

Let any member of the Christian Catholic Church in Zion, who is thoroughly qualified both by training and experience, and desires to teach in the Preparatory, College or Piano Departments of Zion College in Zion City for the coming year, make application at once to

REV. WILLIAM HAMNER PIPER,
Vice-President.
1201 Michigan Boulevard, Chicago.

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# EARLY MORNING MEETING AT SHILOH TABERNACLE

REPORTED BY S. D. W. AND A. W. N.

Shiloh Tabernacle, Lord's Day Morning June 8, 1902.

ONE of the most blessed, and yet most deeply heart-searching of the twenty-minute Lectures on Prayer yet delivered by the General Overseer at the Early Morning Meetings at Shiloh Tabernacle, was that of Lord's Day morning, June 8th.

On this occasion, the man of God took up, in its regular order, the petition from the Disciples' Prayer, "Forgive us our sins: for we ourselves also forgive every one that is indebted to us."

Fully two thousand people were at this meeting, praising God for a beautiful summer day, and for the splendid privileges of residence in Zion City.

These Early Morning Meetings are becoming sources of untold Spiritual Power, and are of the utmost importance to all who would improve every opportunity offered in these wonderful Times of Restoration of All Things and of the ministry of Elijah the Restorer, the Messenger of the Covenant, and the Prophet foretold by Moses.

## "FORGIVE US OUR SINS AS WE FORGIVE THOSE WHO SIN AGAINST US."

The General Overseer said:

Let us read that portion of the Disciples' Prayer to which we have now come for our morning meditation:

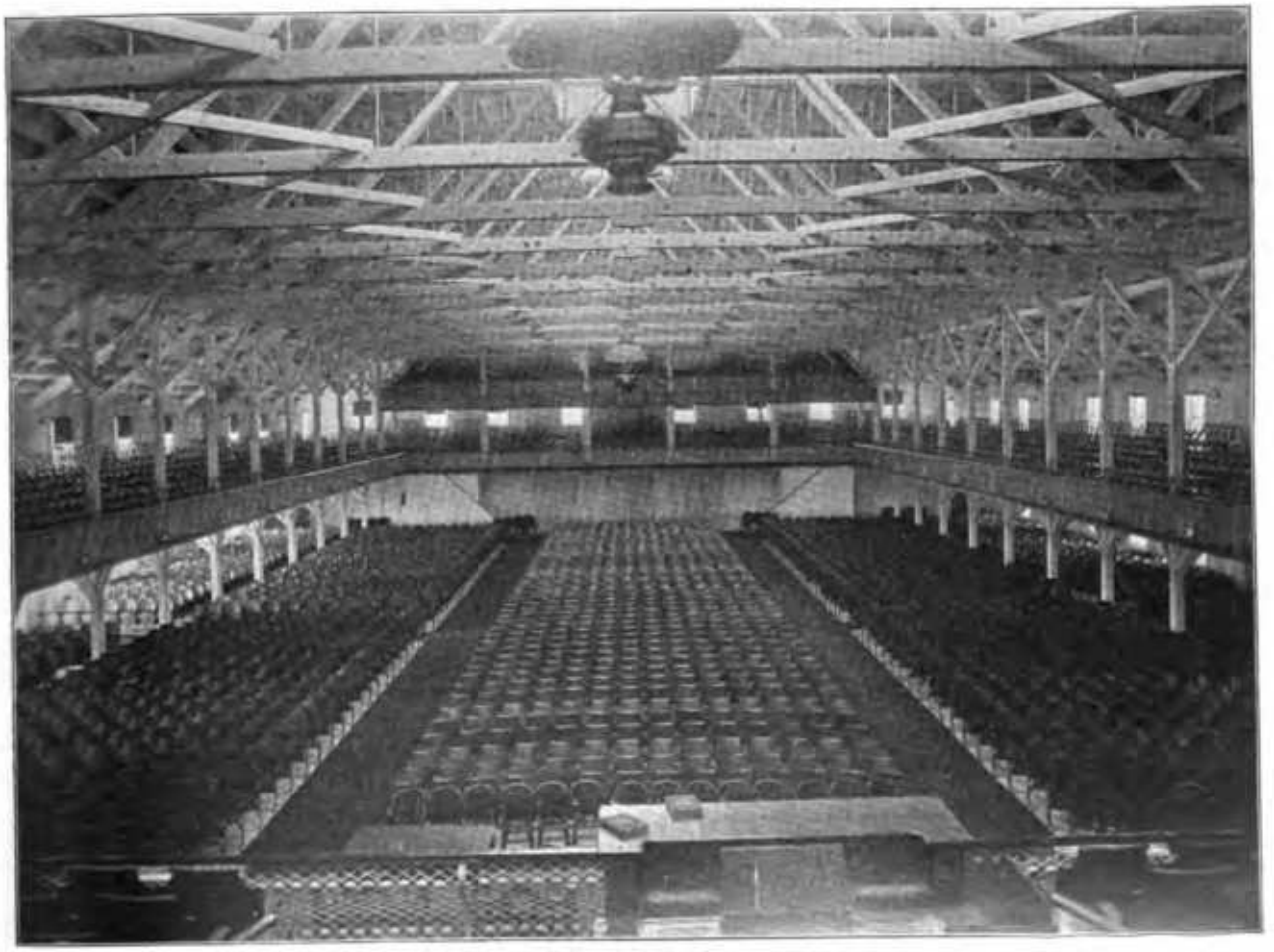
Forgive us our sins as we also forgive those that sin against us.

In the first chapter of the book of the prophet Isaiah, I will read, beginning at the sixteenth verse.

Wash you, make you clean; put away the evil of your doings from before Mine eyes; cease to do evil: learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow. Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool. If ye be willing and obedient, ye shall eat the good of the land: But if ye refuse and rebel, ye shall be devoured with the sword: for the mouth of the Lord hath spoken it.

I will also read, in the eighteenth chapter of the Gospel according to St. Matthew, the words of our Lord Jesus Christ, beginning at the twenty-first verse:

Then came Peter, and said to him, Lord, how oft shall my brother sin against me, and I forgive him? until seven times? Jesus saith unto him, I say not unto thee, Until seven times; but, Until seventy times seven.



INTERIOR OF SHILOH TABERNACLE.

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Therefore is the Kingdom of heaven likened unto a certain king, which would make a Reckoning with his servants.

This is a parable concerning forgiveness.

Do not forget that

**There Is Always a Day of Reckoning.**

Men may sow wild oats, but they have to reap them.

They will not reap wheat who sow rank weeds.

They will not reap life who sow to the flesh. They shall reap corruption.

"Whatsoever a man soweth, that shall he also reap."

The very thing that he sows he will reap. He will not reap something else. He will reap what he sows.

There is a day when you get your wages.

The wages of sin is death, and the reward that God gives with salvation is Eternal Life.

There is a Day of Reckoning.

And when he had begun to reckon, one was brought unto him, which owed him ten thousand talents. But forasmuch as he had not wherewith to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made. The servant therefore fell down and worshipped him, saying, Lord, have patience with me, and I will pay thee all. And the lord of that servant, being moved with compassion, released him, and forgave him the debt. But that servant went out, and found one of his fellow-servants, which owed him a hundred pence: And he laid hold on him, and took him by the throat, saying, Pay what thou owest.

He had just been forgiven a debt of ten thousand talents, an enormous sum of money in modern reckoning.

His fellow servant owed him a petty debt of 100 denarii, a coin which in modern money is worth about nineteen cents.

The General Overseer then read from the twenty-eighth verse to end of the eighteenth chapter of Matthew, and the first five verses of the third chapter of the First Epistle of John, closing with the prayer:

May God bless His Word.

Prayer was then offered by the General Overseer, after which the announcements were made.

The congregation then joined in singing Hymn No. 397.

THANKSGIVINGS.

A large number of those present then gave thanks to God for the blessings of the week.

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INVOCATION.

Let the words of my mouth and the meditation of my heart be acceptable in Thy sight, be prŏfitable unto all to whom these words shall come in this and every land, in this and all the coming time, till Jesus come; for His sake. (Amen.)

TEXT.

Our Father which art in heaven,
Hallowed be Thy Name.
Thy Kingdom come.
Thy Will be done, as in heaven, so on earth.
Give us this day our daily bread.
And forgive us our debts as we also have forgiven our debtors.

That is one form, and another form of this prayer is:

Forgive us our trespasses as we also forgive those who trespass against us.

Another form is:

Forgive us our sins as we also forgive those that sin against us.

In every form, however, it is the cry for forgiveness, with the addition, "as we forgive."

I feel that we have come, in the exposition of this Prayer, to that which touches us most deeply as poor sinful men and women by nature, especially that part of it, "forgive us our sins."

**What Is Sin?**

I have read it to you today in the First Epistle of John, the third chapter and the fourth verse.

Sin is Lawlessness.

Sin is the transgression of Law.

What is forgiveness?

The blotting out of sin. The taking away of sin. The putting away of sin and of its penalty by the Mercy and Love and Power of God.

Sin is Lawlessness; the transgression of Law.

Law is good.

All Law is good.

Whatever is not good in what is called law, is not Divine Law at all.

Divine Law is good.

There is a so-called law, however, that is not good.

**Freedom Through the Law of the Spirit of Life.**

The Law of the Spirit of Life is good.

The Law of the Spirit of Life, the Apostle says, hath set us free from what?

Voices—"The Law of Sin and Death."

General Overseer—That is a bad law: for it is bondage to Satan and all the Powers of Hell.

The law that sets me Free is good. That is the Law of the Spirit of Life.

It sets the people free from these diseases represented by these terrible instruments of surgical torture which now hang upon the walls of Shiloh Tabernacle.

We cannot be set free without law.

Sin is the transgression of Law, and it takes a higher and better Law to come in and set us free. The Law of Sin is the Devil's Law, and the Law of Death is the Devil's Law, and the Law of Disease is the Devil's Law.

Forgiveness is the blotting out of transgression.

I am so glad today that God has inspired this prayer, that we, poor sinners by nature, may pray, Forgive us our sins from day to day: for even when we do not sin intentionally, we often sin ignorantly, and do not know it until we see the consequences of our ignorance staring us plainly in the face.

**What a Delightful Thing It Is to Forgive.**

I know of no greater joy in my life than the joy of forgiving people.

I have had to forgive a great many of you people, because there are hundreds of you who used to say bad things about me, and you know it. Is that not true?

Voices—"Yes."

General Overseer—I receive letters every day, saying, "Dr. Dowie, forgive me. I said so many ugly things about you." It is quite a luxury to forgive them.

But oh, how much God has to forgive us!

Just think of what He has to forgive us. How many transgressions! How many sins! But how He does forgive!

Though your sins be as scarlet,
They shall be as white as snow.
. . . . . .
He will forgive your transgression
And remember it no more.

**Filthy Rags Made White as Snow.**

Did you ever see the rags gathered from a great city?

Did you ever see the ragpickers going through Paris, or London, or New York, or Chicago, carrying, in vile-smelling bags, the dirty rags away?

They are taken to the warehouses and thrown down there, and the poor creatures who live by picking rags in the large cities of the world, and who have no other way of living, sort them over.

Oh, what a mess it seems at first! What a filthy mass of rags when they are put into the warehouse and a few pence given to the pickers!

Have you ever followed the rags?

I have gone into a paper mill, where white paper like this [holding in his hand a copy of LEAVES OF HEALING] was made—white as the paper on which the Little White Dove is printed.

They have shown me how it was made, and they have taken me into the place where the rags come in.

One would think that the paper which I hold in my hand could not have been made from these filthy rags, but it is.

Follow the rags. They blow all the dust out of them first. Then they put them into boiling water, and tear them to pieces with machinery, and reduce them to a pulp, and get all the color out of them, until at last the rags, after passing through a great many processes, come out a beautiful white pulp.

Then they take that white pulp and put it through machine after machine, until at last they spread it out and make this beautiful white paper on which we send the Message of God's Forgiving Love to all the world.

Rags! Dirty rags!

The rags of the street!

The rags of the harlot!

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The rags of the whoremonger!

The rags of old dirty clothes, all taken and put into vats, steamed and stewed, and all the dirt taken out of them and made white as snow, so that we can print LEAVES OF HEALING upon them.

**The Rags, a Type of Sinners' Hearts.**

That is like sinners' hearts.

God takes the sinner's heart, when it is just as dirty rags.

He has to put us through the mill.

Sometimes when I have been putting you through the mill, you have said, "that is hard, General Overseer."

Of course it was hard. I was getting out the dirt.

"But then, it hurt, General Overseer."

Yes, but I was getting you white.

O God, no matter how many processes Thou dost take, make our hearts white as the paper—yes, whiter than the snow. (Amen.)

And write Thy Message of Love upon it. (Amen.)

Make us to carry that message to all the world. (Amen.)

God wants us to be whiter than snow.

O friends,

**It Is a Wonderful Thing to Get a Clean Heart.**

It is a wonderful thing to have God write His own Message upon that heart.

Now, God not only forgives, but He cleanses, and He purifies, and He takes away the sin, and He transforms the being.

All that belongs to Sin, and Disease, and Death, and Hell, He takes away.

He makes our spirits whiter than snow, and by and by He is going to get our bodies like our spirits, until there is no spot, no wrinkle, no such thing possible.

Our bodies shall be radiant with life and radiant with light.

I am so glad to think of that; but meanwhile He will take the sinner's heart and make it pure.

He will take the sinner's blood and make it pure.

He will take the sinner's body and make it clean.

He will make him pure, spirit, soul and body.

God desires to make of Zion a Pure People.

God grant it! (Amen.)

How are we to be pure?

Only by our sins being forgiven.

Beloved, that prayer is an intensely practical one.

One day there came to Jesus a disciple who said something like this: "I have a brother who is a very annoying fellow. He bothers me, and he sins against me. Will You just tell me how many times I can forgive him, and then stop and say, 'I forgive you no more?'

"Now, Lord, will seven times do?"

And Jesus said: "I say unto you until seventy times seven."

If God had stopped when He forgave us seven times, how many of us would be out of hell?

I do not think there would be any.

He has had to forgive us seventy times seven, and not stop then.

Those of us who know the Love of God, know that the Story of the Talents is ours, that we have owed to our God more than ten thousand talents, and when we could pay nothing, we fell at His feet, and did He not freely forgive us all?

Voices—"Yes."

General Overseer—And shall we go out into the street and take our fellow servant by the throat and say to him, "Pay what thou owest"?

Shall we crush and oppress him, because he owes us a little? Shall we oppress our fellow man? Is that Christlike?

Voices—"No."

General Overseer—Is that Zion-like?

Voices—"No."

General Overseer—Thanks be to God, I do not believe that spirit of oppression is in Zion.

Friends, let us take care that it does not get in.

**I Have Been Most Richly Blessed in My Life by Forgiving.**

I have never forgiven any man a personal debt, and not gotten a blessing. I never forgave any man a personal debt, but that God sent me far more than I had forgiven him.

I thank God that no one ever does right and forgives his fellow man but God pours into his heart more for it.

But oh, what a despicable thing it is that some who have been forgiven so much will go out and do what that wicked servant did!

He threw his fellow servant who owed him one hundred pence into prison; took him by the throat and said, "you can not get out until you pay me all."

What did his Lord do?

He took back the forgiveness that he had already given!

**God Who Forgives You Can Take Back Forgiveness.**

He has a right to do it: for it was given conditionally.

God who has forgiven you on condition that you forgive your fellow man, has a right to take back forgiveness when you break the conditions of the prayer, "forgive us our sins as we forgive those who sin against us."

"As we forgive." If you do not forgive, you have broken the conditions.

God will say: "You promised me you would do right. You promised me you would forgive your fellow man. I forgave you all your debts, and you go out and break that promise."

Does not God recall? Has He not a right to recall that forgiveness?

Voices—"Yes."

General Overseer—You have broken the contract. The contract with God was that you would be merciful as your heavenly Father was merciful to you.

If you go out and be unmerciful to others, God has a right to take back His mercy from you.

The Lord took it back from that man in the parable.

He cast him into prison and said: "You will not get out now until you have paid the uttermost farthing."

Oh, my brothers and sisters, there are many Christians who have lost their forgiveness because they do not forgive, because they were not kind, because they were not loving, because they kept up some spirit of grudging, or even hatred, against their brother.

If you have one thing in your heart today against your fellow man; against your sister, or your brother, your husband or your wife, or any one, and have no spirit of forgiveness in your heart, God will withdraw His forgiveness from you.

**An Example of an Unforgiving Spirit's Sin.**

A man came to me the other day and said, "I do not think I can live any longer with my wife."

I said, "Why?"

"I have sinned," he said, "and I told her my sin, and asked her forgiveness, but she will not forgive me. She is nagging at me everlastingly for that thing. How can I live with her?"

I sent for the woman.

I said: "If you do not forgive your husband's sin freely from your heart neither will God forgive you your sin. You shall be damned. You shall go to hell, while your husband will go to heaven."

"Look how he wronged me," she said.

"Yes," I said. "I am going to make a little inquisition. Have you never sinned? Will you look into my face and tell me that you have told your husband every one of your transgressions? Will you dare to?"

Her face turned pale.

"You will not dare to," I continued. "You do not dare to tell me a lie. You will be damned if you do."

She burst into tears, and she said: "O General Overseer, do you know what I have done?"

"Yes," I said, "I know. You have been an adulteress."

"O General Overseer, how do you know!"

"I saw it in your face."

Then she told me her sin.

The poor fellow who had sinned against her had not begun to be as vile a sinner as this unforgiving hypocrite.

She had been holding back forgiveness from him while she had need to have fallen on her face before God and her husband and sought forgiveness.

**Murderous Hate of an Unforgiving Spirit.**

I will tell you another little story.

A woman was withholding forgiveness from her husband. She said, "I cannot forgive him."

I said, "You have sinned yourself."

"No," she said, "I have not. I have been a wronged woman, and I cannot forgive him."

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"But you can forgive him."

"No, I hate him," she said.

"Now," I said, "you have committed a worse sin than he. You are a murderess. Madam, your heart is stained with the guilt of murder."

"I am not," she said.

"You are," I insisted, "for God's Word has said: 'He that hateth his brother is a murderer.' You hate your husband, and you are a murderer. Get down upon your knees and ask God to forgive you. You have broken the Commandment: 'Thou shalt do no murder.' You have had murder in your heart. You wicked woman, get down before God."

She looked at me for a moment, and then she said, "My God, it is true. I have had murder in my heart."

She took from her reticule a loaded revolver. She was prepared to murder her husband. The woman who would not forgive him anything carried a loaded revolver, and had thought a good many times that she would murder her husband while he slept. That revolver hangs on these walls.

**Refusal to Forgive the Penitent is Denial of God.**

I have always found that when a person does not forgive a brother or a wife, a sister, a friend, a husband, as the case may be, that there was some worse sin in that heart.

When you have denied forgiveness to those who are sorry for their sin, you have denied your God.

Do not make any mistake about this.

It does not follow that because you forgive you are going to restore all at once.

God forgives us.

I am quite sure that God forgives the vilest sinner, but restoration is another matter.

If a man steals from me, and steals again and again deliberately I will forgive him, but I will not give him the key of the cash box again.

I will give him something else to do.

**It Does Not Follow That Because God Forgives You He Restores You Immediately.**

It does not even follow that when your fellow man forgives you he restores you to just where you were, because forgiveness is one thing and restoration is another.

I forgave two very naughty boys who had been repeated offenders and had sinned very deeply, but I sent them out of Zion City.

I said: "You are forgiven. I forgive you, and I believe God forgives you, but you have sinned again and again against light, and you must go. You will get back to this City if you continue to do right. The gates of Zion City will be shut against you until we are sure of you.

"If, after six months, some Elder from some of our Branches reports that you are truly sorry, and that you have done right, the gates will be open and you can come in."

I was very glad to get a letter from the mother of one of these boys, thanking me for what I had done, and telling me that the dear boy had written to her and to his father saying: "Do not let father cry. Mother, do not cry. I am going to be a good boy, and I will get back again. God helping me, I am going to live so that I will get back to Zion City."

God bless that boy; but I did right in sending him away.

God sometimes banishes those who sin against Him, but He has provided a way that His banished may return.

May God, in His infinite mercy, grant to us all grace, and always provide a way that the banished may return to Zion City!

**The Forgiven Sinner May Have to Suffer Some of the Consequences of His Sin.**

It is sometimes necessary, even if you forgive the sin of the sinner, to let that sinner suffer some of the consequences of his sin.

It does not follow that that sinner shall be restored exactly as he was, all at once.

I have sometimes done wrong by restoring a man to a position whence he had fallen once, and to which I had restored him again.

I have failed to find that I have been wise in that. It were better far not only to forgive, but to protect that man against himself, and sometimes therefore put him away from temptation.

God has wondrous ways.

Sometimes not only does He forgive us, but He causes us, makes it imperative upon us, to sip to the very dregs the cup of our shame.

We have to confess before men and before angels our sin, and then when you have confessed and all is put away, then He not only forgives, but, eventually, He restores.

He restores in due time, and sometimes makes us stronger and better and to have a higher place than before.

**Being Forgiven, Sin No More.**

God, having forgiven you your sin, does not expect you to go and sin again that grace may abound.

God having forgiven your sin, surely is reason for your sinning no more, is it not?

Voices—"Yes."

General Overseer—What did Jesus say to a man whom he not only forgave, but healed of a thirty-eight years' sickness? What did He say again and again to sinners?

"Go thy way, sin no more lest a worse thing come unto thee."

If that man who was healed at Bethesda of thirty-eight years' sickness, in such a wonderful manner, had gone away and sinned again, he would have been worse than he was before. Would that have been a proof that God did not heal him?

Would that have been a proof that God did not forgive him?

No. It would have been a proof that the man, despite God's forgiveness and God's healing, had gone away and sinned again. Therefore, it is my duty to warn you that

**There Are "Sins Unto Death."**

When you have been often warned, and have been commanded in the Name of the Lord, by competent authority, not to do something, and you will do that thing, then the time has come, in Zion, to say that those who will not obey the Voice of God's servant when he speaks that which is right and good, shall be utterly destroyed from among the people.

It is right therefore to warn you that there are sins unto death; that God will not forgive always; that there comes a time when God draws the line and says, "No, I will forgive no more. You are a curse and a sham and a hindrance. You were told, and you were warned. You cannot sin with impunity."

That will not always be said to the worst kind of a sinner, because it is sometimes said to the best kind of a saint.

**God Will Take Great Care That His Holy Ones Shall be Holy.**

It would be far worse in me to sin against light and knowledge than it would be for many of you. My damnation would be just, knowing what I do, if I should go and sell my birthright for a mess of dirty, sensual pottage.

I should come back to God and perhaps find no place of repentance, though I sought it earnestly with tears.

I should be as Esau, who, for one morsel of meat, sold his birthright. When he had afterwards repented, and came with tears, it was too late.

He had sold his birthright. He had forfeited his blessing, and neither birthright nor blessing was his.

Friends, this is a terrible thing to say, but it is true.

You must therefore take care that you do not sell your birthright.

If I, for instance, were to go away and sell my birthright for a mess of sensual pottage: for an act of filthy adultery and damning sin; for some mean lie, or some mean theft, I should expect God to set me aside, and that my blessing should be taken away.

I say you must be careful. Watch as well as pray.

The time has come when God will not permit you to act like Esau.

You have to do right, to do it from the heart, if you would retain your Birthright and your Blessing.

Some of you sin in ways that I cannot enter into this morning, but I am going to take this matter up again.

We cannot pass this passage with one morning talk.

God help us to make plain what sin is; what forgiveness is, and what sinners cannot be forgiven.

**The Sin Against the Holy Spirit.**

There are men in the churches—I will say it if the heavens all—there are men and ministers in the churches today who have sinned against the Holy Spirit.

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They have been good men apparently, or at least God has used them in great work apparently, but they have attributed to the Devil my work and my ministry.

If my work and my ministry are from God, any man who fights it knowingly, fights it knowing that the fruits of my ministry show that it is from God, who, in order to save his denomination, in order to save his Secret Society, in order to save himself, goes away and lies, that man commits sin against the Holy Spirit.

The sin against the Holy Spirit is attributing to the Devil the work of God, saying that the Spirit that was in Christ was the spirit of Beelzebub.

Verily I say unto you, All their sins shall be forgiven unto the sons of men, and their blasphemies wherewith soever they shall blaspheme: But whosoever shall blaspheme against the Holy Spirit hath never forgiveness, but is guilty of an eternal sin: Because they said, He hath an unclean spirit.

Remember the Sin against the Holy Spirit was saying that Jesus was a false Christ and attributing His Power to the Devil.

I tell you today, as far as my Voice can warn an apostate church throughout the world—beware!

God has said, "Touch not Mine Anointed and do My Prophets no harm."

I tell the apostate churches that if they, knowing how I live and how God blesses my ministry, seek to do me harm, they shall perish. God has said it.

Their sin will not be forgiven, because they have sinned against light and knowledge. That is a terrible thing to say.

I think a great many sin in ignorance. They have believed the lies of an apostate press. They have believed the lies of a wicked, vile, infidel, sensual press. Wherein they have been misled in ignorance and have sinned against me and this work in ignorance, God will forgive them.

If, however, they sin, knowing that they are sinning, they do not repent, and, therefore, they cannot be forgiven.

If they continue to sin, they will perish from among the people, and it is well that they should. This Warning had better be heeded by all whom it concerns.

### We Must Watch as Well as Pray.

My brothers and sisters, it is necessary to understand this prayer, because, after our Lord told us to pray: "Forgive us our sins as we forgive them that sin against us," the next petition is: "Lead us not into temptation but deliver us from the Evil One."

The Lord wanted us to know that after we had been forgiven, we had still to pray that we should not be overcome by temptation, and that we should not be a prey to the evil one.

No matter that your sins and mine are forgiven, we have to watch as well as pray.

We have to remember that we have to overcome temptation.

Our adversary, the Devil, goeth about, not only as a roaring lion, but as a seductive spirit, as an angel of light, seeking to destroy us; therefore we have not only to pray, "Forgive us our sins, as we also forgive those who sin against us," but we have need to pray that we shall not be led into temptation, but be delivered from Satan.

May God deliver us. (Amen.)

Pray for me.

Pray for this teaching, and may we who have been forgiven so much always have our hearts ready to forgive our brother when he says, "Forgive me."

We must forgive.

We ought to forgive.

It is sinful to withold forgiveness.

Pity and forgive over and over again, but God have mercy upon those who wilfully continue to sin after they are forgiven.

They may continue to sin until God shall say: "You are sinning against light and against knowledge. I must let you die."

### Death of the Flesh is Sometimes Necessary to the Salvation of the Spirit.

Although He will forgive the sin of your spirit, He may permit your body to perish, because, as you know, the Apostle Paul actually handed over several sinners to the Devil for the destruction of their bodies, and the salvation of their spirits, and that they might learn not to blaspheme. These Terrible Acts of Apostolic Power will be found recorded in the first epistle to the Corinthians and fifth chapter, and in the first epistle of Timothy, first chapter, nineteenth and twentieth verses. This Apostolic Power still exists, and sinners in Zion may well be afraid. Let them repent and obey God fully.

Sometimes it seems as if the only way that some people's spirits can be saved is that their bodies should die.

May God grant that our body and our soul and our spirit may only live to do God's full Will. That is what I pray for.

O God, Thou knowest all about this. Thou knowest that those that live closest to Thee need to be most careful.

If judgment begins at those who are holy, what will become of the ungodly and the sinful?

May God grant that every one of us shall more deeply ponder and shall say this day: "O God, if You see in my heart any unforgiving spirit, any hatred against any who have wronged me, take it away. Take it away, no matter what it costs, and make my heart clean, and impart to me forgiving love to all who have ever sinned against me."

May God grant it, for Jesus' sake.

PRAYER OF CONSECRATION.

My God and Father, in Jesus' Name I come to Thee. Take me as I am. Make me what I ought to be. Forgive my sin, and help me this moment to forgive every one who has sinned against me, and who is truly sorry for sin. O God, give them repentance, and give me a willingness at all times to forgive. Fill my heart with Thy Forgiving Love, and help me not only to forgive but to plead with those who have sinned that they may repent, and never to give up pleading, for Thou hast never given me up. Thou hast always pleaded with me. O God, I thank Thee that Thou hast pleaded with my poor heart, and made me sorry for my sin. Help me to plead with my sinful brother; with my sinful sister; with my sinful friend, until they confess their sins. Now be with us and help us today, in Jesus' Name, in the Baptism. O God, let sin be washed away by a Real Baptism of the Holy Spirit, for Jesus' sake. Amen. (*All repeat the prayer, clause by clause, after the General Overseer.*)

Beloved friends, did you mean that prayer?

Voices—"Yes."

General Overseer—My brothers, will you live it?

Voices—"Yes."

General Overseer—My sisters, will you live it?

Voices—"Yes."

General Overseer—God grant it.

BENEDICTION.

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

## TRAIN SCHEDULE Between Zion City and Chicago

Effective May 18th.

| NORTH BOUND To Zion City | | | SOUTH BOUND From Zion City | | | SUNDAYS North to Zion City | | |
|---|---|---|---|---|---|---|---|---|
| Leave | | Arrive | Leave | | Arrive | Leave | | Arrive |
| 7:00 a. m. | | 8:25 | 6:48 a. m. | T | 8:14 | 9:00 a. m. | T | 10:14 |
| 9:00 | T | 10:14 | 9:39 | T | 11:10 | 2:15 p. m. | | 4:04 |
| 11:30 | T | 12:37 | 11:44 | T | 1:15 | 5:00 | T | 6:56 |
| 2:00 p. m. | | 3:13 | 1:18 p. m. (Sat. | | | 8:00 | T | 9:14 |
| 3:00 | | 4:16 | only) | T | 2:50 | South from Zion City | | |
| 4:15 | | 5:30 | 2:29 | T | 4:00 | | | |
| 5:20 | T | 6:56 | 5:14 | | 6:45 | 8:19 a. m. | T | 9:45 |
| 8:00 | T | 9:14 | 7:59 | T | 9:30 | 11:44 | T | 1:15 |
| "T" signifies change Trains at Waukegan. | | | N. B. No Train South Saturdays at 2:29. | | | 5:14 p. m. | | 6:45 |
| | | | | | | 7:59 | T | 9:30 |

**NORTH BOUND** Excursion Tickets for Sunday Services in Shiloh Tabernacle or week-day visits to Zion City are on sale at Zion Building, 1201 Michigan avenue; these Tickets for worshipers, lot seekers, sight-seers, home settlers, and workmen, not residents of Zion City, are sold only by Zion representatives. Single and commutation Tickets at regular rates are sold at Depot.

To travel between Zion Building and C. & N.-W. Ry. Depot, Chicago, take South Side Elevated Road from Twelfth Street to Fifth Avenue and Randolph Street. A bus at Zion City meets all trains and can take passengers from Depot to any point about the City at reasonable rates.

**ZION CITY TRANSPORTATION BUREAU, of Zion City, Illinois,**

supervises the railway ticket, steamship, excursion, freight, express and transfer business of Zion and her people everywhere.

Direction as to railroad and steamship routes given, upon request.

DEACON DANIEL SLOAN,
*Superintendent Zion Transportation.*

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# Zion's Seventies

A. F. LEE, SUPERINTENDENT




GO OUT quickly into the streets and lanes of the city, and bring in hither the poor and maimed and blind and lame.

Go out into the highways and hedges, and constrain them to come in, that My house may be filled.—*Luke 14:21, 23.*

IN the parable of the great supper, from which the above words are taken, our Lord illustrates on the one hand the astounding indifference of humanity to the invitations of God to partake of the blessings He offers, and on the other the amazing love of God and His determination to have humanity participate in the good things which the wealth of heaven affords.

Messenger after messenger, all down through the ages, has gone forth at God's command and faithfully proclaimed His Will and given the invitation to the feast prepared from before the foundations of the earth; but man, through the love of this world and the blindness of sin, spurned the invitation, persecuted and put to death—through ignorance—those who sought to be his benefactors.

Finally, the Son of God Himself came to earth to prove the Father's love, only to be more shamefully treated and more cruelly put to death.

But while it was within man's power to put to death the Son of God, he had not the power to kill His Love.

After triumphing over death, the Love of God again asserts itself in His command to His disciples, "Go ye into all the world, and preach the Gospel to the whole creation."

In obedience to this and other similar commands, Zion Seventies are going forth into the streets and lanes of the cities, and into the highways and hedges of the countries throughout the world, constraining men and women everywhere, by their love and devotion to God and poor sin-cursed humanity, to forsake sin and to seek the Kingdom of God and His Righteousness.

When insulted, as they ofttimes are, with the remark that it is only the poor and the weak and not the so-called representative classes that have anything to do with Zion, the passage of Scripture at the head of this article reminds them that it was such that they were commissioned of the Lord to go out and gather in.

This remark, however, is not true, for the rich and poor are alike being gathered by these faithful workers into Zion.

Each class finds its true level in Christ Jesus, the "brother of low degree being made to rejoice in his high estate," and "the rich in that he is made low" (or of humble mind).

### Results of Faithful Zion Seventy Work.

It was our great joy, a short time ago, to clasp for the first time the hand of a man of wealth, who was recently converted and brought into Zion and who will erect a fine residence in Zion City.

What made this meeting a particularly interesting one was that this same gentleman only a short time ago was a very bitter enemy of Zion, and took occasion not long ago to write in the bitterest language forbidding us to encourage longer his excellent wife and daughter in doing Zion Seventy work.

They, however, continued faithfully to sow the seed in the face of the bitterest opposition and discouragements, and the result is the husband and father has been won for God, and many others have been deeply interested in Zion.

### Zion Seventy Work in Switzerland.

We have recently received most interesting letters from Evangelist Hertrich and Deaconess Baliff, written from Liebburg and Zurich, Switzerland, telling of the ways in which God is blessing them in their Zion Seventy work in the land where many fierce conflicts in the defense of truth have been waged in the days gone by.

It will be remembered that Deaconess Baliff did some excellent Zion Seventy work last summer in company with Deaconess Oestreich at the exposition in Buffalo, and the great Chautauqua Assembly at Lake Chautauqua, New York.

We quote from her interesting letter below, in which she says:

We now begin our regular Zion Seventy work in Zurich, and God is blessing our efforts.

In January we began our first work near Castle Liebburg, in a little country town.

Four of us went from house to house and invited the people to a meeting in that place, which was held in the home of one of our members.

Thirty-six were present, and God gave us a blessed evening together.

Young and old came to hear our story of Salvation, Healing and Holy Living.

As we entered Castle Liebburg at 10:30 o'clock that night our hearts overflowed with gratitude to God for His goodness to us.

This last week we began our Zion Seventy work in Zurich.

I am now going with the different Seventies, as most of them have never had any experience in this kind of work.

As a whole, the people have received us very kindly and have gladly read our tracts.

We are not allowed to sell, so we leave the Tracts and then call for them again and bring them others, and where God leads us to leave LEAVES OF HEALING we do so, and tell them they can subscribe for the paper.

We go three times over the same district.

Some have already come to our meetings whom we invited in our Zion Seventy district.

The other day we met a Roman Catholic lady who is a Christian. As we gave her the Message, "Peace be to this house," she said with a shining face, "Come in."

We had a delightful talk with her, and she told us God had sent us to her, as she had many questions to ask us.

We left LEAVES OF HEALING with her and prayed with her.

When we came back the next time she told us she had found many things in the LEAVES which had long been in her heart, and that the evening which we spent with her had been the most blessed and beautiful one she had passed for a long time.

She is coming to our meetings and has subscribed for the German Leaves of Healing, BLÄTTER DER HEILUNG.

She wants Evangelist Cantel to visit her son, who is in London.

Zion Literature has proven a great blessing here in Switzerland.

Pray for our Zion Seventies.

I know you are very much interested in Zion Seventy work everywhere.

Zion Seventy work is my delight. I love to go from house to house.

I always look for the reports of the Zion Seventies in LEAVES OF HEALING, for I am pleased to see and read what God is doing.

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I am especially interested in the work in Philadelphia, it having been my former field of labor.

God bless you all, is my prayer.

Your Sister in Christ, S. BALIFF.

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Evangelist Hertrich also writes a very interesting account of her work, telling of the many meetings being held and the wonderful way in which God is blessing the preaching of the Full Gospel in that land.

Among other very interesting things which she relates is the story of the great blessing that a certain family have received through reading LEAVES OF HEALING.

She says:

One woman told me what a terrible condition they were in when Miss Mark brought her LEAVES OF HEALING.

They have four babies, the oldest, twins, not yet four years old.

They were all sickly. One of the oldest was very poorly indeed.

The husband was a constant smoker, and of course here it is a most unusual thing if one does not drink; but he said giving up drinking wine was nothing to giving up smoking.

She said he often took the last bit of money in the house to get his tobacco and then she would scold; but he said if he only had his pipe he could stand her scolding.

This, together with the sickness in their family, made her life very hard.

Oh, she said she could not tell of all their wickedness before they received the LEAVES and were told how to repent of their sins.

They confessed their sins to each other, and their babies have been healed.

He has become a free man; no tobacco, no swine, no medicine and no wine.

He says the men laugh at him when he eats his lunch of bread and water, but he is so happy.

They put their babies to bed and sleep all night, and even the little tots when they fall and hurt themselves, clasp their little hands and ask Jesus to heal them.

There is much more to tell, but I have no more time to write, so will close for this time.

We are always glad to hear from Headquarters.

S. HERTRICH.

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### Fruits of Zion Seventy Work in Vancouver, British Columbia.

Below we give the testimony of one who was constrained to leave a house of sin and go to the house of God, where he found salvation for his spirit and healing for his body through the faithful work of Zion Seventies in Vancouver.

DEAR GENERAL OVERSEER:—I will try to write a testimony to God's cleansing, healing and keeping power.

I was a terrible tobacco smoker, or a "stinkpot," as our Elder here used to call me.

I smoked and chewed tobacco for twenty-six years, and of late years it affected my heart so badly that I had very little hope left.

One of my friends here advised me to go to Harrison Hot Springs, where he said I could be cured of the tobacco habit and then my heart would get all right.

But God sent me to a better place than Harrison Hot Springs.

He sent me to Zion Tabernacle and used one of Zion's Seventies for a Messenger.

LEAVES OF HEALING was brought to me in a saloon one Saturday night.

I, for once, obeyed God and got Zion teaching.

I gave my heart to Him, and Elder R. M. Simmons and some of the Zion people prayed for me, asking our Heavenly Father to cleanse and heal me, and, praise His Holy Name, He did so at once.

My old friends have forsaken me, although they admit that it is not necessary for me now to go to Harrison Hot Springs.

I am making friends with God's children, and I am sure my Heavenly Father will keep me with them.

I praise God for bringing me into a Pure Church where the Full Gospel of Jesus Christ is taught.

May God bless the General Overseer and all the officers and members of the Christian Catholic Church in Zion, and make them daily a stronger power against the enemy till Jesus comes.

Your Brother in Christ, ARTHUR EDGE.

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### ZION SEVENTY MESSAGES.

As far as it is possible to do so, we are endeavoring to supply Zion Seventies with suitable literature for free distribution in their house-to-house work.

We give below a list of Messages which we are able to furnish Zion Seventies, providing they will prepay the postage on the same, which will be at about the rate of eight cents per hundred copies of the single folders, or sixteen cents per hundred of the double folders, such as "Aims and Methods of Zion."

Thus far we are able to supply these only in the English language, but it is hoped that with our increased printing facilities in Zion City, in the not far distant future, these Messages may be translated into other languages, and that not many years hence, Zion Seventy Peace Messages may be read in every language under the sun.

It is expected, however, that Zion Seventies everywhere will do their utmost to increase the circulation of LEAVES OF HEALING, as it is through this channel that the most thorough knowledge of the great work which God is doing through Zion can be obtained.

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**List of Seventy Messages.**

RESTORATION SERIES.

No. 1—Fathers and Children.
No. 2—Fathers and Children.
No. 3—Then Peaceable.
No. 4—Saved Whole.
No. 5—The Theocratic Party.

DIVINE HEALING SERIES.

No. 1—Testimony of G. Anderson.
No. 2—Testimony of Mrs. Ruby.
No. 3—Testimony of Mrs. Kelsey.
No. 4—Testimony of Miss Tate.

SALVATION SERIES.

No. 1—Jesus Is Thinking of Me.
Immediate Salvation for Thee.
What Then?
Kind Words for Weary Hearts.
Do Thyself No Harm.

MISCELLANEOUS.

Aims and Methods of Zion.
Our Temperance Message.

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### HEALED OF SMALLPOX.

I will cleanse their blood that I have not cleansed: for the Lord dwelleth in Zion.—*Joel 3:21.*

Smallpox is essentially a filth-disease.

God's remedy for smallpox is a pure heart, a comfrotable home full of sunshine and grace, and healthful, nourishing food.

Physicians are busy vaccinating humanity with the foul, filthy, poisonous cowpox, in an attempt to render them immune to a filthy disease!

Zion opens her life to the cleansing, purifying Word of God, humanity's only source of healing.

3146 ROSEWOOD STREET,
PHILADELPHIA, PENNSYLVANIA.

DEAR GENERAL OVERSEER: — My little nephew, Earl Kester, was taken sick Thursday, December 12th, with smallpox.

On the following Wednesday his mother sent in a request for prayer to you.

On Friday morning the boy was perfectly helpless, lying on his back with his arms and fingers outstretched, unable to move his body, and could not even move his fingers.

He cried and said to me, "Aunt Nannie, I can't turn." I said, "Never mind, Aunt Nannie will turn you." Then I turned him over on his side, and he began immediately to breathe better.

It was but a few minutes when he got up, lifting himself by putting his hands in the pillow and resting upon them, and turned around to me again.

He had been altogether unable to help himself.

Something seemed to say, "God has answered the General Overseer's prayer." This witness of the Spirit completely broke me up, and I cried like a child.

Earl then slept for about two hours, and after that he could help himself.

He certainly was a very sick boy.

His face and limbs were nothing but a mass of scab, he could scarcely breathe, and his fingers stuck out straight.

I had the entire care of the child while he was sick, no one else being permitted to enter the room.

I took sick the second week, and part of the time I was not able to attend to him properly.

I had a very high fever, a perspiration followed this, and I felt spotted all over my body.

I asked God to deliver me. All fear was taken away, and the next day I asked God for strength to do the work necessary in the room; I felt my strength coming as needed, and from that time on I recovered rapidly.

I thank God for the blessed teaching of LEAVES OF HEALING. Faithfully yours in Jesus' Name,

LEANNA HANN.

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### Salary More Than Doubled When Tithes Were Paid.

53 PARKHURST STREET,
NEWARK, NEW JERSEY, May 20, 1902.

REV WM. HAMNER PIPER.

*Dear Overseer*:—I wish to add my testimony to those who have been blessed in titbing.

About three years ago I heard of this command for the first time (Malachi 3:8, 9), and obeyed.

The obedience has not only brought great temporal blessing, but a greater spiritual blessing.

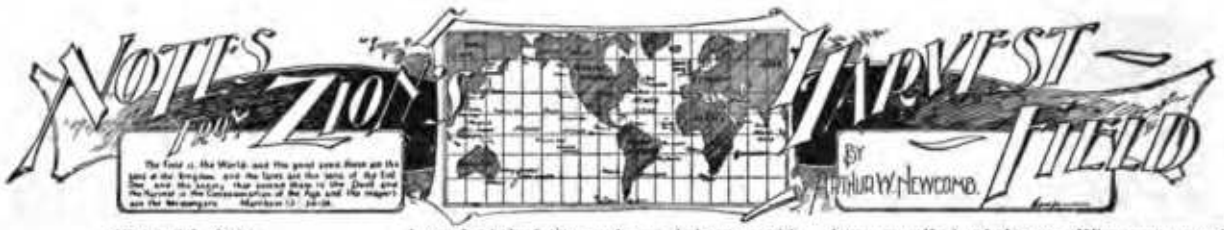
I have had my salary increased to twice the amount that it was the first year.

I paid the tenth to the Lord.

I rejoice in a Master who provides for spirit, soul and body.

Yours in the Light, A. M. KILLOCH.

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### Cincinnati, Ohio.

Rev. George L. Mason, Overseer for China, in Temporary Charge.
Elder Emma K. Mason, Assistant.

At a testimony meeting held in Zion Tabernacle, 205 West Fourth street, Cincinnati, Ohio, on Lord's Day afternoon, May 25, 1902, a number of remarkable testimonies to God's Saving, Healing, Cleansing and Keeping Power were given.

The following is a partial report of that meeting, from the shorthand notes of Miss Elizabeth King:

Mrs. Stephen Dannacher, 225 Woodward street: "I thank the Lord for what He has done in our home. We have a happy home now. No more beer and tobacco there. My husband was healed of sciatic rheumatism. He could not walk. Deacon Schaeffer prayed for him and said he should get up and walk, and he got up and walked. We have come out of the Roman church."

Alfred Wall, 89 Fairfield avenue, Bellevue, Kentucky: "I thank God for what He has done for me through the teaching of Zion. I love Jesus the Christ; through His Name my mother was healed, five years ago, in answer to the General Overseer's prayer. I could not begin to tell all the blessings I have received through Zion teaching since I have come out of the Presbyterian church. We have received many healings of small things, and have been strengthened and blessed spiritually. We realize that the true Church of God is in Zion. We love the organization. I thank God for my wife and baby. I thank God for Zion."

James Harvey, Newport, Kentucky: "I thank God for salvation. The other day I was angry. I struck myself in the eye, knocking the sight out. I asked Zion to pray for me. I can see pretty well with this eye. The people around me said I would never see again."

John Dehner, Covington, Kentucky: "I thank God for faith in Jesus, and for Zion teaching. God saved me from tobacco. I had indigestion severely, and the doctors could not cure me. I am perfectly healed."

Mrs. Mary Robinson, Greenup street, Covington, Kentucky: "I have a great many things to thank God for. When I came here I could not see. Now I can see to read. I see to read my Bible now every morning, and I read LEAVES OF HEALING every week."

Mrs. William Barrowcliff, 312 Magnolia street, Cincinnati, Ohio: "I praise God today for all His kindness to me and mine and the many blessings in our home. He brought my husband out of the secret lodge. He saved my life last winter. I praise God for delivering me in child-birth. I thank God for Zion, and for the General Overseer. I thank God for LEAVES OF HEALING. I always wanted to serve God, but did not know how to go about it. In LEAVES OF HEALING I found how to go about it. I praise God for healing me of consumption. I thank God for delivering me of a terrible abscess in my face. If I had not trusted God I surely would have died."

Deaconess Margaret Storey, 511 Sycamore street, Cincinnati, Ohio: "First of all I thank God for salvation. I lived as close to God as I knew how in the Methodist church. When I came into Zion, in answer to the General Overseer's prayers I was healed of rheumatism and throat trouble. I had gone to some of the best specialists in Cincinnati. I had been treated and had my throat burned, and my next to the last doctor said, 'You cannot sing again.' When the General Overseer came to Cincinnati, in Music Hall that morning he announced the hymn and I said, 'Oh, Lord, what would I not give to sing that song!' As he came to these words; 'We're marching through Immanuel's ground to fairer worlds on high' he walked across the platform and said, 'What does Immanuel mean? God with us. Then there seemed to come to me such a blessing as I never had before, and the tears just ran down my face. I said, 'Praise the Lord! if I cannot sing, I have a blessing.' On the following Tuesday, when the General Overseer prayed for me, I was suffering with rheumatism. I asked the Lord to give me the healing that day. Although I have passed through deep waters this week, I shall rejoice in God. I know I shall meet the loved one gone, some sweet day, bye and bye. I know that when the last step has been taken and the Gates of that City appear, 'mid the beautiful songs of the angels, the toils of the road will seem nothing when we get to the end of the way."

Deacon Peter Schaeffer, Zion Tabernacle, Cincinnati, Ohio: "I thank God for salvation and for His keeping power. I thank God for the blessings I have had since I received LEAVES OF HEALING in 1896. God delivered me out of freemasonry and from the tobacco habit. I was suffering then from indigestion and the Lord answered my own prayer. He has answered my own prayer for various things. I thank God that He has not only answered prayer for healing for myself but for a number of others. I have prayed for the children here at school and have received immediate answer to my petitions in their behalf."

Deacon L. A. Hildreth, 1917 Eastern avenue, Cincinnati, Ohio: "I thank God for what Zion has been to me. I thank God for the way He has answered the General Overseer's prayers."

Miss Beulah Mason, 2117 Grand street: "I thank God for what He has done for me. I was in the quarantine in Chicago. I was exposed to about every case of smallpox there was and I did not catch it. I thank God for that. I thank God that we were kept so safely, and we had a lovely time. We were brought closer to God. I have also had many healings. Father has long believed in Divine Healing and we have never taken much medicine."

Mrs. Louisa Erchinger, 219 East Clifton avenue, Cincinnati, Ohio: "I thank God for bringing me out of the Lutheran church. I was brought out into the Salvation Army. I thank God for Zion. My little girl has been brought closer to God in Zion Junior School. I thank Him for healing me of a hoarseness."

Elder Emma K. Mason, Cincinnati, Ohio: "No one has greater reason for praise than I have. To think that He has brought all of our family into Zion! This teaching of Divine Healing has been a great blessing in our family for years in China. We formerly sought to introduce the Gospel by the use of drugs, although we were not physicians ourselves. We hoped to show them our good will and make known the love of Christ in this way. I have seen my husband spend a great deal of time in nursing wretched men, opium fiends, in our home, and giving them the antidote that was given by our medical missionary. When we saw the failure of drugs in our people we believed that they must trust in Christ alone, and learned that they must take every physical trouble to the Lord—that they must go to Him in every sickness. Then they seemed to know God and seemed to love Him better and to trust Him more than ever they did before, and we learned this teaching ourselves better. Thank God for the delivery that He has given our daughters from smallpox. They were exposed but did not take it."

### Western Kansas.

Rev. David A. Reed, Elder-in-Charge. Evangelist Mary A. Reed, Assistant.

The following testimony comes from one in Elder Reed's wide field:

1008 NORTH MEAD AVENUE,
WICHITA, KANSAS, April 7, 1902.

DEAR GENERAL OVERSEER:—It gives me great joy to testify to the goodness of God to me, and the great blessing He has sent to me through the clear, Everlasting Gospel as it is taught in Zion.

I professed to be a Christian for many years, and at the same time smoked and chewed until I heard Elder Reed teaching on the street.

He showed me how dirty and sinful the use of tobacco was.

I began to attend the Zion meetings, and have never been absent from one meeting since the first.

I saw how dirty I was, and asked God to free me from the habit.

Elder Reed laid hands on me and prayed, and God set me free.

Praise be to His Name.

I have been delivered, too, from eating swine's flesh, and have been taught how to be obedient and pay my tithes to God.

When I put away medicine the Devil made me very sick.

I could not open my eyes for pain.

Evangelist Reed came and prayed for me and the Devil left me at once, and I was soon able to be at my work again.

I do praise God that He has sent to us Elijah the Restorer to bring back the truth.

Yours in Christ,
C. SWARTZ.

### Toledo, Ohio.

Deaconess Luella F. Mason, in Charge of Gathering. Deacon Neiswander, Assistant.

Zion in Toledo, Ohio, has been without an Elder since their faithful pastor, Elder J. C. Reiff, and his excellent wife were recalled from that field about a year ago to prepare for their new work in Australia; but the work has gone on, with God's blessing upon it, under the consecrated labors of the Conductor of the Gathering, Deaconess Mason.

Sinners have been saved, the sick healed, and God's children have been brought closer to Him through the work done, which has consisted principally in the faithful distribution of Zion Literature from house to house and in the saloons of the city, supplemented by the regular

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Lord's Day services, the work with Zion Junior Seventies, cottage meetings, and prayer with the sick. The distribution of Zion Literature is, however, the basis of this, as of every successful Branch or Gathering's work.

Deaconess Mason sends us the following brief account of the work being done, and a number of blessed testimonies to God's Saving, Healing, Cleansing and Keeping Power:

The Devil is fighting in Toledo, but Zion is steadily going forward.

Zion's faithful Seventies in Toledo are doing noble work.

Within the last ten days we have increased our subscription to LEAVES OF HEALING, and God is enabling us to scatter the precious seed.

"The harvest truly is great but the laborers are few."

We have three services each Sunday, including the Zion Junior meeting, and our midweek prayer meeting on Friday evening.

At present we have two cottage meetings, one on the east side at the home of Brother Steiert every Wednesday evening, conducted by Deacon Neiswander, and one on the south side in our home, each Tuesday evening.

All who attend these meetings are interested in the Word. The attendances are good.

Last Sunday evening there were more strangers in the meeting than were ever present since we have been worshiping in our present Zion Tabernacle.

The following are the testimonies that have been handed in recently:

**Testimonies of Thanksgiving to God.**

Mr. Augustus Steiert writes:

"I come with thanksgiving to God for the teaching of the Christian Catholic Church in Zion.

"I am a widower, and the father of seven small children.

"I have been blessed with good health right along, with the exception of a sore on my back between the shoulders. It grew to be the size of an egg and as hard as a brick. I prayed, and God did not let it pain me. I thought at first it was cancer, but finally it began to itch, and one day it broke without any pain whatever.

"My eldest daughter has been sick with fever and headache, but she was prayed for by our dear Deacon Neiswander and Deaconess Mason, and she is perfectly healed.

"A few days after, a younger girl seemed to be taken down with the same disease, but she was quickly healed through prayer. This same child some months ago stepped on a large screw. It went clear through the hollow of her foot. I removed it, washed the wound and wrapped some clean cloths around it.

"She lay down, and I prayed to God for healing. In about a half hour she got up, saying it did not pain, and she was healed."

Mrs. Lydia Ray writes:

"I thank our kind Heavenly Father for sending such a man as the General Overseer to teach people how to live, and show them that it is not God's hand that afflicts His children.

"I have been healed of a great many things, as have also my children, since we have been in Zion.

"I have been healed of stomach trouble, from which I suffered seven years.

"My daughter, Ruth, was sick. Deacon Neiswander laid on hands and prayed for her and she was healed.

"I had a lame arm. My little daughters and Deaconess Mason prayed and the pain all ceased.

"May God bless and keep the General Overseer. May He bless Deaconess Mason also, who speaks to all of us and teaches us how to live right. God bless Zion everywhere."

John Von Stein writes:

"I was like a lost sheep. No one seemed to care for me, as I was a stranger in this city. As I have no family to care for, I have been roaming around, but I am getting older.

"My brothers and sisters are all dead, and I knew if I wanted to meet them I must change my ways.

"I went to Zion Tabernacle here, and as they teach what I believe about the Bible I have remained with them and am glad of it, for they all are so friendly.

"I now feel more like a man than I have for the past two years. The Deaconess here has laid on hands and prayed for me, and it is wonderful that as wicked a man as I was can get so much help so soon.

"I have much more light than I ever had, yet I want all I can get. I have had my own prayers answered."

Mrs. Katharine Beeking writes:

"I praise God for His goodness to me.

"I used to spend much money for doctors' bills and medicine, but since I trust God for healing that is saved.

"Whenever the children, or I, are sick, God always answers our prayers.

"My daughter, ten years old, had scrofula ever since she was born, but God has healed her.

"I thank God, the General Overseer, Elder Reiff, Deaconess Mason and all who prayed for her. God alone knows what she suffered."

Mrs. Rose Sears writes:

"My husband and I have been members of the Christian Catholic Church in Zion in Toledo for more than three years. I praise God for the teaching and the light on His Word which we have received.

"I thank God for the General Overseer and the inspiring and helpful words he sends us through LEAVES OF HEALING.

"I thank God for healing and many other blessings."

Mr. W. E. Ridgway writes:

"I rejoice that I can testify to the glory of God.

"It was through LEAVES OF HEALING that the brightest of lights began to shine on my once sinful life.

"Before I gave my heart to God, I was a constant slave to tobacco. I used it for fourteen years. After reading one copy of LEAVES OF HEALING, I began to attend cottage meetings in Brother C. R. Mason's home on South street.

"I asked the prayers of our members there and Deaconess Mason laid hands on me and prayed to our Heavenly Father for Jesus' sake to take the appetite for tobacco away from me. Since that time I have had no desire for it."

Mrs. Nettie Ridgway writes:

"I gave myself to God our Heavenly Father through Zion's teaching. I have been blessed in Zion Seventy work more than I ever expected to be.

"When one is a worker for Jesus one always gets a blessing.

"I also received a healing from a very severe cold on my lungs when Deaconess Mason prayed for me.

"I ask an interest in your prayers that I may prove steadfast."

Mrs. Susan M. Culver writes:

"I am glad that I have learned that Jesus is my Healer, as well as my Saviour.

"The good teaching we get from our dear Deaconess greatly encourages and helps us to be more loyal to God and faithful to the teachings of our General Overseer."

Deacon Neiswander writes:

"For the glory of God and the benefit of the readers of Zion Literature, I want to give a little testimony.

"I have been a close reader of Zion literature for many years, and have had, during this time, many blessings and some healings.

"Being a gardener at the State Hospital for the Insane, on May 3d I dissolved a large quantity of arsenic for spraying purposes. It had to be boiled about three hours, and I accidentally inhaled some of the vapor.

"Soon my head began to ache severely, and I became very dizzy. I thought right away of what I had done, and turned immediately to God.

"The pain eased up. I went to supper, and then to my Zion Seventy work, feeling a dull pain in my head all the evening.

"When I came home about midnight, it seemed that the Devil would crush the very life out of me. I then put myself entirely in the hands of God, and from my knees went to bed.

"The following morning I was as well as ever.

"I praise God, for I know He has healed me.

"I thank Him that He has sent us such a leader as our General Overseer, who has taught us to live godly lives."

**HEALED OF SEVERE LUNG TROUBLE.**

JUDSON, MISSOURI, May, 1, 1902.

DEAR GENERAL OVERSEER:—We write you a few lines of testimony.

We sent you a request to pray for rain and also for me.

Praise God, from whom all blessings flow, we have had showers of blessing.

Our request bad no more than reached you when clouds began to arise and we heard thunder.

We have had showers ever since, up to the 25th of April.

It has rained, since then, about every other day or night.

These are the only good, soaking rains we have had since last June.

We heard that about twenty miles south of us the streams were bank full.

Praise God, everything is flourishing.

I am much better.

I believe that the Devil tried to kill me to keep me from having the pleasure of living in Zion City.

My lungs were in a very bad condition.

I coughed up a great deal of phlegm and had some fever.

My lungs would feel full and sore.

Oh, what a blessed privilege we have in these latter days, with God's Prophet to go to for prayer!

May God bless him and spare him to finish his work as Elijah the Restorer. SARAH J. BUSICK.

**Healed of Tumor by Power of God.**

SAN JOSE, CALIFORNIA, January 4, 1902

DEAR GENERAL OVERSEER:—I am glad to tell what wonderful things God has done for me.

I had been afflicted for several years

The doctor said I must have an operation performed, as nothing else would help me.

I had a tumor.

No one knows how I suffered; life was a burden to me.

My sister told me of Mr. and Mrs. Byler

We sent for them and had a little prayer meeting in our home. Mr. Byler anointed me in the Name of the Lord, and I grew stronger every day.

My healing has been gradual, and today I praise God for victory in spirit, soul and body.

I give God all the glory.

Your Sister in Christ,

(MRS.) THEODORE MEYERS.

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# OBEYING GOD IN BAPTISM.

## "BAPTIZING THEM INTO THE NAME OF THE FATHER AND OF THE SON AND OF THE HOLY GHOST."

### Twelve Thousand Seven Hundred and Fifty-Six Baptisms by Triune Immersion Since March 14, 1897.

Twelve Thousand Seven Hundred and Fifty-Six Believers have joyfully followed their Lord in the Ordinance of Believers' Baptism by Triune Immersion since the first Baptism in Central Zion Tabernacle on March 14, 1897.

| | | | |
|---|---|---|---|
| Baptized in Central Zion Tabernacle from March 14, 1897, to December 14, 1901, by the General Overseer. | 4754 | | |
| Baptized in South Side Zion Tabernacle from January 1, 1902, to March 14, 1902, by the General Overseer. | 37 | | |
| Baptized by Overseers, Elders, Evangelists, and Deacons | 2544 | | |
| Total baptized in Chicago Zion Tabernacles | | | 7335 |
| Baptized in places outside of Chicago by the General Overseer | 641 | | |
| Baptized in places outside of Chicago by Overseers, Elders, Evangelists, and Deacons | 4174 | | |
| Total Baptized outside of Chicago | | | 4815 |
| Total Baptized in five years | | | 12,150 |

Baptized since March 14, 1902:

| | | | |
|---|---|---|---|
| Baptized in Shiloh Tabernacle by the General Overseer, | 263 | | |
| Baptized in South Side Zion Tabernacle by Elder Cossum | 28 | | |
| Baptized in South Side Zion Tabernacle by Elder Farr | 13 | | |
| Baptized in South Side Zion Tabernacle by Evangelist Bowers | 26 | 330 | |
| Baptized in Australia by Overseer Voliva | 17 | | |
| Baptized in Australia by Deacon McCullogh | 7 | | |
| Baptized in British Columbia by Elder Simmons | 6 | | |
| Baptized in California, by Elder Taylor | 16 | | |
| Baptized in England by Evangelist Cantel | 79 | | |
| Baptized in England, by Deacon McKell | 3 | | |
| Baptized in England, by Deaconess Blackmore | 2 | | |
| Baptized in Illinois by Deacon Sprecher | 2 | | |
| Baptized in Illinois by Elder McCreery | 4 | | |
| Baptized in Kansas by Elder Reed | 14 | | |
| Baptized in Kentucky by Overseer Mason | 7 | | |
| Baptized in Michigan by Elder Bouck | 6 | | |
| Baptized in Minnesota by Elder Jenson | 2 | | |
| Baptized in Minnesota by Deacon Rendall | 6 | | |
| Baptized in New Jersey by Elder Leonard | 5 | | |
| Baptized in Ohio by Overseer Mason | 44 | | |
| Baptized in Ohio by Elder Bouck | 5 | | |
| Baptized in Pennsylvania by Elder Hammond | 10 | | |
| Baptized in Scotland by Evangelist Cantel | 17 | | |
| Baptized in Switzerland by Elder Hodler | 12 | | |
| Baptized in Texas by Evangelist Emma Samuel | 7 | | |
| Baptized in Washington, by Elder Ernst | 5 | 276 | 606 |
| Total Baptized since March 14, 1897 | | | 12,756 |

The following-named two hundred and sixty-three believers were baptized in Shiloh Tabernacle, Zion City, Illinois, Lord's Day, June 8, 1902, by the General Overseer:

(NOTE—Owing to some confusion in the making out of Baptismal certificates, the following list may not be absolutely accurate. If not, errata will be noted in our next issue. Twelve of those who were baptized, had previously received the Ordinance, at the hands of Elders afterward proving themselves to have been apostate, and as their names were published at the time, they are accordingly not given here.—GEN. ASSOC. ED.)

Adler, Miss Clara Rose ..... Zion City, Illinois
Allice, Henrietta ..... Zion City, Illinois
Amstutz, Anna ..... Zion City, Illinois
Anderson, Alfred B. ..... Ingalls, Michigan
Asberry, Edward Tate ..... 1254 Michigan avenue, Chicago, Illinois
Baker, Harry J. ..... Zion City, Illinois
Bangs, Mrs. Anna Elizabeth ..... Dows, Iowa
Barger, Cornelia A. ..... Zion City, Illinois
Barger, Floyd A. ..... Zion City, Illinois
Barger, Julius F. ..... Zion City, Illinois
Barger, Russell S. ..... Zion City, Illinois
Baumann, Mrs. Josie ..... 1053 West Eighteenth place, Chicago, Illinois
Bees, Earnest ..... Zion City, Illinois
Bennett, Benjamin H. ..... Birch Run, Michigan
Best, Mrs. S. J. ..... 1602 East Tenth street, Kansas City, Missouri
Bird, William ..... Zion City, Illinois
Bjoin, Anna Regina ..... Lake Mills, Iowa
Bluett, William ..... Avonmore, New Brunswick, Canada
Blakley, Mrs. Julia ..... Foss, Illinois
Bobb, Ada Elsie ..... Zion City, Illinois
Bobb, Grace Pauline ..... Zion City, Illinois
Bollinger, George W. ..... Zion City, Illinois
Brandt, C. F. ..... 1209 South Homan avenue, Chicago, Illinois
Brandt, Minni ..... 1209 South Homan avenue, Chicago, Illinois
Braun, Mrs. Mollie Oker ..... 2233 North Marshfield avenue, Chicago, Illinois
Braun, Mrs. R. A. ..... Zion City, Illinois
Brown, Carrie Estella ..... Wadsworth, Illinois
Brown, George E. ..... Zion City, Illinois
Bruce, William Heartliffe ..... Zion City, Illinois
Campbell, Hazel ..... Zion City, Illinois
Campbell, James Benjamin ..... Zion City, Illinois
Campbell, Mrs. Mary ..... 2030 Dearborn street, Chicago, Illinois
Campbell, Sarah ..... Zion City, Illinois
Canning, Charles ..... Zion City, Illinois
Carnes, John N. ..... Zion City, Illinois
Carnes, Ralph Clare ..... Zion City, Illinois
Carpenter, Myrtle Abbey ..... Zion City, Illinois
Carr, Cecil Harold Vincent ..... Zion City, Illinois
Carsley, Glen W. ..... Zion City, Illinois
Carsley, Mrs. Lettie J. ..... Zion City, Illinois
Chambers, Page E. ..... Zion City, Illinois
Christensen, Alma Ida ..... Zion City, Illinois
Christensen, Mamie L. ..... Zion City, Illinois
Clark, James ..... Zion City, Illinois
Clibborn, Rev. Percy James ..... Zion Hospice No. 1, Chicago, Illinois
Cline, Archibald E. A. ..... Zion City, Illinois
Collett, William H. ..... 2 Montpelier Rd., Dunkirk, Nottingham, England
Conklin, Miss Marvel ..... 16 Sixteenth street, Chicago, Illinois
Corbitt, Miss Roxa LeClera ..... Jeffersonville, Ohio
Croll, Mrs. ..... 11028 Curtis avenue, Chicago, Illinois
Cross, Mrs. Milly ..... Zion City, Illinois
Cunningham, Jessie J. ..... Zion City, Illinois
Cutler, Miss Maud ..... Zion City, Illinois
Darrow, Myrtie Cliff ..... 1254 Michigan avenue, Chicago, Illinois
Davis, Robert Lee ..... 809 North Fifth street, Kansas City, Missouri
DeGroot, S. P. ..... Zion City, Illinois
Detienne, Agatha ..... Zion City, Illinois
Detienne, David ..... Zion City, Illinois
Dieckman, Mrs. Martha Mary ..... Harvey, Illinois
Dolan, Beatrice M. ..... Zion City, Illinois
Dolan, Charles E. ..... Zion City, Illinois
Dolan, James H. ..... Zion City, Illinois
Dolan, Mrs. Margaret ..... Zion City, Illinois
Dolan, Raymond J. ..... Zion City, Illinois
Dolan, Reynold H. ..... Zion City, Illinois
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Dye, Delbert E. ..... Zion City, Illinois
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Ellson, Marie Gunda ..... Zion City, Illinois
Faust, Leonard ..... Zion City, Illinois
Fay, Mrs. Martha V. ..... Zion City, Illinois
Ferris, Allan Bell ..... Zion City, Illinois
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Fithean, Mary Jane ..... Zion City, Illinois
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Friend, Harley A. ..... Zion City, Illinois
Friend, Joseph ..... Zion City, Illinois
Friend, Lucy ..... Zion City, Illinois
Friend, William ..... Zion City, Illinois
Fults, Athel A. ..... Zion City, Illinois
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Gallaugher, Thomas Wesley ..... Zion City, Illinois
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Gibson, Norman E. ..... Zion City, Illinois
Gilbert, Mrs. Lizzie ..... Zion City, Illinois
Gleason, C. Roy ..... Zion City, Illinois
Goodwin, Amanda J. ..... Zion City, Illinois
Goodwin, Thomas ..... Zion City, Illinois
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Gould, Albert ..... Zion City, Illinois
Graham, Albert ..... Zion City, Illinois
Greenwald, Albert ..... Zion City, Illinois
Griffiths, Mrs. Callie ..... Zion City, Illinois
Griswold, Christine Valentine ..... Zion City, Illinois
Hadley, Charity Lucinda ..... Zion City, Illinois
Hall, Fred A. ..... Zion City, Illinois
Harder, Nicolas ..... 1254 Michigan avenue, Chicago, Illinois
Harvey, William ..... Zion City, Illinois
Haskins, Alice M. ..... Zion City, Illinois
Haskins, Mrs. Grace A. ..... Zion City, Illinois
Haskins, Joel ..... Zion City, Illinois
Haskins, Victor, ..... Zion City, Illinois
Haynes, Mrs. Mary ..... Zion City, Illinois
Heiser, Fred ..... Zion City, Illinois
Held, Alvin B. ..... Zion City, Illinois
Henry, Joseph P. ..... Zion City, Illinois
Hickox, Charles N. ..... Centralia, Kansas
Hill, Halver P. ..... Zion City, Illinois
Hipwell, Joseph W. ..... Zion City, Illinois
Hoffman, C. J. ..... 419 Spring Mill street, Mansfield, Ohio
Holmes, Mrs. Lillian B. ..... Zion City, Illinois
Horton, Mrs. Anna R. ..... 3248 Graves place, Chicago, Illinois
Horton, Gertie ..... Zion City, Illinois
Huffman, Mrs. Susan C. ..... Zion City, Illinois
Hughes, Daniel H. ..... Zion City, Illinois
Hughes, Mrs. Ellen ..... Zion City, Illinois
Hugo, Mrs. Rose B. ..... Zion City, Illinois
Humbert, Gertrude ..... 6005 Ellis avenue, Chicago, Illinois
Hume, William John ..... Zion City, Illinois
Jess, Benjamin C. ..... Zion City, Illinois
Johnson, Mrs. Augusta ..... 1945 North Clark street, Chicago, Illinois

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Kennon, Myron A.....Zion City, Illinois
Kepler, Jacob William.....Zion City, Illinois
Kile, Henry H.....Zion City, Illinois
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Kraus, Matilda Esther.....Zion City, Illinois
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Lawn, John J.....Zion City, Illinois
Lawrence, Mrs. C.....1250 Polk street, Chicago, Illinois
Lawrence, Gretchen.....1250 Polk street, Chicago, Illinois
Lee, Marion Teresa.....Zion City, Illinois
Levin, Edith.....723 North Artesian avenue, Chicago
Lieret, Augusta.....Zion City, Illinois
Lindsay, Miss Louise.....Zion City, Illinois
Lindem, Marcus L.....2507 Taylor street, Marinette, Wisconsin
McCrimmon, Norman.....Zion City, Illinois
McFarlane, William.....Zion City, Illinois
McKinley, Edna.....Zion City, Illinois
McLean, Alexander.....Zion City, Illinois
McLeith, Isabella.....Zion City, Illinois
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Madson, A. M.....Berryville, Wisconsin
Madson, Mrs. Mina.....Berryville, Wisconsin
Mann, Henry.....Manilla, Iowa
Martin, William H.....Winthrop Harbor, Illinois
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Milford, John H.....Zion City, Illinois
Milford, Martha.....Zion City, Illinois
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Miltzow, Anna.....Zion City, Illinois
Miltzow, Mamie.....Zion City, Illinois
Mitchell, Mrs. Almira L.....Centerville, South Dakota
Moffett, Charles.....624 Mitchell street, Milwaukee, Wisconsin
Moore, B. M.....Zion City, Illinois
Mull, Annetta.....Zion City, Illinois
Murdoch, Robert.....60.1 Kimbark avenue, Chicago
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Myers, Mrs. Alberta.....Zion City, Illinois
Myers, Ethel.....Zion City, Illinois
Nacker, John.....Zion City, Illinois
Neal, Dale.....Zion City, Illinois
Neal, Jayson Jay.....Zion City, Illinois
Neal, Mark Matthew P.....Zion City, Illinois
Neiheisel, Howard F.....Zion City, Illinois
Newman, O. Gertrude.....Zion City, Illinois
Nixon, George R.....Zion City, Illinois
Nogle, Clayton E.....Zion City, Illinois
Nogle, D. L.....Zion City, Illinois
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Nogle, Frieda M.....Zion City, Illinois
Nogle, Jennie L.....Zion City, Illinois
Owen, Carrie L.....Zion City, Illinois
Parmelee, Bryon F.....72 North Ada street, Chicago, Illinois
Paul, Asa Monroe.....Zion City, Illinois
Peck, Albert.....Lost Springs, Kansas
Peck, Laura.....Lost Springs, Kansas
Perkins, Catherine Morrison.....Poland, New York
Petrie, Ruth Margret.....436 Exchange street, Kenosha, Wisconsin
Pfleeger, Miss Louise.....Zion City, Illinois
Pickering, Frederick.....Zion City, Illinois
Ponder, James.....Zion City, Illinois
Practorius, Arthur.....North Hohman street, Hammond, Indiana
Putnam, Annie L.....Zion City, Illinois
Putnam, Hurbert S.....Zion City, Illinois
Putnam, Mary Ellen.....Zion City, Illinois
Ray, Miss Bertha M.....Zion City, Illinois
Reiner, Stephen.....Zion City, Illinois
Reninger, Mrs. Mary.....Zion City, Illinois
Riley, Robert L.....Zion City, Illinois
Ripley, Mrs. Alice L.....Zion City, Illinois
Rogers, Howard.....1213 North Halsted street, Chicago, Illinois
Rose, H. E.....Streator, Illinois
Rose, M. E.....Streator, Illinois
Rosser, Sarah A.....223 West Thirty-ninth street, Chicago, Illinois
Rust, Frances Ina.....6542 Ross avenue, Chicago, Illinois
Sargent, Joseph S.....Zion City, Illinois
Schneerer, Henry.....Zion City, Illinois
Schuck, John.....Tacoma, Washington
Schultz, Ernest L.....127 Jefferson avenue, Waukegan, Illinois
Schultz, Florence Paulina.....127 Jefferson avenue, Waukegan, Illinois
Schultz, Mrs. Jessie Adell.....127 Jefferson avenue, Waukegan, Illinois
Schultz, Zadie Evelyn.....127 Jefferson avenue, Waukegan, Illinois
Shephard, Hannibal.....Zion City, Illinois
Smith, Frank.....3737 Elmwood avenue, Chicago, Illinois
Stewart, Frank Leroy.....Zion City, Illinois
Stewart, Harold Archibald.....Zion City, Illinois
Stochholm, Dora Christina.....Zion City, Illinois
Stone, Edna Amanda.....Zion City, Illinois
Stone, Gilbert.....Zion City, Illinois
Sutherland, Mrs. Helen Best.....Zion City, Illinois
Sutherland, William Robb.....Zion City, Illinois
Thompson, Abbie.....Zion City, Illinois
Thompson, Mrs. Mabel L.....473 South Fortieth avenue, Chicago, Illinois
Tibbetts, Clifton.....Zion City, Illinois
Tibbetts, Elmer.....Zion City, Illinois
Tibbetts, Lorrie O.....Zion City, Illinois
Tremper, Mrs. Alma.....1214 State street, Chicago, Illinois
Underwood, Frank.....Zion City, Illinois
Van Fleet, G. L.....Zion City, Illinois
Wallace, Agnes V.....Zion City, Illinois
Wallace, Francis C.....Zion City, Illinois
Wallace, Mary C.....Zion City, Illinois
Wallace, Mary Jane.....Zion City, Illinois
Wallace, Minnie M.....Zion City, Illinois
Waters, Mrs. Elizabeth C.....Vienna, Johnson County, Illinois
Watkins, Mr. John.....Zion City, Illinois
Weddle, John.....Zion City, Illinois
Weddle, Mary S. Sprague.....Zion City, Illinois
West, Miss Celestial Trier.....Zion City, Illinois
West, Daisy Edith.....Zion City, Illinois
West, Mrs. Elvina.....Zion City, Illinois
West, Leona L.....Zion City, Illinois
West, Wilford W.....Zion City, Illinois
Whitman, Chauncy.....Zion City, Illinois
Whitney, Vincent.....Zion City, Illinois
Wickens, Charles Richard.....Zion City, Illinois
Wilhite, Agnes Louise.....Zion City, Illinois
Winnie, Mrs. Mary Elizabeth.....Asylum avenue, Racine, Wisconsin
Wood, Emma.....Hospice No. 2, Chicago, Illinois
Zweizig, William A.....Zion City, Illinois

The following-named ten believers were baptized in the Caledonian Road Baths, London, England, May 25, 1902, by Evangelist H. E. Cantel:
Bruce, Mrs.....55 Norfolk House, Euston road, London, England
Evans, George.....19 Cambrook street, London, England
Everett, Mrs. Augusta...15 Mortimer st., Cavendish sq., London, England
Finlay, James.....Landagivey, Aghadowey, County Derry, Ireland
Hudson, William..23 Narcissus road, West Hampstead, London, England
Ingram, Henry Charles..14 Waverley street, Paddington, London, England
Kenny, Miss Florence..18 High street, South Norwood, London, England
Kirkham, Miss Nellie.....230 Ware street, Hackney, London, England
Tyrrell, Miss Sarah Ann....Keeper's Cottage, Fetcham, London, England
Wager, Mrs. Annie.....Broadway, Leigh-on-Sea, England

The following-named ten believers were baptized at Cincinnati, Ohio, Lord's Day, June 8, 1902, by Overseer G. L. Mason:
Baker, Miss Ller May.....Chattanooga, Tennessee
Davis, Miss Frankie.....Steele Home, Chattanooga, Tennessee
Gruener, Mrs. Cecilia.....1429 Walnut street, Cincinnati, Ohio
Lowe, Miss Mozetta.....Chattanooga, Tennessee
McEllery, Miss Ella.....Steele Home, Chattanooga, Tennessee
Redd, Mrs. J.....1401 Race street, Cincinnati, Ohio
Schaefer, Henry.....224 Woodward street, Cincinnati, Ohio
Walmsley, Chalon.....753 Carlisle avenue, Cincinnati, Ohio
Wilson, Callie.....Chattanooga, Tennessee
Wilson, Miss Ruth.....Chattanooga, Tennessee

The following-named five believers were baptized at Seattle, Washington, Lord's Day, June 1, 1902, by Elder August Ernst:
Alexander, Mrs. A. H.....Latona, Washington
Biegert, Emma.....3808 East avenue, Seattle, Washington
Denniston, Emma Maggie.....167 Thomas street, Seattle, Washington
Moe, Ove.....2417 Western avenue, Seattle, Washington
Priestley, Elizabeth W.....722 Warren avenue, Seattle, Washington

The following-named four believers were baptized at San Francisco, California, Lord's Day, June 1, 1902, by Elder W. D. Taylor:
Campbell, Miss Mary.....2017 Alameda avenue, Alameda, California
Keeran, Mrs. Rachel.....Norman, California
Stewart, Rodericks.....2017 Alameda avenue, Alameda, California
Williams, William H.....232 Second street, San Francisco, California

The following-named two believers were baptized at 39 Tregarvon Road, Clapham Common, London, S. W., England, May 7, 1902, by Deaconess L. M. Blackmore:
Bond, Miss Edith Mary ...8 Ferris road, East Dulwich, London, England
Bond, Isabel Louise.....8 Ferris road, East Dulwich, London, England

The following-named two believers were baptized at Morecambe, England, May 3, 1902, by Deacon Robert McKell:
Barnes, Emily.....17 Melrose avenue, Morecambe, England
Woodhouse, Martin.....Back Pedder street, Morecambe, England

The following-named believer was baptized in the Caledonian Road Baths, London, England, April 27, 1902, by Rev. H. E. Cantel. This name was omitted from the list published in LEAVES OF HEALING Volume XI, No. 4:
Terry, Mrs. Elsie Rosalie...23 Addison road, Walthamstow, Essex, England

The following-named believer was baptized at Morecambe, England, May 17, 1902, by Deacon Robert McKell:
Breakell, Margaret.. 6 Parkington street, New Hall, Lane Preston, England

The following-named believer was baptized at Cleveland, Ohio, Tuesday, June 3, 1902, by Elder R. N. Bouck:
King, Caroline.....7 Rockwell street, Cleveland, Ohio

The following-named believer was baptized at Cleveland, Ohio, Lord's Day, June 8, 1902, by Rev. R. N. Bouck:
Smith, Mrs. R. A.....108 East Center street, Akron, Ohio

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# ZION'S BIBLE CLASS

Conducted by Deacon Daniel Sloan

## MIDWEEK BIBLE CLASS LESSON, JUNE 25th or 26th.

### Nothing Is too Hard for God.

1. *Water bursts forth at His word.*—Exodus 17:3-7.
   Many, when they are in trouble, begin to complain.
   Many, when trouble comes, sit down and repine, the very thing they ought not to do.
   God has a way out of every want and distress.
2. *Foes fall back at His command.*—2 Kings 7:5-9.
   The hosts that are encamped against us are never greater than God.
   The courage of few people comes from doing right.
   When God wins a battle for us, we have good days.
3. *Kings abdicate at His order.*—Daniel 4:24-27.
   God sets one man up and casts another down.
   Man without God drops to the level of brutes.
   Men and women can not rule even themselves without God.
4. *Beasts lose ferocity when He speaks.*—Daniel 6:19-23.
   It is the Devil that gives beasts their fierceness.
   God never put a spirit to bite and devour in anything.
   The lion shall yet lie down with the lamb.
5. *Seas flee from His presence.*—Isaiah 51:10-16.
   God speaks and everything stands still.
   God longs to serve His children and save them from perils.
   He can make walls of defense even out of water.
6. *Nations trifle not with His decree.*—Isaiah 40:12-18.
   He is supreme over every created thing.
   The weight of the combined world cannot equal God.
   The Creator is ever greater than anything created.
   *The Lord our God is an All-Powerful God.*

## SUNDAY BIBLE CLASS LESSON, JUNE 29th.

### Zion's Resources Are in God.

1. *She has little strength, but He has all Power.*—Isaiah 40:25-27.
   God will work a work, and none can hinder.
   It is with a worm of the dust that He threshes the mountain.
   God will use His people, feeble though they be.
2. *She goeth forth in the midst of wolves, but the Shepherd ever guards the sheep.*—Isaiah 40:9, 11.
   The Devil will ever oppose the messengers of God.
   If a man has news to make people glad, he will be sure to make the Devil mad.
   God will never leave His sheep among wolves, for He will lay down His life for them first.
3. *She has few workers, but His breath raises armies from the dust.*—Ezekiel 37:1-10.
   The laborers in every age are few, especially now, when the love of so many waxes cold.
   The harvest is overripe because truth has fallen from the hands of standard-bearers.
   God's people shall yet be as the sand of the seashore for multitude.
4. *She is always opposed of men, but nothing can withstand Him.*—Isaiah 46:5-13.
   Men fight God's Ways and God's Cause.
   A man who is sinful at heart is by nature an enemy of God.
   God's work will go on, and he who hinders will be brushed aside.
5. *She follows on patiently an unknown path, step by step, but He knows the end from the beginning.*—Isaiah 40:21-24.
   The future has no mystery in it for God.
   God is never perplexed by what has occurred or is to occur.
   God knows how He will bring everything to pass.
6. *She is railed at by men, but none can shut out comfort from Him.*—Isaiah 40:1-8.
   God will comfort His people with a good consolation.
   He will get His people into a highway where He can bless them.
   The revelation of His power is now being made known.
   *God's Holy People are a Trustful People.*

### A True Use of Sabbath Day Hours.

They should be improved well by every member and friend of Zion. The Bible Class Lesson outline should, with the Bible in hand, be gone over carefully and prayerfully, and the sermon by the General Overseer should also be attentively read. Assemble, sometime during the day, your own family. Invite in, if possible, those who want to know God in power, or desire from Him some blessing for spirit, soul or body. Where this is not possible, go where the sick and sinful, poor and neglected are, who have tasted only of the bitterness of life, and open up to them the Gospel which Jesus commanded should be preached to the poor. *Where there are two or more members of Zion near you*, do not fail to regularly come together sometime during the Lord's Day. Pray and speak with one another, and study together the Bible Class Lesson and talk over the marvelous doings of God in Zion. DO NOT OFFEND GOD BY GOING TO SOME CHURCH SERVICE WHERE GOD IS EVER DISHONORED AS THE HEALER, CLEANSER, KEEPER AND PROSPERER OF HIS PEOPLE. Do not go to hear His truth perverted by the cry of Peace, Peace, when sudden destruction is so near because of the prevalent wickedness of the world, which, with a worldly Church, is becoming more and more corrupt. Do not go where scoffing is everywhere heard from so-called Christians at the imminent coming of "the great God and Saviour Jesus Christ." He will receive unto Himself only those who look for Him; even ZION, whom He is now calling into Purity and Holy Living, who daily, in obedience to Her Lord, whatever the cost may be, is thus making herself READY TO SOON BECOME THE BRIDE OF CHRIST AT HIS APPEARING.


# ZION IN ZION CITY

## Rev. John Alex. Dowie

(ELIJAH THE RESTORER)

General Overseer of the Christian Catholic Church in Zion

Conducts Services at 6:30 A. M. and 2:00 P. M., tomorrow, in

SHILOH TABERNACLE, Which Accommodates 6,000 People

IN

**Shiloh Park, Zion City**

Subject of Address at 2 o'clock P. M.:

## WHAT SHALL THIS CHILD BE?

**THE CHRISTIAN ORDINANCE OF THE PRESENTATION AND CONSECRATION OF YOUNG CHILDREN TO GOD**

Will be administered by the General Overseer at the close of the Address.

Processional of Zion's White-Robed Choir and Officers, numbering several hundreds.

TICKETS for Adults, 25 cents for round trip. Children from five to twelve, 15 cents. Under five, free. Tickets may be procured at all Zion Tabernacles, Zion Publishing House, 1300 Michigan Avenue, and Zion Hospices Nos. 1 and 2, 1201 and 1254 Michigan Avenue, and at the Depot on Lord's Day morning.

Trains begin loading at 9:30, and the last one leaves at 12:30 from the Chicago & North-Western Depot.

*CHRIST IS ALL AND IN ALL.*

RALLY OF THE

# Christian Catholic Church

in New England

## Lord's Day, June 22, 1902

OPEN AIR SERVICE 9 A. M.

All-Day Service at

BOSTON, MASS.

Ordinance of Believers' Baptism by Triune Immersion at 9:30 A. M.

ZION TABERNACLE, 30 Huntingdon Avenue

These services held in the Park at foot of Magazine Street, Cambridge. Baptism in the Charles River. Afternoon Service, 30 Huntingdon Avenue, beginning 1:45 with a Testimony Meeting, followed by addresses by Deacon A. J. Gladstone Dowie, Evangelist Emma Bryant, Evangelist Helen Smith, Elder Daniel Bryant and others.

Officers of the Church and Conductors of Gatherings are especially requested to be present at this rally.


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THE NEW SEMI-WEEKLY

# ZION BANNER

JOHN ALEX. DOWIE, Editor and Publisher

PUBLISHED AT ZION CITY, ILLINOIS, EVERY TUESDAY AND FRIDAY MORNING

**The New Semi-Weekly Banner** meets a want that has for some time been felt by most Zion people, and by many persons who are outside of Zion, but who are more or less interested in the marvelous growth of Zion City, with its various interests and institutions.

**The Paper Consists of Eight Pages,** much larger than those of the former BANNER, and is printed in regular newspaper style, being devoted to the local news of Zion City and the news of the world in general, as well as containing editorial treatment of the more important political, commercial, social, and religious topics demanding the attention of a thoughtful and progressive people.

**We Particularly Desire** that all our friends, far and near, take an interest in assisting us to give this semi-secular, semi-weekly paper a wide circulation. Now, let every reader of LEAVES OF HEALING become also a reader of the new BANNER. The subscription price is a mere trifle, and you could not afford for many times its value to be without this bright, up-to-date periodical.

**We are Gratified** to announce that the new paper is meeting with a hearty welcome wherever it is seen. Its fresh, timely and important news is of a character that cannot be obtained elsewhere. Do not delay sending in your subscription, and when ordering, remember we can supply a reasonable quantity of back numbers.

**Advertisements** of approved character will be received and published at reasonable rates, which, together with sample copy of the paper, will be forwarded upon request.

*DO NOT DELAY SENDING IN YOUR SUBSCRIPTION. WRITE TODAY*

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| *Subscriptions by the Week,* | *.05* | *The First Number Appeared Tuesday, May 20, 1902* | |

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*GENERAL MANAGER ZION PRINTING AND PUBLISHING HOUSE:*

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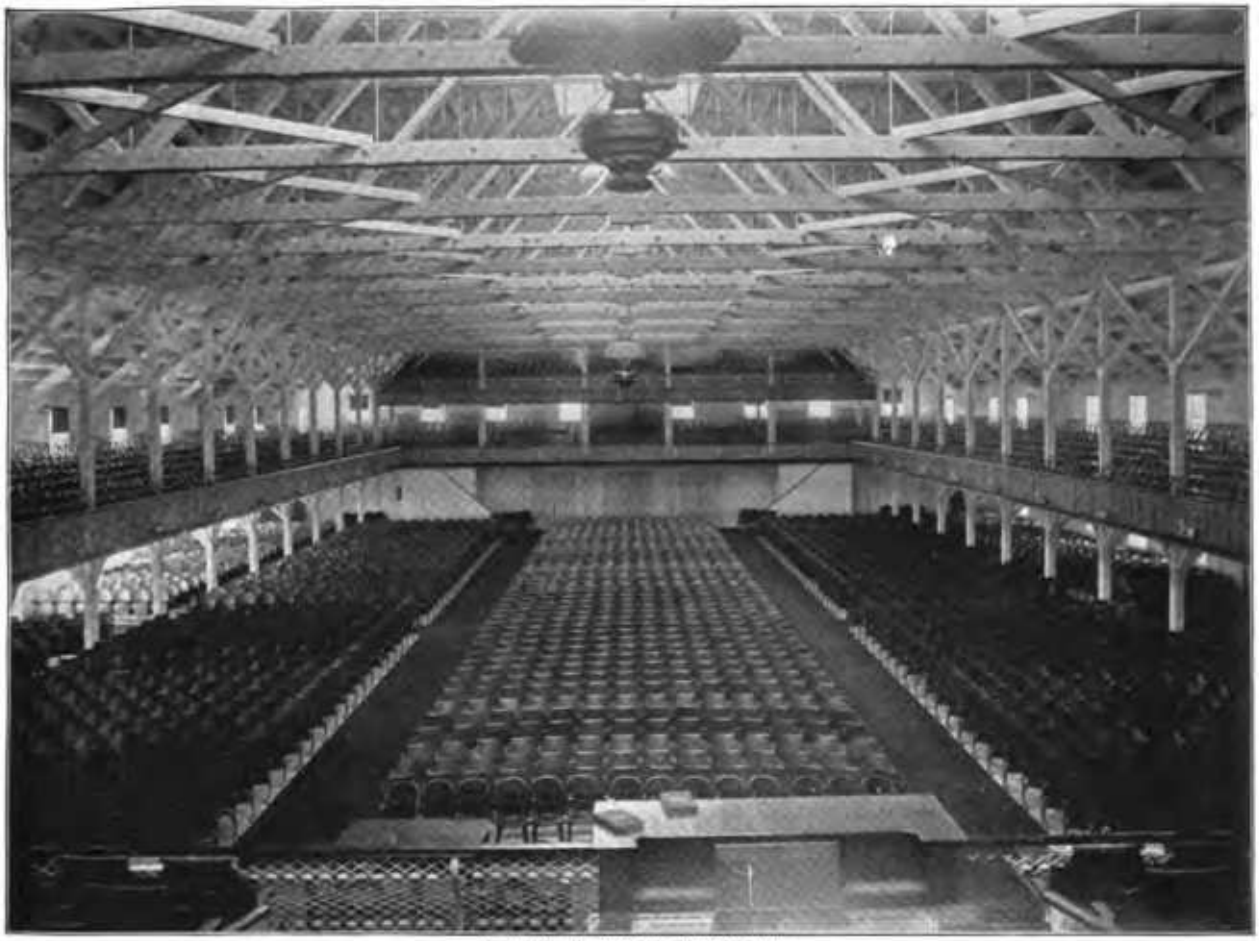
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*Make all Drafts, Checks, Express and Postoffice Money Orders payable to John Alex. Dowie.*

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INTERIOR OF SHILOH TABERNACLE.

# ZION'S ONWARD MOVEMENT

## LORD'S DAY SERVICES IN SHILOH TABERNACLE

### ZION CITY, ILLINOIS

# REV. JOHN ALEXANDER DOWIE

GENERAL OVERSEER OF THE CHRISTIAN CATHOLIC CHURCH IN ZION

Will begin a Great Series of Meetings in Shiloh Tabernacle at Zion City on

## LORD'S DAY AFTERNOON, JUNE 1, 1902

***These Meetings will be Held Every Lord's Day Afternoon at 2 o'clock During the Months of JUNE, JULY and AUGUST***

## SPECIAL ZION CITY EXCURSION TRAINS

Will begin loading at 9:30 A. M., followed by others as required. A final train at 12:30 P. M. will leave from the Wells street Chicago & North-Western Depot; all trains will return after the services in time to reach the city usually by daylight.

***ROUND TRIP TICKETS, 25 CENTS. Children Between the Ages of Five and Twelve, 15 Cents. Under Five Years, Free***

Early Morning Gatherings every Lord's Day at 6:30 A. M., conducted by the General Overseer, who will deliver a series of twenty-minute lectures on prayer.

The General Overseer and Overseer Jane Dowie will conduct throughout the summer Divine Healing meetings in Shiloh Tabernacle every Tuesday and Thursday afternoon at 2 o'clock.

There will be Reception of New Members, the Ordination of New Officers, and the Communion of the Lord's Supper after the regular services on the first Lord's Day afternoon.

The General Overseer will administer the Ordinance of Believers' Baptism in the large new baptistry in Shiloh Tabernacle after the regular services on the second Lord's Day afternoon.

All Zion is looking forward to a Glorious Summer's Work for God in Zion City.

***Grand Processional of Zion City and Chicago White-Robed Choirs and Robed Officers***

***ALL WELCOME  ALL SEATS FREE  FREEWILL OFFERING  "CHRIST IS ALL AND IN ALL"***

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He sendeth His word — PATIENCE — 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 XI. NUMBER 9. CHICAGO, JUNE 21, 1902. PRICE FIVE CENTS.

# GOD'S WITNESSES TO DIVINE HEALING.

## INSTANTLY AND PERMANENTLY HEALED WHEN DYING OF CONSUMPTION.

LET THEM BRING THEIR WITNESSES, THAT THEY MAY BE JUSTIFIED.

This young woman was dying.

Physicians had treated her in vain. They acknowledged their defeat. They said that her life must end in a very few weeks.

Parents, relatives and friends saw her going rapidly down into the grave, her lungs cruelly dug out by the relentless demon of consumption.

Although their hearts were breaking with grief, they stood helpless, hopeless, in the presence of the destroyer.

The mark of that awful enemy, death, was already upon her brow.

She was calmly and bravely facing the end, making preparations for her departure.

But she wanted to live to serve God, and to be a help and a blessing to her parents, brothers and sisters.

Life was sweet to her.

Was the Devil, then, to win the victory?

Was this young life, just unfolding into the promise of joyous service for God, and for her dear ones, to be so cruelly cut off?

When the physicians had exhausted all their human efforts, was there, then, no hope? Yes, there was hope.

That hope was in God.

God had made a Covenant with His people, saying, "I am Jehovah that healeth thee." He had sent Christ His Son to destroy the works of the Devil.



MISS CORA TILBURY.

Christ His Son, "through death," brought to naught him that had the power of death, that is, the Devil. It is written of Him, "Surely He hath borne our sicknesses and carried our sorrows."

It is written of Him that He went about when He was on earth in the flesh, "healing all manner of disease and all manner of sickness among the people."

It was said of Him that He "went about doing good, and healing all that were oppressed of the Devil."

It is written of Him that He "is the same yesterday, and today, yea, and forever."

If He is the same, then His love has not grown cold, but is as deep and compassionate as of old.

If He has not changed, then His power is not diminished, but is still the Infinite Might of the Divine Son of God.

If He is the same, then His willingness to heal has not become less intense, but goes out to the sick and the sorrowing and the dying, as in the old days when He said to the leper, "I will; be thou clean."

Praise God, Christ *is* the

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same. His love and power and willingness to heal have *not* changed.

This young woman, who was dying, is now a Living Witness to this glorious truth.

At the time when her death was momentarily expected God sent to her a beloved aunt, who told her of the teaching and prayers of the Messenger of God's Covenant, John Alexander Dowie.

Although her relatives and her physicians did not expect her to reach the city, she left her home on the Illinois prairies and came to Chicago to learn more fully of the glorious Glad Tidings which had come to her.

God gave her strength and prolonged her life until she reached the city.

She attended the services then being held in the Little Wooden Hut, Zion Tabernacle No. 1.

There she heard the sweet voice of Mrs. Dowie, explaining patiently and lovingly the simple but wonderful truth of God's Covenant of Divine Healing.

Faith came by hearing that sweet Message.

Putting aside all the drugs which had proved so worse than useless, she determined to trust God, alone and fully.

Then the hands of God's servant were laid upon her, and he prayed a simple, brief but effective prayer for her healing.

Instantly a mighty Miracle of Healing was wrought.

Into that poor, weak, suffering body, which had been trembling in mortal weakness upon the very verge of the grave, there flowed, through the hands of God's Messenger, the Power of God's Spirit, the Healing, Revivifying, Strengthening Stream of Life.

In an ecstasy of joy, the happy young woman cried out, "Oh, I am healed! I am healed!"

With songs of Everlasting Joy in her heart and upon her lips, she returned to her astonished and delighted parents and brothers and sisters.

God gave her the desire of her heart. She has been enabled since then to live a life of abounding usefulness.

Her mother, who had not learned to trust God fully, passed away within a very few days after her daughter's healing.

God gave her the strength to take up her burdens and to be a blessing to her bereaved father and to her motherless brothers and sisters.

Thus God worked a Miracle of Healing, snatching this Witness from the jaws of death, and putting within her His Divine Strength, that she might fulfil His Will, and live out her life for Him.

But there are thousands and tens of thousands of homes in this land and throughout the earth, where the hideous Shadow of Death is settling down, with its chill blackness, over the happy household.

Some loved one is hopelessly sinking from the anguished sight of those who hold the ebbing life so dear.

"O God," the heart cries out, "was such a healing for this witness alone?"

The Word of God and a mighty shout from tens and hundreds of thousands of other Witnesses answer, "No."

"God is the Healer of all His people. He is no respecter of persons.

"The Healing of Christ's Seamless Dress is by every bed of pain, and all sufferers may 'touch Him in life's throng and press, and be made whole again.'"

His great heart of love is yearning, with inexpressible tenderness, to heal all who will fulfil His conditions of Repentance, Confession, Restoration, Obedience, and complete trust in Him. A. W. N.

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### WRITTEN TESTIMONY OF MISS CORA TILBURY.

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CHENOA, ILLINOIS, June 10, 1902.

DEAR GENERAL OVERSEER:—The effectual, fervent prayer of a righteous man availeth much.

It did in my behalf, for I was instantly, perfectly and permanently healed of consumption after having made preparation for death.

My health began to fail during the winter of 1892 and 1893; but, not realizing that it was seriously affected, I continued in school until April 4th, when I could not study on account of my troublesome cough.

The next day our family physician, Dr E. H. Holderness, was called for my mother, and during his visit he examined my lungs and prescribed for me.

He spoke discouragingly of my case but continued his visits.

I took his medicines but grew worse so rapidly that about the 10th of May he told me he could give me no permanent relief, only something to keep me from suffering.

Then Dr. White, of Bloomington, was called in consultation, but he said my case was hopeless.

My father asked them about taking me to Chicago to a specialist, and they told him it would be useless, that I could not possibly live more than two or three weeks.

It seemed that each spell of coughing was harder and more weakening than the last.

I could eat only a small amount and then the next time I coughed I would vomit.

After sleeping, my clothing and the bedclothes would be very moist from night-sweats.

While asleep, every breath would be a moan, and many times mother would awaken me and ask where I was suffering.

Friends who came to see me have since said that they went away expecting never to see me living again.

When told that I could not live, I was sorry but not sad.

I was sorry because I had not done more and could never be the help to my parents and the world that I wished to be.

I was not sad; for I felt that after I made all things right, I would soon be in heaven, for I had not only made spiritual preparation for death, but told my parents how I wished the funeral services conducted.

When I thought death was so near, I longed to see a much loved aunt, Mrs. J. F. Smith, again.

She then lived at 6527 Drexel avenue, Chicago.

She was told to come at once if she would see me alive.

She came, bringing the news of a doctor preaching that God would heal, and that many were healed.

Knowing these facts, but little of the teaching, and simply believing in the power of God, she wanted to take me home with her, hoping I might be benefited.

She was ridiculed.

People said: "The idea of taking her to Chicago, when she is liable to die at any moment!

"Besides, it is impossible to put new lungs in the body when they are once gone."

She replied, "All things are possible with God."

I wanted to go.

I begged and cried to be allowed to go.

They told me I might die on the train.

I told them that God was in one place as well as another, that I could go to heaven just as well if I died on the train going, as if I stayed at home, where I was sure to die.

At last they consented to leave it to the decision of the physician.

When asked, he told them to let me go.

The next morning, May 19th, my aunt and I went to Chicago.

When my father, with the doctor, helped me on the train, my father asked the physician if he had noticed the death look in my eyes.

He replied that he had and that when I was brought home I would need more than them to help me off the train.

I endured the trip very well with the exception of a severe coughing spell, after leaving the street car.

Here my aunt thought I would die before she could get me home.

Some men working on a building near by dropped their tools to help her.

After walking a block and a half more her home was reached and I was put to bed.

I rested from that Thursday night until Tuesday, before we ventured to go to Zion Tabernacle No. 1.

That day Mrs. Dowie spoke.

I accepted the teaching, but was not quite sure that it was God's Will to heal me.

Next day I was very bad and a request for prayer was sent to Dr. Dowie.

I got better and went to the meeting on Thursday.

At this meeting Dr. Dowie preached.

After hearing his words I determined to take no more medicine and eat no more pork.

It was after this meeting I was given an emergency ticket (given only to those in a dying condition) for admission to the healing room for Tuesday, May 29th.

On Tuesday morning, while getting ready to go to the Tabernacle, we received a telegram that my mother (who had been sick from the 5th of April) was very much worse, and to come home at once.

My aunt persuaded me to stay for healing that afternoon.

I wanted to be healed, but had not the least anxiety.

I only hoped that something might occur so that I could just feel assured that I was healed.

When I went into the healing room, Mrs. Dowie bade me lay off my hat and coat.

Dr. Dowie came in, gave me a chair, laid his hands on my head and prayed his usual short prayer: "In the Name of the Lord Jesus, in the Power of the Holy Spirit, and in accordance with the Will of God, our Heavenly Father."

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Then laying his hands over my throat, chest and arms, he told me to walk in Jesus' Name.

Instantly I cried out with joy, "I am healed! Oh, I am healed!" for he had not more than finished praying when an indescribable tingling sensation permeated my body, even to my finger tips.

New strength was felt in every muscle.

Leaving Chicago at 6 o'clock that evening, we reached home about 10 o'clock.

The next morning, Dr. Holderness came to see my mother.

When he asked to examine my lungs I consented.

After he had finished, he hung his head and walked into another room without saying a word.

My aunt followed him and said, "You have satisfied yourself, Doctor; now tell us what you think."

To this he answered, "There can be no doubt about it; her lungs are healing!"

At the time that Dr. Dowie prayed for me I asked him to pray for mother.

They said that at the time of prayer she was a great deal better, but several hours afterward the doctor gave her more morphine, and two days later she passed away, leaving seven children, one a little girl eight weeks old.

God gave me strength to raise that little girl and to do the housework.

After all this blessing it is humiliating to make this confession that I was prevailed upon to take some medicine for minor ailments.

God has mercifully forgiven me, and for more than five years has been the One to whom I look for all things.

When I thus weakened, God graciously opened the way by which I was permitted to spend a few days in Zion Home.

I was spiritually blessed, and the time spent there I enjoyed very much, for God's peace seemed within.

When the Christian Catholic Church in Zion was organized I intended to join, and accordingly wrote to my pastor.

He insisted on my remaining in the Baptist church.

I prayed for God's guidance and in a few days I visited a lady, a member of that church.

On her work table lay the Baptist paper with engravings of the various wards, operating rooms, etc., of the Baptist hospital of Chicago.

When I looked upon it I felt my prayer answered.

I could no longer remain in a church in sympathy with the Devil's work, and I immediately wrote for my name to be removed from the church roll.

I have been paying tithes since I became a member of the Christian Catholic Church in Zion and I have been blessed in doing it.

Last year I taught school and this next year will receive an increase in salary at the same place.

Since the time spent in Zion Home my brother was healed of tonsilitis, the little children of measles, and I have been healed of toothache and neuralgia through prayers.

It is with gratitude to God for these blessings, which have come to me through the words of our dear General Overseer and Mrs. Dowie, and prayer that sick and suffering humanity may cast all their care upon Him and find in Him a Saviour, Healer and Keeper, that I write this testimony.

May God ever bless Zion and our leaders.

Your Sister in Christ, (MISS) CORA TILBURY.

---

## HOW GOD HELPED A FAMILY TO GIVE UP SWINE'S FLESH.

STERLINGVILLE, NEW YORK,
February 24, 1902.

DEAR GENERAL OVERSEER:—When we began reading LEAVES OF HEALING, your teaching in regard to swine's flesh was entirely new to us; and, as we were farmers, to give up its use was to go against generations of established custom.

Personally, I do not hesitate in giving it up, although the Bible command was not exactly clear to me at first; there are so many rules in the Old Testament that would not be applied in the present day.

I wrote to Overseer Speicher, detailing my perplexities.

He very patiently replied and explained doubtful points; he wrote in effect that God would help us in being obedient to Him, even though it seemed, from the nature of our business, to be something impossible to put into practice, except at much loss.

When I proposed to my father that we give up raising pigs and using pork and lard (for we were all in need of healing, and I wished nothing to stand in the way), he said it could not be done, owing to our having to keep a number of hired men.

He said that we would have nothing for them to eat, and that they would leave us and go to work for the neighbors, where they could have pork.

However, we gave up using it among ourselves and then gave up keeping pigs upon the farm.

I recall the first "haying time" that we went through, without the use of swine's flesh in any of its forms.

A few minutes after the first mower had been started, father came in with two or three dozens of fresh eggs, that had been found in cutting some tall grass around the buildings.

Coming just at that time, I took it as a sign of God's approval and an assurance of His providing care, and it served to allay my anxiety and strengthen my trust.

I could mention other instances of a similar nature, which occurred at this (to us) critical period, so that we hardly missed what had seemed a necessity.

After a while we were glad to be relieved of what had been a care; we found that we were healthier without its use.

And in regard to hired help—it is four years since we have used swine's flesh in any form, and up to the present we have had no trouble in obtaining plenty of faithful help.

Furthermore, three years ago, God sent us a boy of thirteen who needed a home, and as we needed a boy, or needed extra help, we were mutually accommodated.

He is now a large sturdy youth of remarkable strength, whom we take pleasure in helping to get started in the right way.

Even on his occasional visits to his own relatives, he says he never eats swine's flesh.

He is very fond of plenty of well-cooked oatmeal. Altogether he bids fair to become a faithful Zion young man, and already has opened a good account with Zion City Bank.

I thank God for these assurances of His approval and power to provide for His obedient children.

This is sometimes especially plain to me, when observing the trials some of our swine-raising neighbors have with unfaithful hired help.

Yours for His Kingdom,

MISS ANNA E. LANGDON.

---

## Healed of Diphtheria When Thought to Be Dying.

19 VAN BUREN PLACE,
CHICAGO, ILLINOIS, March 12, 1902.

DEAR GENERAL OVERSEER:—With gratitude in my heart, I wish to give praise and thanks to God, and to testify to the wonderful healing of my little boy, William Alexander Edgar, who was healed of diphtheria when apparently dying, in answer to the prayers of yourself and Elder Fockler.

He had been ailing for two or three weeks, getting worse right along. On the 7th of January he was taken with violent vomiting; next day he broke out with scarlet fever. The day following we realized the poor little sufferer had diphtheria. He grew rapidly worse, and Monday night we saw death was staring him in the face. He had every appearance of death.

Then we said, "Call the Prophet of God;" but were told he was at Zion City.

My husband then went to Elder Fockler's, and phoned to Zion Home and found you in.

You immediately set a time for prayer with him. Exactly at half-past seven in the evening the Elder laid hands on the sick boy, offering prayer to God for instant relief; at the same time we knew you were praying at the Home.

At once we saw God, in His infinite goodness and mercy, had answered His servants, and had spared our little darling to us. Right then the horrible disease in his throat was killed, and in a few days he was running around well.

I thank you and Elder Fockler for your prayers in his behalf, and I cannot thank God enough for Zion and its teaching and our General Overseer. Our constant prayer is, may God bless you and Overseer Jane Dowie continually.

Faithfully yours in Christ,

(MRS.) MARY EDGAR.

---

## Income Doubled Through Tithing.

109 COLLEGE PLACE,
SYRACUSE, NEW YORK, March 10, 1902.

DEAR GENERAL OVERSEER:—Enclosed please find $— tithes. I have been a member of the Christian Catholic Church in Zion since about the last of August, 1901.

The first tithes I paid out of a salary of $— a week, and God has wonderfully blessed me, so that now I am able to almost double them.

I am glad and happy to send it and wish that it was more.

I hope to be in Zion City by next fall and have my daughter, now nearly fourteen, in Zion schools.

When I was inquiring of God concerning Zion and yourself, God answered by showing me plainly that He had made you mighty through Jesus, to the pulling down of strongholds of sin and uncovering secret sins, both national and individual. I remain, yours in the faith,

(MRS.) JULIA A. ECKERT.

---

## Young Man Receives Healing in Answer to Prayer.

Mr. J. L. Leavitt, of Waterloo, Iowa, writing under date of April 15th, says:

DEAR GENERAL OVERSEER:—It is with great joy that I write to say that God has heard and answered your prayer in behalf of the young man for whom I wired you last Lord's Day.

I stopped to see him last night and found that for the first time in many days he had eaten well and had retained food on his stomach, and was much better.

His mother, who is one of our members, is very happy at the sudden and highly satisfactory change for the better.

We love you and pray ever for you.

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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.

A WEEKLY PAPER FOR THE EXTENSION OF THE KINGDOM OF GOD.

EDITED BY THE REV. JOHN ALEX. DOWIE.

Entered at the Postoffice, Chicago, Illinois, as Second Class Matter.

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| One Year | $2.00 | 100 Copies of One Issue | $3.00 |
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All communications upon business must be addressed to
MANAGER ZION PUBLISHING HOUSE,
1300 Michigan Avenue, Chicago, U. S. A.

Subscription to LEAVES OF HEALING, A VOICE FROM ZION, and the various publications, may also be sent to
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CHICAGO, ILLINOIS, SATURDAY, JUNE 21, 1902.

## TABLE OF CONTENTS.

LEAVES OF HEALING, SATURDAY, JUNE 21, 1902.

GOD'S WITNESSES TO DIVINE HEALING—
Illustration—Miss Cora Tilbury, . . . . . 281
Written Testimony of Miss Cora Tilbury, . . . . . 282-283
EDITORIAL NOTES—
Zion's Second Feast of Tabernacles, . . . . . 284
Outline of Program of the Feast, . . . . . 284-285
Terrible Punishment for Those Who Do Not Attend Feast in Millennial Reign, . . . . . 285
Words of Jesus at the Feast of Tabernacles, . . . . . 285
Prophecy of Zechariah, . . . . . 286
Canaanitish Traffickers, . . . . . 286
Description of the Plague Upon Those Who War Against Jerusalem, . . . . . 286-287
The "Plague" of Mont Pelee, . . . . . 287
The Joy of Jehovah Is Strength, . . . . . 287
The Time Is Short, . . . . . 287
Zion Will Lead the Van in the Last Great Fight, and Will Triumph, . . . . . 288
ZION'S LITERATURE MISSION, . . . . . 289
CARTOON—
Zion Contrasts True Bible Stories With Lying Fables and Tales, . . . . . 290
STREAMS OF LIFE FROM SHILOAH—
Scripture Reading and Exposition, . . . . . 291-294
Message—"What Shall This Child Be?" . . . . . 294-299
NOTES FROM ZION'S HARVEST FIELD, . . . . . 300
EARLY MORNING MEETING IN SHILOH TABERNACLE—
Address—"Lead Us Not Into Temptation," . . . . . 301-305
RAILROAD RATES TO ZION'S FEAST OF TABERNACLES, . . . . . 305
THE CHICAGO JOURNAL REBUKES THE CHICAGO PRESS, . . . 306-307
NOTES OF THANKSGIVING TO ZION'S GOD, . . . . . 308-309
OBEYING GOD IN BAPTISM, . . . . . 310
ZION'S BIBLE CLASS, . . . . . 311
ANNOUNCEMENT OF MEETINGS IN SHILOH TABERNACLE, ZION CITY . . . . . 312

# *EDITORIAL NOTES.*

"THE SET FEASTS OF JEHOVAH, . . . YE SHALL PROCLAIM TO BE HOLY CONVOCATIONS."

ZION'S SECOND Feast of Tabernacles will be held in Shiloh Grove, Zion City, from the evening of Saturday, July 12th, to the evening of Tuesday, July 22d.

THESE TEN DAYS we "proclaim to be a Holy Convocation" of God's People, and especially of the members of the Christian Catholic Church in Zion.

THE FIRST GATHERING will be a "Presentation and Consecration of the People of God" in Shiloh Tabernacle, from 7:30 p.m. to 9 p.m.

Our address will be, "A Fountain Opened."

ON LORD'S DAY, July 13th, "The First Great Day of the Feast," there will be Seven Convocations.

THE EARLY Morning Sacrifices of Praise and Prayer will be held at 6:30 in Shiloh Tabernacle.

We shall deliver a series of Twenty-Minute Addresses at these Morning Gatherings on "The Nine Beatitudes," beginning with an introductory discourse on "The Teachings of Jesus," and following each morning thereafter until the close of the Feast with an exposition of the Beatitudes, in Matthew 5:3-12.

AT 9:30 a. m. the First Convocation of Zion's Junior Seventies will be held, at which we shall deliver a Fifteen-Minute Address, on

"CHILDREN IN THE TEMPLE CRY, HOSANNA!"

Elder Graves will conduct, with the assistance of many

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others, the exercises each morning at the same hour and place throughout the whole of the Feast of Tabernacles.

AT 11 a. m. Overseer Speicher will preach.

IN THE AFTERNOON at 2 o'clock we shall conduct the usual Great General Assembly, and speak on

"ZECHARIAH'S VISION CONCERNING A COMING FEAST OF TABERNACLES."

The Reception of New Members and an Ordination of New Officers will take place at the close of that Service.

IN THE EVENING at 8 o'clock we shall speak on

"YE PREVAIL NOTHING: THE WORLD IS GONE AFTER HIM."

AT THE CLOSE of this service, the Communion of the Lord's Supper will be administered to the thousands of Zion.

On MONDAY, JULY 14th, Zion's Great Anniversary of the Consecration of the Temple Site will be celebrated by a day of Special Thanksgiving for God's blessing on "The Founding of the City of Zion."

THIS WILL be a Public Holiday in Zion City, and, except in the Zion Fresh Food Supply Stores, there will be no business of any kind done in the City.

THE FULL Program of the exercises for that day will be given in our next issue, God willing, with outlines of the program for the remainder of the Feast.

Excursion round-trip tickets, at twenty-five cents for adults, fifteen cents for children under twelve, and free transportation for children under five, from Chicago, on Lord's Day, July 13th, can be had at all Tabernacles, and at the North-Western Railway depots on the departure of trains, which run from 10 o'clock until 12:30.

A SPECIAL EXCURSION will be run from Chicago on Zion's Great Anniversary Day, July 14th.

Tickets at thirty cents for the round-trip, with the rates as on the previous day for children, can be had in the same manner.

IT IS WITH intense joy that we make these first announcements of this Glorious Anniversary Gathering in the City of Zion, which we have called the Feast of Tabernacles.

STRANGE AS IT may seem to many who have not considered this matter, the coming up to Jerusalem in the time of the Millennial Reign of Christ our King will be the test of their Loyalty to Him.

Failure to come up to this Feast will entail a most dreadful Punishment, for it is written:

Jehovah will smite the Nations
That go not up to keep the Feast of Tabernacles.

THE MOCKERS may mock and the Scoffers may scoff, but the Word of God can never change, and the "Sure Word of Prophecy" will be fulfilled.

THE REAL VALUE of this Holy Convocation of the Feast of Tabernacles will, we trust, begin to appear to the hosts of Zion who have already, from all parts of the land, set their faces towards the Beautiful Young City which God is building on the lovely shores of Lake Michigan.

IT WILL BE a Time of Delightful Reunion and Delightful Communion with each other and with God, for all Zion and for all who are seeking to know what Zion is, and what Zion must do as the years roll onward and the purposes of God at the Closing scenes of this Dispensation more fully appear

OUR LORD and Master, when here on earth, dignified this Great Feast with His Most Glorious Presence, and some of His Greatest Words, which have yet to find their Full Fulfilment in the individual and in the collective experiences of His people, were spoken on that occasion. Especially is this the case in connection with the outpouring of the Holy Spirit; for it was on that "Last Great Day of the Feast" of Tabernacles that Jesus stood in the midst and cried:

If any man thirst,
Let him come unto Me, and drink.
He that believeth on Me,
As the Scripture hath said,

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Out of his belly shall flow Rivers of Living Water.
But this spake He of the Spirit,
Which they that believed on Him were to receive:
For the Spirit was not yet given;
Because Jesus was not yet Glorified.

NOW THE HOLY SPIRIT has long been given: for Christ is glorified.

Yet how few in all the Church of God today realize the Indwelling Power and Outflowing Power of that Spirit!

Still, He has been with His people throughout All the Ages since this Great Proclamation of our Lord at the Last Feast of Tabernacles which He attended in the flesh.

THIS GREAT Word of Jesus must yet find its fufilment in Zion;

It is from Shiloah that the Living Streams must flow.

In their fulness these Streams shall flow when He Himself comes.

Zechariah, the prophet, says:

His feet shall stand in that day upon the Mount of Olives.
. . . . . .
And it shall come to pass in That Day,
That Living Waters shall go out from Jerusalem;
Half of them toward the Eastern Sea,
And half of them toward the Western Sea:
In Summer and in Winter shall it be.
And Jehovah shall be King over All the Earth:
In that Day shall Jehovah be One.
And His Name One.

THE UNFOLDING of these Great Truths in the Vision which God gave to Zechariah will be one of the Principal Features of our Teaching at the coming Feast of Tabernacles.

We believe that in the fourteenth chapter, especially, of that Great Vision, the Key is given to the Great Events which precede the Coming of the King.

It is our portion to prophesy in this Period as Elijah the Restorer; for the "Great and Terrible Day of the Lord" is drawing nigh.

BUT THESE very days, which are Days of Terror and Fear to the enemies of God, who fight against the City of the Great King, will be Days of Blessing there to His People:

And men shall dwell therein,
And there shall be No More Curse,
But Jerusalem shall Dwell Safely.
. . . . . .
In That Day shall there be upon the Bells of the Horses,
HOLY UNTO THE LORD;
And the pots in Jehovah's House
Shall be like the Bowls before the Altar.
Yea, every pot in Jerusalem and in Judah
Shall be Holy unto Jehovah of Hosts:
. . . . . .
*And in that day there shall be no more a Canaanite (Trafficker)*
In the House of Jehovah of Hosts.

WHAT DOES that word "Canaanite" or "Trafficker" mean?

IT MEANS exactly what it says, that every one who will not submit to the Rule of God is a Canaanite, "Trafficker," dealing in the Wares of the Devil in one form or another.

IS IT NOT a fact that everything is "for sale" in the World that lieth in the Evil One today?

Houses, lands, pleasures, intoxicants, poisonous smokes of filthy nicotine, poisonous drinks of debasing alcohol, poisonous drugs on every side!

ARE NOT all these "traffics" today the curse of the world?

Are not the Canaanites—the "traffickers—the curse of the world?

And does it not go further?

IS THERE not a Traffic in Bishoprics, and "calls to churches," and oyster suppers, and bazars, and contemptible trickeries which are resorted to to support "churches"?

Is there not a constant Trafficking going on in political offices? Are not "trades" consummated, and even called by that word, among "politicians," even among those in the highest places?

Is not this spirit of Canaanitish "traffic" everywhere?

Is it not of the Devil?

And is it not most refreshing to know that the time will come when there will not be a "Canaanite" in the House of Jehovah; when the whole accursed thing will be bundled out of the House of God?

Then the plague that God will permit to sweep over all the earth shall, as the vision of Zechariah says, be of the most fearful description.

The following is the description given in the Sure Word of Prophecy:

And this shall be the Plague,
Wherewith Jehovah will permit to be smitten
All the Peoples that have warred against Jerusalem:
Their Flesh shall Consume Away

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While they stand upon their feet,
And their Eyes shall Consume away in their sockets,
And their Tongue shall consume away in their Mouth.
And it shall come to pass in That Day,
That a Great Tumult from Jehovah shall be among them;
And they shall lay hold every one on the hand of his neighbor,
And his hand shall rise up against the hand of his neighbor.
. . . . . .
And so shall be the Plague of the Horse,
Of the Mule, of the Camel,
And of the Ass, and of all the Beasts
That shall be in those Camps,
As this Plague.

UNLESS THE Bible is a lie, and the "Sure Word of Prophecy" a fable, these are Some of the Things that will happen in the "Great and Terrible Day of the Lord" which is drawing nigh.

SCOFFERS MAY scoff and mockers may mock and say that this is impossible.

LET THEM look at recent events in the Caribbean Sea.

Let them behold the recent Awful Scene on Martinique under Mont Pelee.

Let them behold that which happened but a few days ago. *Thirty thousand persons perished in thirty seconds*, EXACTLY IN THE MANNER DESCRIBED IN THE VISION OF ZECHARIAH:

Their Flesh shall consume away while they stand upon their feet,
And their Eyes shall consume away in their Sockets,
And their Tongue shall consume away in their Mouth.

TENS OF THOUSANDS fell dead in half a minute.

IS THERE any one who knows aught of the condition of the Fire "stored up in the earth" against the Day of Vengeance, who can doubt the Awful Possibilities, and, in the Light of the Word of God, the Certainty of Utter Destruction to All who fight against God?

THIS WOE is coming.

It must come.

It cannot be long delayed.

But we pray that in His infinite mercy God will permit Zion to carry His Message to Every Land, and Every Tribe, and Every Nation, and warn All Men to "flee from the Wrath to Come."

YET IN the midst of all this, again we say God's People are to Triumph.

GATHERED INTO God's Cities o'er all the earth, and into Jerusalem, into the Zion of the Holy One of Israel, they "shall dwell safely": for the Mouth of Jehovah hath spoken it.

THE JOY OF JEHOVAH IS STRENGTH.

WE HAVE produced these Notes after a long night of work upon our paper.

The Morning has come.

It is Saturday, June 21st, the morning of publication of our Little White Dove, and we earnestly ask our beloved friends over All the Earth to remember us in Prayer; to remember the City of Zion, all our fellow-workers there, and all its many-sided interests for God and for His people; to remember that "the Time is Short," and that but a very few years, comparatively, lie before us, ere the Day of Grace shall end.

THE "DAY OF THE LORD" will come ere the Day of the Rapture of His Saints will come; ere the Day of His Return to Reign will come; ere the Conflict shall proceed which must be fought out ere He shall be the Universal King.

But it is all coming.

MEANWHILE, IT IS ours to do our part in every Department of Zion, and to bring about the Glorious Consummation of the World-Wide Union of All God's People, and of their Glorious Separation from the Apostate Traffickers who have so long been mere Travesties of Christianity.

HALLELUJAH!

The Fight is coming to a point where the true warrior will rejoice in the Union of the Forces of God against the United Forces of Hell.

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ZION LEADS the Van in this Great and Glorious Conflict as we enter further into the new Century.

Ere the middle of the Second Year of the Twentieth Century has come, it is acknowledged over all the earth that Zion stands as a Power for God, indisputably strong.

Zion is one today, a Thousand tomorrow, Ten Thousand, as it were, the next day; and then a Host that no man can number.

AND SO ZION goes forth, following her Lord, "conquering and to conquer!"

BRETHREN, PRAY FOR US.

**Zion's Conflict with Methodist Apostasy.**

This book of 200 pages, issued by Zion Publishing House, contains nine powerful discourses delivered in Central Zion Tabernacle by the General Overseer in May, 1900, during the session of the Methodist General Conference. They are of especial value for the full and fearless exposure of Freemasonry.

"The Methodist Church, the Property of the Masonic Order," "Freemasonry: A Heathen and Antichristian Abomination," and "Degrees of Masonic Devilry" ought to be read by every lodge man.

The iniquity of the Mystic Shrine is laid bare.

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

Buy one of these books and keep lending it. No honest and intelligent man can read the book and still remain a Freemason. Sent by mail, postpaid, for twenty-five cents.

Address Zion Printing and Publishing House, 1300 Michigan Avenue, Chicago, Illinois, U. S. A.

## TRAIN SCHEDULE Between Zion City and Chicago

**Effective May 18th.**

| NORTH BOUND To Zion City | | | SOUTH BOUND From Zion City | | | SUNDAYS North to Zion City | | |
|---|---|---|---|---|---|---|---|---|
| Leave | | Arrive | Leave | | Arrive | Leave | | Arrive |
| 7:00 a. m. | | 8:25 | 6:48 a. m. | T | 8:14 | 9:00 a. m. | T | 10:14 |
| 9:00 | T | 10:14 | 9:39 | T | 11:10 | 2:15 p. m. | | 4:04 |
| 11:30 | T | 12:37 | 11:44 | T | 1:15 | 5:00 | T | 6:56 |
| 2:00 p. m. | | 3:13 | 1:18 p. m. (Sat. | | | 8:00 | T | 9:14 |
| 3:00 | | 4:16 | only) | T | 2:50 | **South from Zion City** | | |
| 4:15 | | 5:30 | 2:29 | T | 4:00 | 8:19 a. m. | T | 9:45 |
| 5:20 | T | 6:56 | 5:14 | | 6:45 | 11:44 | T | 1:15 |
| 8:00 | T | 9:14 | 7:59 | T | 9:30 | 5:14 p. m. | | 6:45 |
| "T" signifies change Trains at Waukegan. | | | N. B. No Train South Saturdays at 2:29. | | | 7:59 | T | 9:30 |

**NORTH BOUND** Excursion Tickets for Sunday Services in Shiloh Tabernacle or week-day visits to Zion City are on sale at Zion Building, 1201 Michigan avenue; these Tickets for worshipers, lot seekers, sight-seers, home settlers, and workmen, not residents of Zion City, are sold only by Zion representatives. Single and commutation Tickets at regular rates are sold at Depot.

To travel between Zion Building and C. & N.-W. Ry. Depot, Chicago, take South Side Elevated Road from Twelfth Street to Fifth Avenue and Randolph Street. A bus at Zion City meets all trains and can take passengers from Depot to any point about the City at reasonable rates.

**ZION CITY TRANSPORTATION BUREAU, of Zion City, Illinois,** supervises the railway ticket, steamship, excursion, freight, express and transfer business of Zion and her people everywhere.

Direction as to railroad and steamship routes given, upon request.

**DEACON DANIEL SLOAN,**
*Superintendent Zion Transportation.*

# 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 sufferers are expressly declared to have been "oppressed of the Devil." (1 John 3:8; Matthew 4:23; Acts 10:38.)

*The Gifts of Healing are Permanent.*

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

*There are Four Modes of Divine Healing.*

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

*Divine Healing is Opposed by Diabolical Counterfeits.*

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

*Multitudes Have Been Healed Through Faith in Jesus.*

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

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

You are heartily invited to attend and hear for yourself.

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"AND He said unto them, Go ye into all the world, and preach the Gospel to the whole creation. He that believeth and is baptized shall be saved; but he that disbelieveth shall be condemned."—*Mark 16:15, 16.*

THIS was the parting Message of our Lord to His disciples before His ascension.

His great heart of love yearned over the whole world, held in the grasp of the Devil, and just as He longed to gather Jerusalem under His protecting care, as the hen gathers her chickens under her wings, so His love still goes out after this great wicked world, which is as ready today to kill Him and His followers as it was nineteen hundred years ago.

When God's people get full of the life of God they will be a missionary people.

The Holy Spirit coming into them from God the Father and the Son will give them this same desire to send the Gospel to the whole nation.

A Live Church always will be a Missionary Church.

When the fathers and mothers are full of the missionary spirit, the children will be also.

There never has been a time when this command came to the people with such tremendous force as at the present day.

A crisis approaches.

We are getting into the times when the heavens and the earth are being shaken.

Men's hearts are failing them for fear and for looking after those things which are coming upon the earth.

Devils are very active, knowing that their time is short.

Seeing that these things are so, what manner of people should we be—we in Zion, who have committed to us the Full Gospel which is able to save the spirits and heal the souls and bodies of men?

What is our responsibility in view of the fact that we are the only people who have the entire Gospel to preach to the nations?

The Gospel has not been preached in its fullness for centuries.

Each denomination has gone with its partial Gospel to offer to the nations which stand bewildered amidst the diverse creeds and doctrines, not knowing which to choose.

God is giving His Messages to the people through the Messenger of the Covenant.

We are to go forth to fulfil His command to preach the Gospel to the whole creation.

We can do it as no other people can.

We come from the "Battle Axe" of the Lord, and these messages are the weapons of war foretold by Jeremiah 51:20.

We know that the "Battle Axe" of the Lord is the Messenger of the Covenant, because he is doing the same work which God says the Messenger shall do.

This work is now largely being done through Zion Literature.

Some disbelieve but many are being saved.

I have taken the liberty of making the following extract from an article of ex-Commissioner Arthur S. Booth-Clibborn, entitled, "To Our Friends and All Whom it May Concern":

LIFE-GIVING AND DEATH-GIVING WAR.

During recent years in Holland, standing between the Dutch and the English races, engaged in bloody conflict, I noticed in the course of study that war only came into the Christian Church when healing went out.

Now healing comes in and war must go out.

But it is a narrow way that leads to this fuller life.

Let no one imagine it can be easy.

Let no one follow who is not ready for calumny, persecution or death.

The right war can alone drive out the wrong war.

To enroll in the full war of Divine Life can alone keep Christians from the war of death.

Christ said: "I came not to destroy mens' lives but to save them." It is when we work with Him to do the latter, with the passion of love, that we can be delivered from the former war and the passion of hate.

To save men's lives means the salvation of body, soul and spirit by the Full Gospel.

I was struck by the fact that when the City Imperial Volunteers returned from the Cape, and were received in the streets and in St. Paul's with a frenzy of enthusiasm, they had been first stopped by a fog in the Solent, and their reception in the capital—prepared for the Saturday—had to be put off until the Monday, and that in the interval on the Sunday, the voice of John A. Dowie, as Messenger of the Covenant, rang forth in the city, preaching the Everlasting Gospel.

I noticed that this soldier of Christ was received in London with a passion of hatred only equaled by the passion of approval which met the soldiers of the City Imperial Volunteers.

They had crossed the world on a mission of wounding and death; he had crossed it on one of healing and life.

I noticed that a lady who had literally staggered through the streets to John Alex. Dowie's hall, dying, half blind, crippled and blood poisoned through thirteen years of Bright's disease, pronounced as incurable by the best doctors, had been instantaneously and perfectly healed when, after a tumultuous gathering, with thousands shouting in the streets for his blood, J. A. Dowie had laid hands on her and prayed.

Instantly she felt a warm stream of life pass down her face and back.

She put up her hand and found the great lump was gone from the back of her neck.

She looked at her crippled finger; it was straight.

She rushed down stairs full of a new life.

In the omnibus, on seeing a clock in the street, she shouted, "My eyesight is healed."

She has been in perfect health since then.

It was an attack upon J. A. Dowie in the *Daily Mail* which brought her to his hall, for she said: "If the world speaks so very badly of him he must be very good, and he may be a prophet of God." (The testimony of this lady, Deaconess Lucy Hurran, and of her family, appeared in LEAVES OF HEALING for June 29, 1901.)

I noticed that a Salvationist Sergeant who had worn a truss for a very bad double hernia for twenty years was also perfectly healed so that he can lift heavy weights in his laborious work as a gardener.

But more than all, I noticed that these unquestionably Divine Healings occurred under the ministry of one who announced himself on the prospectus of his London meetings as the Herald of the King, the Messenger of the Covenant.

Thus the Divine blessing had not been withdrawn in consequence of Dr. Dowie's statement concerning his special mission.

---

We have been much pleased to receive a nice offering to the Zion Literature Free Distribution Fund from the Junior Seventies of the Chicago West Side Parish.

We give an extract from the letter of the Rev. Cyrus B. Fockler, Elder-in-Charge, hoping it may arouse the missionary spirit in Zion Juniors elsewhere.

---

Train up a child in the way he should go
And when he is old he will not depart from it.
—Proverbs 22:6.

---

Elder Fockler writes:

CHICAGO, ILLINOIS, May 14, 1902.

MY DEAR GENERAL OVERSEER:—Peace be unto thee and thine.

According to my promise to the Junior Seventies of the West Side Parish, I now write to you.

First of all, they send to you and Overseer Jane Dowie their best wishes and love, and assure you that they are loyal and desire to be faithful to you as our Leader and General Overseer.

They ask you to remember them all in your prayers.

The Juniors have grown from about 15 to 105 since last September.

I am sure it would afford you pleasure if you could see their bright faces as they worship God, especially on the Sunday that we give to them for their testimony day, when they tell, in their innocent way, of the blessings that God is giving them.

Sunday, May 4th, was testimony day for them.

At the close of the testimonies Deacon Peters told them of the little boy from Africa who wrote you a letter asking for a ticket to bring him to Zion.

While the Deacon was talking the thought occurred to me that the children would like an opportunity of sending out LEAVES OF HEALING to awaken an interest in Zion in the hearts of many other children.

I asked them if they would not like to bring an offering the next Sunday for this purpose.

You will find enclosed a check for $—— as their offering for that purpose, with prayer that God will bless the LEAVES wherever it is sent.

---

**Zion Literature Sent Out From a Free Distribution Fund Provided by Zion Guests and the Friends of Zion. Report for the Week Ending June 14, 1902.**

676 Rolls to.....the Hotels of Europe
592 Rolls to.....the Hotels of Maine
169 Rolls to.....the Hotels of California
229 Rolls to.....the Hotels of Vermont
105 Rolls to.....the Hotels of Tennessee
372 Rolls to.....
.....the Hotels of Dakota, Arkansas, Indiana

Number of rolls for the week.....2,533
Number of rolls reported to June 14, 1902, 2,352,580

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ZION CONTRASTS TRUE BIBLE STORIES WITH LYING FABLES AND TALES.

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# Streams of Life from Shiloah

**Summer Series of Services Held in Shiloh Tabernacle, Zion City, Illinois**

*"The Scepter shall not depart from Judah,*
*Nor the Ruler's staff from between his feet,*
*Until Shiloh come;*
*And unto him shall the Obedience of the Peoples be."*

REPORTED BY S. D. W. AND A. W. S.

"BEHOLD, I will send you Elijah the Prophet. . . . . And he shall turn the hearts of the fathers to the children."

This is the promise of God concerning the Messenger of His Covenant, Elijah the Restorer. It were indeed time that God sent this Divinely commissioned Messenger.



The fathers' hearts have been turned from their children to the gratification of their own sensual desires in filthy eating, poisonous drinking and unclean life, until millions of children have been born with a terrible heritage of disease and criminal tendencies.

Fathers' hearts have been turned from their children so that they have hated their unborn offspring, and millions of lives, which might otherwise have become great forces for God and for good, have either been lost, or have been born with a murderous demon within them.

Fathers' hearts have been turned from their children to a blind unreasoning chase after wealth, and as a result of neglect, millions of children have grown into manhood and womanhood, all their talents dwarfed, all their splendid opportunities lost, because of the lack of proper training and education.

Fathers' hearts have been turned from their children by their own rebellion against God, and the little ones have been sent from prayerless homes into a godless world, there to fall victims to all the killing allurements of the Devil.

The children of today are the men and women of tomorrow.

How plain it is, that, in order that the earth may not be smitten with a curse, more terrible than can be described, God must send Elijah His Prophet to turn the hearts of the fathers to their children.

With what joy tens of thousands of fathers throughout the world receive the wonderful truth that God has fulfilled His prophecy, and that He has sent Elijah the Prophet!

How they rejoice as they behold that Prophet, with all the mighty power of His Divine Authority, fulfilling his momentous mission!

Hundreds of thousands of children are growing into manhood and womanhood, a Royal Generation, the Hope of Zion, which is the Kingdom of God, because their fathers' hearts have been turned to them, and they have been well born, and are being well reared, in each part of their triune natures, spirit, soul and body.

Lord's Day afternoon, June 15, 1902, was the third Lord's Day of the month, and hence the regular time for the Presentation and Consecration of Young Children to God.

The General Overseer, Elijah the Restorer, delivered to parents, and to those who had the duties and responsibilities of fatherhood and motherhood before them, one of the most important Messages that God has given him in these Times of the Restoration of All Things.

It was a Message dealing, directly and trenchantly, with the deeply significant relations of fathers and mothers to their children.

It was a most beautiful June day, and an audience of about five thousand people, one thousand of them from Chicago, had gathered in Shiloh Tabernacle.

Eagerly, and with the closest attention, these thousands heard the Message.

It was a fearless and powerful denunciation of the most terrible crimes of humanity: the crimes of fathers and mothers against their children.

It was a ringing call to repentance and confession, and a determined turning away from these sins.

It was a most effective appeal for purity of life in parents, that pure spirits, souls, and bodies might be transmitted to offspring.

It was an intensely practical Message concerning the training and education of children.

So sound was the reasoning, so fully in accord with the Word of God was the teaching, so fully inspired by the Holy Spirit was the utterance, that the Message went to the hearts of the thousands who heard, with great convincing and convicting power.

May it go forth, bearing fruit in the lives of those who were so deeply moved by it, and on the wings of the Little White Dove, in Streams of Life to all the world, mighty for the turning of the hearts of the fathers to their children, and

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thereby turning the hearts of the children to their fathers, throughout the wide world, that God's people may be prepared for the Coming of the King.

When the regular service had closed with the solemn Recessional of Zion White-robed Choir and the Robed Officers of the Christian Catholic Church in Zion, the fathers and the mothers, with their children, took the places reserved for them in the front seats of the middle section of the Tabernacle.

With heart-searching directness, and with the Power of of Divine Love, the General Overseer delivered the Charge to the Parents, and received from them their solemn vows.

With hearts lifted in earnest prayer to God for strength and wisdom, the parents earnestly gave their responses, and made their vows to God.

Then they went upon the platform, and kneeling there in the presence of God and of His minister, of all the people, and of all the Unseen Hosts, they presented their little ones to Him.

The General Overseer blessed each child in the Name of the Lord Jesus, and in the Power of the Holy Spirit, and in accordance with the Will of God, the Heavenly Father, and consecrated the young life to Him.

One hundred and forty-five little children were thus presented and consecrated to God.

The service was one of intense spiritual power and blessing to all who partook and to all who beheld.

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Shiloh Tabernacle, Zion City, Illinois, Lord's Day Afternoon, June 15, 1902.

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

REFRAIN—All glory, laud, and honor
To Thee, Redeemer, King,
To whom the lips of children
Made sweet hosannas ring.

Thou art the King of Israel,
Thou David's royal Son,
Who in the Lord's Name comest,
The King and blessed One.

The company of angels
Are praising Thee on high;
And mortal men, and all things
Created, make reply.

The people of the Hebrews
With palms before Thee went:
Our praise and pray'rs and anthems
Before Thee we present.

To Thee, before Thy passion,
They sang their hymns of praise;
To Thee, now high exalted,
Our melody we raise.

Thou didst accept their praises;
Accept the pray'rs we bring,
Who in all good delightest,
Thou good and gracious King.

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

INVOCATION.

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

PRAISE

All then joined in singing Hymn No. 195:

Our Lord is now rejected,
And by the world disowned,
By the many still neglected,
And by the few enthroned;
But soon He'll come in glory,
The hour is drawing nigh,
For the crowning day is coming by and by.

CHORUS—Oh, the crowning day is coming,
Is coming by and by,
When our Lord shall come in "power"
And "glory" from on high.
Oh, the glorious sight will gladden
Each waiting, watchful eye,
In the crowning day that's coming by and by.

RECITATION OF CREED.

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

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

READING OF GOD'S COMMANDMENTS.

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

I. Thou shalt have no other gods before Me.

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

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

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

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

VI. Thou shalt do no murder.

VII. Thou shalt not commit adultery.

VIII. Thou shalt not steal.

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

X. Thou shalt not covet thy neighbor's house, thou shalt not covet th neighbor's wife, nor his manservant, nor his maidservant, nor his ox, no his ass, nor anything that is thy neighbor's.

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

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

VENITE.

The Choir chanted the words of the *Venite:*

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

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

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

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

The sea is His and He made it: and His hands prepared the dry land

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Oh, come. let us worship and fall down: and kneel before the Lord our Maker.

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

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

For He cometh, for He cometh to judge the earth: and with righteousness to judge the world and the people with His truth. Psalm xcvi. 9-13.

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

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

**Scripture Reading and Exposition.**

The General Overseer then said:

Let us read in the Inspired Word of God, certain passages which will be connected with the speaking this afternoon.

The first is in the first book of Samuel, and the first chapter.

The events narrated in this book cover a good many years, but the birth of Samuel occurred about the year 1170 before Christ.

The Story, therefore, that we are reading, is more than 3,000 years old.

It happened at Shiloh in the land of Israel.

A wonderful book is this!

Just you think of what that means:

The event transpired 3,000 years ago, and yet we have the story as naturally and simply told as if it had happened today at Shiloh Tabernacle.

Now there was a certain man of Ramathaim-zophim, of the hill country of Ephraim, and his name was Elkanah, the son of Jeroham, the son of Elihu, the son of Tohu, the son of Zuph, an Ephraimite: and he had two wives.

These were days when they were permitted. It is not permitted now. We have gone back to the beginning, as Christ said. At the beginning God established monogamy, but permitted polygamy under the Mosaic Dispensation, which was in force in the days of Samuel.

The General Overseer then read from the beginning of the second verse of the first chapter of first Samuel to the end of the twenty-fifth verse, commenting upon the twenty-fifth, as follows:

And they slew the bullock, and brought the child to Eli. And she said—

This is

**One of the Most Beautiful Prayers in All the Bible.**

It is in poetic form. It is really a Song; an old Hebrew Song of a Happy Mother who brought up to Shiloh Tabernacle her first and only child and presented him to God.

And she said, O, my lord, as thy soul liveth, my lord, I am the woman that stood by thee here, praying unto the Lord. For this child I prayed; and the Lord hath given me my petition which I asked of Him: Therefore I also have granted him to the Lord; as long as he liveth he is granted to the Lord. And he worshipped the Lord there.

And Hannah prayed, and said:
My heart exulteth in the Lord,
Mine horn is exalted in the Lord:
My mouth is enlarged over mine enemies;
Because I rejoice in Thy salvation.
There is none holy as the Lord:
For there is none beside Thee:
Neither is there any rock like our God.
Talk no more so exceeding proudly;
Let not arrogancy come out of your mouth:
For the Lord is a God of knowledge,
And by Him actions are weighed.
The bows of the mighty men are broken,
And they that stumbled are girded with strength.
They that were full have hired out themselves for bread;
And they that were hungry have ceased:
Yea, the barren hath borne seven;
And she that hath many children languisheth.
The Lord killeth, and maketh alive:
He bringeth down to the grave, and bringeth up.
The Lord maketh poor, and maketh rich:
He bringeth low, He also lifteth up.
He raiseth up the poor out of the dust,
He lifteth up the needy from the dunghill,
To make them sit with princes,
And inherit the throne of glory:
For the pillars of the earth are the Lord's,
And He hath set the world upon them.
He will keep the feet of His holy ones,
But the wicked shall be put to silence in darkness;
For by strength shall no man prevail.
They that strive with the Lord shall be broken to pieces;
Against them shall He thunder in heaven:
The Lord shall judge the ends of the earth;
And He shall give strength unto His King,
And exalt the horn of His anointed.

These Messianic prophecies in Shiloh clearly referred to the coming of Christ, for the word there, "Anointed," is the same that is translated Messiah in the Old Testament, and Christ in the New.

And Elkanah went to Ramah to his house. And the child did minister unto the Lord before Eli the priest.

I will read from the first chapter of the Gospel according to St. Luke. I will not read the whole story preceding the birth of John the Baptist, but I will read the story of the birth and the Song of Zacharias, a Happy Father. I have read the Song of a Happy Mother.

**The Song of a Happy Father.**

We leap over 1170 years and come to this story of Elijah the Preparer, John the Baptist.

The story is told in the first chapter of the Gospel according to St. Luke, telling how Zacharias the priest who stood in the course of Abijah, ministered before God in the Temple; how an angel appeared to him and said that John would be born from his barren wife, Elizabeth, and that he should go before the face of God "in the spirit and power of Elijah, to turn the hearts of the fathers to the children, and the disobedient to walk in the wisdom of the just; and to make ready for the Lord a people prepared for Him."

After that visit of the angel to Zacharias, comes the visit of the angel, the same angel Gabriel, to Mary. Then the sons of both Elizabeth and of Mary are born.

Now we come to the beautiful Song of Zacharias and the birth of John, beginning at the fifty-seventh verse:

Now Elisabeth's time was fulfilled that she should be delivered; and she brought forth a son.

Do not forget that Zacharias had laughed with incredulity in the Temple, even in the face of the Angel of God, at the idea of his wife, an old barren woman, becoming a mother.

He got his wages. From the moment that he laughed he became dumb until the child was born.

The General Overseer then read from the beginning of the fifty-eighth verse to the end of the first chapter of Luke, closing with the prayer,

May God bless His Word.

Prayer was then offered by Elder Cossum; also by the General Overseer.

The General Overseer then made the announcements, after which he said:

**A Result of the General Overseer's London Mission.**

During my mission in London, in October, 1900, I had the pleasure of making so much noise that one London society paper said that the mission of Dowie in St. Martin's Hall and the coming home of the City Imperial Volunteers, which caused such great excitement, as you may remember, in London, had divided the interest of the city during the week that had preceded, but, on the whole, Dowie's Mission had caused most talk in the Clubs of London.

That was very remarkable.

Some of my good friends in America said: "Dr. Dowie is a pretty big man in Chicago, but when he gets to London he will be lost. They will never hear anything of him."

It was not like that when we got there, however, because it seemed as if all London was stirred, and all the United Kingdom was stirred, all the apostate churches were stirred, and I think all hell was stirred. (Laughter.)

Among the other things that caused considerable sensation was the fact that we captured from amongst the people there, quite a considerable number who wear these kind of things (showing some Masonic regalia).

Amongst them was a gentleman now on the platform. (Mr. Alexander Reside stepped forward.)

**A London Freemason Leaves the Order and Surrenders His Regalia, Aprons, Jewels, etc.**

I will put the whole thing on you, just to show you how many kinds of a fool a man can be. (Mr. Reside was then adorned with a number of Masonic aprons, badges, sashes, etc.) (Laughter.)

It is scarcely fair to put them all on at once, but he wore them all at one time or another. (Applause.)

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These things you give to me?

Mr. Reside—"I do."

General Overseer—We will put them upon the walls of Zion. They were the property of Mr. Alexander Reside, 15 Golden Square, London, Eclectic Lodge 1201. The lodge of Mark Master Masons No. 410 and Eclectic Royal Chapter.

Are all these connected with one lodge?

Mr. Reside—"There are three degrees represented; the Blue lodge, the Royal Arch, and the Mark Masons."

General Overseer—How many years, Brother Reside, were you a Mason?

Mr. Reside—"About ten years."

General Overseer—Now tell this people why you came out.

Mr. Reside—"May I first tell them why I joined?"

General Overseer—Yes.

**Reasons for Joining and Renouncing Freemasonry.**

Mr. Reside—"I joined Masonry with a proper motive. I was studying the pyramid of Egypt. At the same time I was studying the theory of the lost tribes in Israel.

"I came to the conclusion that the British nation was composed of descendants of the Ten lost Tribes of Israel.

"Ten years ago I thought I could understand better the interpretation of that marvelous, inspired building, the Great Pyramid of Egypt, which is really the history of the Israelitish and Jewish race built in stone, through the instrumentality of Masonry.

**Christ Left Out of Masonry in England, as Well as in the United States.**

General Overseer—But they leave Christ out of English Masonry?

Mr. Reside—"That is quite true."

General Overseer—Every degree that you knew of, they left Christ out?

Mr. Reside—"That is true.

"When our General Overseer thoroughly convinced me of that fact; brought it home to me, I decided to obey his command, come out of Freemasonry. That is why I came out.

"I wished to be baptized, and our General Overseer refused to baptize me unless I came out of Freemasonry.

"I thank our General Overseer now for having taken me out, because I wasted a great deal of time there.

"I was devoted to the lodge, so that I think I did the work better in our lodge than it had ever been done before."

General Overseer—Did God bless you in coming out?

Mr. Reside—"He did, General Overseer."

General Overseer—Now these things will "reside" in Shiloh Tabernacle. (Applause and laughter.)

**Physician and Surgeon Renounces His Practice and Gives up His Instruments.**

A large number of cases containing surgical instruments and medicines were then brought upon the platform and exhibited, Dr. Clinton Ward, Deacon in the Christian Catholic Church in Zion, giving the names and uses of some of the more important ones.

Dr. Ward—"These instruments cost me a great deal of money, General Overseer."

General Overseer—They cost you a good deal of money, but they cost the people you treated more. (Laughter.)

Has the Lord led you to come out of medicine and surgery in all its forms?

Dr. Ward—"Yes, General Overseer."

General Overseer—What brought you out?

Dr. Ward—"God brought me out."

General Overseer—Well, how did He do it?

Dr. Ward—"By sending His Messenger after me."

General Overseer—Tell us how it came about.

Dr. Ward—"In the first place, I was seeking to know whether there was such a thing as a future life.

"The result of it was that I found that there was no death.

"I found that our lives, all thoughts, words, and acts, were recorded.

"I found that we were to be judged according to the deeds done in the body, whether good or bad.

"The Spirit showed me and told me my whole life, especially the bad part, and I would to God now that that part was blank, yet I know as I stand here before you that God has forgiven me.

"All my life I strove to advance, as we called it, yet there seemed to be a weight around me holding me back. I did not know what it was, but now I understand.

"I am so glad that God relieved me of the use of these things, which caused me twenty-five years of hard study, to say nothing of the dollars.

"I spent three full years in a medical college. Then I took a post graduate course in the Chicago Polyclinic in 1892, at which time I made a special study of the eye, ear, nose and throat.

"In the meantime I studied surgery. I assisted the late Dr. Fenger, of Chicago, many times.

"I am so glad that I am relieved of these things; that I can help my brothers and sisters in the position in which the General Overseer has put me.

"I am glad that what little I do know can be used for your benefit as well as my own.

"I ask now for you to continue your prayers that I may be more efficient, more able to help you in the future."

General Overseer—Did you get converted by the power of the Spirit of God?

Dr. Ward—"I did."

General Overseer—How did you come into Zion?

Dr. Ward—"I came into Zion by meeting Elder Moot, and brother-in-law and sister, at Lima, Ohio."

General Overseer—Was that soon after your conversion?

Dr. Ward—"Yes, sir."

General Overseer—You mean us to understand that God, by His Holy Spirit, led you to see, through the Word, that you were a sinner, and led you to find in Christ a Saviour?

**Led Into Zion by the Holy Spirit.**

Dr. Ward—"That is what I desire you to understand. I quit practicing medicine in September. I made out my application for membership in the Christian Catholic Church in the following April.

"The Spirit told me, as you hear me telling you now.

"Elder Moot was insisting upon my joining Zion; but I had such a contempt for the denominational churches that I would not have anything to do with them, because I knew that they were hypocritical.

"They did not live up to what they taught

"I often had the General Overseer in my mind. Finally the Spirit said to me, 'Dr. Dowie is a man of God, and has to do God's work.'

"I said, 'That settles it. I am willing now to join.' That is the truth."

General Overseer—You were led to Zion because you were led to see that I was God's minister?

Dr. Ward—"Yes, sir; otherwise I should not have made application for membership."

General Overseer—Are you now Chief Health Inspector of the City of Zion?

Dr. Ward—"Yes, sir."

General Overseer—May God bless you, doctor.

May God bless what I am about to say.

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## "WHAT SHALL THIS CHILD BE?"

INVOCATION.

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

I have a great deal to say, but I must crowd it into a short time, for I am thinking of these babies whom I am to consecrate to God today.

I will take for my text the words that I read to you in the first chapter of the Gospel according to St. Luke and the sixty-sixth verse.

TEXT.

And all they that heard them laid them up in their heart, saying, what manner of child shall this be? (or, what then shall this child be,) for the hand of the Lord was with him.

**The Bible an Attractive Book to Innocent Children.**

I think the most delightful feature of the Bible is, and one of the proofs of its Divine origin, that it is one of the most attractive books in all the world to innocent children; that children understand, in a manner that is very delightful, the

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spiritual meaning, of every story if their minds are unprejudiced.

**The Hurtful Nature of "Mother Goose" and Other Fables.**

Of course, if a child has been filled up with Mother Goose, and Old Mother Hubbard, and such idiotic stories, the lies of Jack the Giant Killer, and other impossible tales, then these children are hard to educate, because their minds are stuffed with volumes of lies, and they cannot understand truth when they hear it.

One of the ways in which childhood is corrupted is this telling of abominable lies to children about Santa Claus, and about all the wonderful things that fairies do, and all the wonderful things that giants have done, and the strange stories of foxes and geese, and other stupid things.

In a Christian home, children should have none of these things.

It is not a Christian home where these things are taught.

You can say what you please, but the Santa Claus lie is a great curse to the whole world.

The children have to find out, sooner or later, that you have been telling them lies, and it is very difficult to get them to believe you ever after.

In a Christian home, where none of these foolish things are taught, and where the children have it explained to them that Santa Claus is father and mother and good friends, and, above all, the Christ of God, then they can understand the Bible.

**Children Like the Simple Bible Stories.**

I am so glad that the simple stories of the Bible are, from age to age, intensely interesting to children.

This great and mighty judge in Israel who was born to Hannah, the wife of Elkanah, in the wonderful way that I have read to you today, became the great and mighty prophet, Samuel, the judge of God's Israel, and the upholder of righteousness in a time of terrible peril.

John the Baptist, whose story I have read to you, was he concerning whom this question was asked, "what then shall this child be?"

You know he was brought up by a father and mother who "walked in all the commandments of God blameless."

The child loves to hear these stories of the infant Samuel and the infant John the Baptist. The children like to hear of Moses, who was launched upon the Nile in a little wicker basket, and was picked up by the daughter of a king.

Stories of the childhood of great and good men and women are intensely interesting to children.

If you will only read them and let them talk about them, and let them ask you questions about them, they will find a never-ending interest in them.

They will be interested, above all, in the story of the childhood of Jesus Christ.

One of the blessed things about the Bible is that it has so much in it for children; so much in it about children; so much in it that brings hope to children.

It is essentially the religion of children that is taught in the Bible; how God provides for coming generations by having good children born into the world at the right time, of the right parents, and in the right way; and how the Angel of the Lord guards these children, so that it becomes easy to believe what Jesus said, that our Heavenly Father so loves them that "their angels do always behold the face of our Father who is in heaven."

We know that angels were at the birth of Jesus.

Angels were with Him all the way.

It was an angel that ushered in the birth of John the Baptist—the great Angel Gabriel.

Doubtless angel hands guided that little ark of bullrushes down the Nile, right into the hand of the princess, the king's daughter, so that Moses might be trained up in the court of Egypt to become the mighty prince, statesman, and ruler and warrior that he became; so that the Egyptians trained up, not knowing it, the deliverer of God's enslaved and oppressed Israel.

I always love to think of the whole range of the stories of the children in the Word of God, but they are too numerous even to mention today.

**Influence of Children on the Church and on the World.**

I desire this afternoon, however, to call attention to the beautiful fact that the world is kept fresh, and the church is kept fresh and young, by the presence of the children; that without the presence of children we would grow old and weary and lose interest in life. As the children come, our children representing, as they do, the fresh new life, not only of today but tomorrow, and of the coming time, we renew our youth as we endeavor to train them in all the knowledge that we possess, and send them into life to do the great and glorious work for God and for humanity that lies before them.

The world is kept ever fresh and young by children; just as every year we get fresh inspiration from every spring and every summer and every autumn, every harvest.

"For this child," says Hannah, "I prayed, and the Lord hath heard my petition."

Elizabeth prayed for the child that God so wonderfully gave her.

**Children Are Best That Are Children of Prayer, Welcome Children in the World.**

In heathen countries, and especially with babes of the female sex, as in China, children are not welcome. They are held in very little regard.

There are many parts of China where they are abandoned, and sometimes tossed away, while they are yet alive, to die and perish in places where they will be food for the vultures.

It is a horrible thing to know this, and to know, too, that in some parts of China, Japan, and in the far East, female children are sold, from their very infancy, for the vilest purposes.

They are used in these tea houses and in shameful immoral resorts in China and Japan and elsewhere; aye, and in European countries.

In Roman Catholic countries large numbers of children perish, as you know.

They are thrown into receptacles for infants that are placed in the cities of many Roman Catholic countries, where illegitimate children are so grossly neglected.

The first Message I have today is one to which I have given much thought.

Let me talk

**A Little About That Which Precedes the Child.**

Just let me go back a little and say that EVERY CHILD THAT CAN BE BORN OF MARRIED PARENTS HAS A RIGHT TO BE BORN.

One of the great sins that God will hold you responsible for, if you have not confessed and forsaken it, is that if you have prevented children from being born, you have destroyed the precious seed that God gave you.

It is like as if I were to give you a splendid estate, and give you splendid machinery to cultivate that estate, and had given you precious seed, and you wasted that seed, and made it impossible for that seed to grow.

Then you are guilty, and you are wicked, and you are sinful, and you are murderous at heart.

You have destroyed the seed that might have been a blessing to untold generations.

That horrible sin can be called none other than the sin of Onan. His sin was so great that for it God permitted him to be slain in the very room where he destroyed his manhood. He was cursed by God and perished because he did evil in God's sight.

Do not forget, both men and women, that the sin to which I refer, the sin of Criminal Abortion, is one so great that it may be called a master sin—a sin of which the Devil himself is the author.

I again lay down this fundamental thought, that in the married life every child that can be born ought to be born.

**God Will Provide for the Babies.**

The great, good Father, who provides every sweet little baby, will feed that baby. He provides the food for every living thing that He creates.

You will notice that it is God that blesses the poor and gives them families like a flock.

It is the children of the poor, of large families, that are the strongest men and women in the world today.

No man or woman has fulfilled the Divine purposes who does not marry, in due time, if it is possible.

Marriage is ordained by God for two purposes: for the mutual society and care and comfort that the one should have

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of the other in sickness and in health, and for the procreation and bringing into the world children that may be brought up in the nourishment and admonition of God, and to the praise of His Holy Name.

Wherever either of these is neglected, then there is sin, and it is a Capital Offense against God to be guilty of preventing children being born.

The next thing is that

**Children Have a Right to Be Well Born.**

Woe to that father, woe to that mother who hates the unborn offspring!

Most terrible is the curse that they inflict upon humanity.

Woe to the hands of doctors and midwives or others who destroy the unborn babe!

They are murderers, worse than Herod who murdered a few innocents at Bethlehem.

They are responsible for the murder of thousands, tens of thousands, hundreds of thousands, and for the prevention of the growth of unborn generations.

Millions are not born who would be born but for these murderous parents.

Every one of you who has directly or indirectly taken any part in preventing the birth of a child, at no matter what stage —you are red-handed murderers before God, and you have to repent of that sin.

Every child has a right to be well born.

You have a right to see that everything is done that the expectant mother shall be cared for; shall be made happy; shall be made to realize that the coming child is going to be welcome, a thousand times welcome.

On the other hand, the mothers must do all they can, for sadness or moroseness or naughty words and naughty thoughts will enter into the unborn baby, and will bring a curse to it.

I will not enter into details concerning this. I purpose during the Feast of Tabernacles that Overseer Jane Dowie, myself and others shall have some special meetings for men only and for women only.

May God bless these meetings! (Amen.)

**The Right of the Child to Good Training and Development.**

The right of children to be well born is not the whole thing.

The right of the child to be well brought up, to be well educated, to be well endowed, is the next thing.

One of the most wicked things that you can do is to lay burdens upon little children. You have no right to do it. Your duty is to let the child life grow to its fullest extent, and to do everything possible to aid its development.

You would not lay heavy burdens upon the back of a little colt that you wanted to raise up to be a strong horse.

You would not lay heavy burdens upon a little tree and keep it back, and make it twisted and gnarled.

Why should you begin to impose heavy weights and burdens upon little children?

They ought to be as free as air and grow up strong, healthy and vigorous, having nothing to impede their growth.

You ought to labor for them, and not they for you.

**The Curse of Stinginess of Fathers with Their Children.**

The Apostle Paul wrote—

For the children ought not to lay up for the parents, but the parents for the children.

One of the meanest things that I find in American life is that when a lad begins to be of an age to earn anything, in many families, his father and mother begin to charge him for board and lodging in their mean, skinflint homes.

May God have mercy upon the greedy dogs!

Instead of doing that, you ought to let the son know that he is ever with you, and all that you have is his.

To treat him as a boarder; to treat him as a lodger, and to make him work as a serf, and to make the girl work harder than any servant would do, and then give them no wages—you mean dogs, no wonder that God does not bless you!

If you will give me a harder word to call you, I will use it. (Laughter.)

I have no sympathy with you.

The willing service that you would get from son and daughter is turned into a bondage.

The love that would make them serve you is turned into a terrible slavery, and they fear, and they hate you.

They are glad to get away from the father and the mother who would pay them less than any farmer or anybody else in the neighborhood and make them work harder.

That is one of the curses in American Heathenism today. I will not call it Christianity. It belongs to heathenism or barbarism. It does not belong to Zion.

The child has a right to be well provided for, and that right lies in the parent, and not in the child.

**The Right of a Child to a Good Education.**

You do not provide for a child when you simply have given that child meat and clothes.

You have to see that your child is educated, and that it gets the very best education that you can give it.

Far better than leaving the children money, is to leave them the memory of a godly father and mother who sacrificed for them, and who gave them a good Christian education, and put into their hands the power to be the equals of any man or woman in the land.

When you have robbed children of their education; when you have worked them half to death; when you have grudged them every dollar, and when you have made them go off with a burden of debt resting upon them from your precious "board," and then to go and have to work out their education, can you wonder if they are imperfectly educated, and if they live almost to curse you in the coming years?

They do not care for the money you leave them only because your miserly hands can no longer grasp it, and because you cannot take it with you to hell.

If you could give them education and true piety and good health, and not stunt their growth physically, spiritually and intellectually, and every way, but leave them free to grow up to be great, powerful men and women, instead of less than half what they might have been, they would bless you.

**Wisdom of Educating Children.**

I know what I am talking about. It is the duty of parents to lay up for the children, and that blessing will come back upon them; for these children will be splendidly educated and splendidly equipped, and in the days to come will be a great blessing to you, even in a monetary sense.

They will never forget the gratitude they owe you who have given to them life and education and religion and good principles, and lavished your love and toil upon them, even if you were poor.

Oh, how they will live to bless you, and what good and powerful men and women for God they will be!

You can get obedience from the children you love and enrich, especially if that enrichment includes religion, education and health protection.

**You Have No Right to Exact Obedience From the Children Unless You Yourself Obey God.**

You who are rebels against God have no right to expect the children to be obedient to you.

You have no right to ask your son or daughter or children to do anything just because you say it.

You must ask them to obey you because it is right, and because you are only asking them to obey God.

When children see that you are taking advantage of your strength and your power to tyrannize over them, and to make them do things that God does not approve, then they will learn to despise, sometimes to hate you.

You then represent the very Devil incarnate to your own children.

The obedience which children owe to you is only due to you as you obey God.

I speak of the children of God in Zion.

The hope of Zion lies in the children now born, and the children that are to be born; the children of God in Zion.

Some of you will have considerable difficulty, not so much in correcting your children's faults as in correcting your own.

That is the trouble with you. You are talking about the difficulty of correcting your own children.

What about yourselves?

Are you correcting yourselves?

Are you sure that you are?

Your children are sharp enough to see whether you are or not. It is contemptible for you to seek to impose upon your children as parental infallibilities. They soon see that the

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lion's skin which you wear only covers a conceited or tyrannical ass. There are tens of thousands of parents who destroy all love or reverence in their children's hearts by their silly behavior.

**Children in Zion Have a Right to be Treated as Children of God.**

From the very beginning you must remember to teach them that they are children of God; that their first responsibility is to God.

Teach them that "the chief end of man is to glorify God and to enjoy Him forever."

Make them so live that every moment of their lives will be an enjoyment of God; that they will enjoy God's beautiful Word; enjoy the sunlight and the starlight; enjoy the seasons as they come; enjoy father and mother and home and Bible and Church, and the services of God's House, and everything that is beautiful and pure.

**Let the Children Enjoy Music.**

Some of you have no music, and you do not care for it, you old grunters. (Laughter.)

No wonder you have not any music. You have brought up too many pigs. People who bring up pigs are liable to have no music in their souls. (Laughter.) I never read of the Spiritual Songs of the Gadarenes. The only song they may have sung was: "We told Jesus of Nazareth to leave the Swine alone."

You do not have to deal with children brought up alongside of groggeries, stinkeries, or piggeries in Zion; for whiskey, tobacco and the pig have no place there.

Let the children have music.

When God made the world the morning stars sang together, and all the sons of God shouted for joy.

There was music at creation.

When Christ was born, angels came and sang.

When this world shall pass away, and the New Heavens and the New Earth shall come, music will usher in the Final Glory of the Kingdom of God.

From every part of earth there will be a "Hallelujah, Hallelujah, for the God Omnipotent reigneth!"

Zion children are the Children of Song.

"The Ransomed of the Lord shall return to Zion with Songs."

If you have no music, may the good Lord put some into your old hearts, and your young hearts, too.

Let the Zion music come!

Let the Zion children play pianos, and organs, and fiddles and other stringed instruments, and wind instruments, and exert their lungs to praise the Lord.

That is what we are going to have in Zion.

See that you help me in that.

Let them have music, and let it be set to the glorious songs that lead men and women to heaven.

**Let Them Have Paintings.**

Do not forget that one of the most beautiful things is a painting; the holding for a moment in color of some beautiful thing that God hath wrought; not making images to bow down to them or worship them.

The commandment is that you are not to make any graven image; to worship or to bow down to it.

It does not say, however, that you are not to picture.

My life would not be a tithe of what it is if it were not for art.

I have been helped by pictures.

They made me weep.

They made me rejoice.

They have made me think.

They have comforted my heart, and many a time inspiration has come from a beautiful picture.

**The Inspiration of a Beautiful Picture.**

I sat today for twenty minutes before a picture which was painted and presented to me by a man in this place, representing a good shepherd, carrying a lamb in his bosom.

The sheep were around him, and the mother sheep was looking up into his face with such a look of delight that her little lamb was safe in the good shepherd's bosom.

It made my heart rejoice to think that my lambs were safe in the Good Shepherd's bosom. (Amen.)

Do not forget that pictures can help you.

He shall feed His flock like a shepherd and shall gather the lambs in His bosom, and gently lead those who are with young.

As I saw that scene this morning, my heart rejoiced, for it went from the picture to the reality of the Great Shepherd.

"For the Lamb which is in the midst of the Throne shall be their Shepherd, and shall guide them unto Fountains of Waters of Life: and God shall wipe away every tear from their eyes."

The Bible is a Book of Pictures.

The world is full of Pictures.

Your speech should be full of Pictures.

The only strength there is in my speech is that it makes you see something it pictures.

Let the children have pictures. Teach them not only to look at them, but to make them; to preserve the color for the dull winter when there are no flowers to preserve—the beautiful flowers of spring and summer.

Teach them to preserve many thoughts and beautiful things.

**The Children Must Get Books.**

The best of all books is the Bible, but everything is good that can throw light upon it and help it and illustrate it, and make our young people strong to live it out.

They must therefore get good books.

They must get teachers.

They must get schools.

They must get colleges.

Do not forget that the past of the children of Zion is not to be the standard of the present, and that it is not to be the standard of the future.

**Zion City Will Have Splendid Schools.**

The first permanent building to which I put my hands on the west side of the tracks in Zion City was the Educational Institution. I am pushing on with the work and we shall make our first building with our own Zion brick and our own Zion stonemasons. The first section of Zion College will accommodate 1,200 students.

May God build it! (Amen.)

We want to build schools throughout the city, this year, so that the little feet shall not have so far to walk as to the center of the city.

Help us to establish schools where the day shall begin with God and shall end with God, and religion shall reign through it all—sacred, holy thought, and song and prayer.

This will make the Zion children strong, the equal of any in Education, the superior of most in Piety and Power and Purity.

I ask you to remember that the future of the children of Zion is that for which we should live.

At the longest, we cannot live long.

If I were to live as long as my mother, I should only live twenty-seven years longer. My mother lived to be eighty-two, but long before that I may have passed away.

I know not what awaits me;
God kindly veils mine eyes,
And o'er each step of my onward way
He makes new scenes to rise
And every joy He sends me
Comes a sweet and glad surprise.

Oh, it is a joy to know that

**I Am Living Largely for the Generation of Children Growing Up About Me, and for the Children to Follow.**

Oh, may God permit me to live to see, in twenty-five years, three generations of these grow up into manhood and womanhood!

I know that they will fill the earth with the glory of God.

It is these children, well brought up, strong, happy, healthy, vigorous, free to do right, but not to do wrong, who will make a mighty power for God in the world.

The future of the children now born and to be born lies with us under God.

There is a poem written, I think, by Tennyson that reads:

He stood on a tower in the wet,
The poet who asked as two years met,
Is there aught that is worth the knowing?
There was born a child in that midnight hour.
It matters not whether in hut or tower.

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We know it but as a child of humanity;
Heir to its passions, its pains, its vanity,
And, as changing seasons their flowers unfold
To bloom in the sunshine, or fade in the cold.
So we make a world whose influence may win
That young life to virtue or drive it to sin.

This is a truth that is worth the knowing, that we who are here today, some of us who have missed opportunities in the past, have the power to make, for these children that are to be consecrated today, a city first, and then a world, whose influence may win them, and through them millions of other lives to virtue, and lure them away from sin.

**I Thank God for My Children.**

One passed away early, an innocent angel.

Another passed away lately, just at the time when we thought that all her glorious maiden promise was budding out into a magnificent womanhood.

Do you think I imagine for one moment that my daughter's life is cut short?

I know it is not.

Many will enter into heaven, with little knowledge, with little virtue, with little power.

She entered into heaven with much.

She has entered the great University of the Zion above.

When I see her, be it one, two, ten or twenty years hence, she shall have grown in that glorious School.

People grow just as they enter there.

You do not jump into a life of vigorous strength, intellectual and spiritual, at once in heaven.

Some of you only escape from hell out of this earth by the skin of your teeth.

God cannot make much on earth of you, and you will be babies in heaven.

You will have to be sent into the nursery and corralled in God's baby house (laughter), but some of us have children that will go into heaven strong, brave, happy spirits.

I doubt not for one moment that my daughter has entered upon a larger and more vigorous life

If I doubted that, my life would have been a great blunder all through. I should have no hope at all and my Gospel would be a lie, and my preaching a fraud and sham.

But I have believed the things I have preached. They have been the joy of my heart in this, as in every time of sorrow or of peril.

**Go on and Educate Your Children.**

Give them all the education that money and your labor can supply.

If you left them no money, but left them a good name, which is better than riches; a healthy body and a large education, you have given to me, and you have given to Zion, splendid material for the evangelization, the conquest of the whole world for Christ our King That is what we want.

All of you now who want to be good fathers and good mothers, remember you must be good young men and good young women.

You cannot sow wild oats and reap wheat.

You cannot sow folly and reap wisdom.

Be wise.

Be self-restrained.

Be pure.

Be holy.

Then, when the time comes that God gives you the joy of fatherhood, and the dignity of motherhood, He will place in your arms a baby beautiful and strong, healthy, holy, that Zion will take in her arms and say, "O baby, thou art mine Thou art my Lord's. God bless you, sweet daughter, or dear son, of Zion."

All who want to so live that they shall help children to be pure, and be themselves pure, stand and tell God so.

PRAYER OF CONSECRATION.

My God and Father, in Jesus' Name I come to Thee. Take me as I am. Make me what I ought to be in spirit, in soul, in body. Give me power to do right, no matter what it costs. Give me Thy Holy Spirit. Bless every child in Zion. Bless every father and mother. Bless those that are to be fathers and mothers, and make them to have power to overcome every unclean passion, and to have a pure and holy love. God bless the coming generation. Take away the sin of Thy people, and make them a holy people, with a holy offspring, that the whole world may say, This is the seed that God hath blessed. For Jesus' sake. (*All repeat the prayer, clause by clause, after the General Overseer.*)

Did you mean it?

Answer—"Yes."

General Overseer—Then live it.

The Recessional was then sung, after which the service was closed with the

BENEDICTION.

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

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After a brief intermission the General Overseer came upon the platform and said:

I will read in the tenth chapter of the Gospel according to St. Mark, verse thirteenth:

And they brought unto Him little children,
That He should touch them:
And the disciples rebuked them.
But when Jesus saw it,
He was moved with indignation,
And said unto them,
Suffer the little children to come unto Me;
Forbid them not:
For of such is the Kingdom of God.
Verily, I say unto you, Whosoever shall not receive the Kingdom of God as a little child, he shall in no wise enter therein.
And He took them in His arms, and blessed them, laying His hands upon them.

**Charge to Parents and Guardians.**

I charge you, my brothers and sisters, who present these children to God, as parents or guardians, that you will give very close heed to the words that I now say and to the questions that I shall now ask.

Remember that the Vows that you will now make in the answers to these questions will be Registered in Heaven, and that God will require you to keep the Vows that you make now in this Tabernacle and to His Prophet and servant in accordance with His Word.

I charge you before God, the Father Almighty, and Jesus Christ His only Son our Lord, and as in the conscious presence and under the immediate direction of the Holy Spirit, that you will answer me truly

So far as you know your own hearts, have you given your hearts to God? Can you say, "I have"?

Answer—"I have."

General Overseer—Have you repented of your sins and trusted in your Lord and Saviour, Jesus the Christ, for salvation?

Answer—"I have."

General Overseer—Are you determined to trust in Him for healing and for cleansing, and for every blessing that you and your family need? Can you say, "God helping me, I am"?

Answer—"God helping me, I am."

General Overseer—In presenting these children for consecration, do you expect that God will give them a blessing now by His Spirit, through the hands of His servant? Can you say, "I do"?

Answer—"I do."

General Overseer—Will you train up these children in the nurture and admonition of the Lord?

Answer—"I will."

General Overseer—Will you, as far as possible, either yourself or by others, see that they are led to God in prayer every morning and evening at least. Can you say, "I will"?

Answer—"I will."

General Overseer—Will you read to them the Word of God, daily, as far as it is possible—and it is usually possible if you will—and bring them up in the nurture and admonition of the Lord, according to your power? Can you say, "I will"?

Answer—"I will."

General Overseer—Will you endeavor so to live that these children will be blessed, not only by your words but by your lives? Can you say, "I will"?

Answer—"I will."

General Overseer—My brothers and sisters, may God bless you and give you grace to train your children for God.

I do not think it is any use preaching sermons to the

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babies. I am quite sure I have preached all the sermon today that you want for yourselves.

But it is a very delightful occasion and I greatly rejoice in seeing in Zion so many scores and hundreds of children.

May God bless you and bless them!

They are very much in my dear wife's heart and in my own.

We can only say that the departure of our own beloved daughter has only added to our intense interest in the daughters and sons of others and in the little ones whom God is sending into Zion.

May God bless them!

**Consecration of One Hundred and Forty-Five Children.**

The General Overseer then consecrated one hundred and forty-five little children, after which the Doxology was sung.

This is a record-breaking number, and I do not doubt that some day I shall have the pleasure of consecrating a thousand. (Laughter.)

I believe that Zion City is going to be full of little children, and that they will play about in these beautiful parks that we are already preparing for them.

May God bless the little children, every one of them.

Audience—"Amen."

BENEDICTION.

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

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**GOD'S PRESENCE IN CHILD-BEARING.**

She shall be saved through the childbearing, if they continue in faith and love and sanctification, with sobriety.—*1 Timothy 2: 15.*

The husband and wife should be one in faith, love, sanctification, and sobriety.

Under these conditions God has absolutely promised His Saving Presence in the hour of childbearing.

MAIDEN ROCK, WISCONSIN, March 2, 1902.

DR. AND MRS. DOWIE.

*Dear Brother and Sister in Christ:*—I praise God for His wonderful works to the children of men, and thank you for your prayers in behalf of my daughter in Idaho.

The Lord gave her the easiest deliverance that she has had with any of her children.

She was sick only two hours—and all without a doctor.

I praise God from whom all blessings flow, for the privilege of living in these days, when one of His prophets is speaking, even here in Chicago; and for the true teaching of His blessed Word in Zion.

May God bless you and give you victory over the Devil at all times and in all places, is my daily prayer.

Yours with Christian love,

(MRS.) CHARLOTTA STEVENS.

**Saved and Healed of Heart Disease and Rheumatism.**

6 CHURCH STREET,
HORNELLSVILLE, NEW YORK, April 14, 1902.

DEAR GENERAL OVERSEER:—I have had it in my mind for a long time to send in my testimony.

I can say that God has wonderfully blessed me since I first began to go to your meetings.

I am so thankful that I have found the right way.

God has healed me.

I had heart disease and rheumatism for several years.

I have taken medicine of all kinds.

None of it ever did me any good.

One day last summer a gentleman brought me a copy of LEAVES OF HEALING.

I looked it over and threw it aside; but every little while it would come in my sight and I would read some of the testimonies.

At last I gave up and went to the meetings, and there I learned the right way to serve my God.

The sermon that night was about Christ turning our hearts inside out and showing where our sins lay.

The sermon rang in my ears all that night and all the next day.

I asked God to help me.

With a sincere heart I prayed for forgiveness of my sins.

Since then I have had no heart trouble, and no desire for any medicine whatever.

I promised God I would pay one-tenth of what I earned into His storehouse, and I have kept my promise.

God has abundantly blessed me, and I am happy in Christ.

Yours in Christ,

MRS. NANCY M. SILSBEY.

**Healed of Blood Poisoning Through Trusting God.**

RICEFORD, MINNESOTA, April 6, 1902.

DEAR GENERAL OVERSEER:—Your answer to the request sent for my sick husband has been received.

He is improving right along, and I wish to let my light shine with the rest.

In January of this year I was taken seriously ill with blood poisoning, caused by nursing my baby too long.

The doctor said I was very sick, and told my husband I might be sick many months.

The doctor left medicine, and my husband made me take some of it against my will.

I cried and said I wanted to trust God, but my husband said, "Take this medicine or die."

I took a little to save trouble, but finally said if I had to die I would die without doctors.

My husband said, "No, you must have a doctor, for if you die the people will lay it up against me."

But I made up my mind I did not have to die, so I sent a request for you to pray for me.

Now I have better health than I ever had before.

I quit medicine when I sent in the request.

May God bless you and your family.

(MRS.) GEORGE STROUD.

**Baby Healed of Constipation and Burns.**

236 ALBION ROAD,
STOKE NEWINGTON, LONDON, N., ENGLAND.

DEAR GENERAL OVERSEER:—I have felt for some time that I ought to testify to what God has done for my baby in answer to prayer.

It is now about twelve months since he took any medicine, and during that time he has cut twelve teeth.

He suffered with constipation from birth.

I took him to the hospital several times, but he received no benefit.

When I discontinued medicine and trusted in God, he was soon all right.

He burned his leg badly but seemed to suffer no pain, and was running about half an hour after it happened.

It has healed up beautifully now.

He is now one year and eleven months old, so I feel that in his short life I have a great deal to be thankful to God for.

Trusting that this will be a help to others who trust in God, and not in doctors, I am,

Yours in His Name, (MRS.) R. J. WILLIAMS.

**Youth Healed of Inflammatory Rheumatism.**

BARNARD, INDIANA, April 2, 1902.

DEAR GENERAL OVERSEER:—I want to tell you what a blessing we have received in our home.

Our little boy, Earl, fourteen years old, has been healed of inflammatory rheumatism.

He began to get better on the day you received our letter.

Our little four-year-old boy has never had a touch of croup since.

Words cannot express the joy and thankfulness I feel toward our Lord and Saviour for His Healing and Cleansing Power for the spirit, soul and body.

We thank you so much for praying for our children.

We give God all the glory.

I, myself, have enjoyed good health ever since I have trusted God for keeping me, and I have not taken a dose of medicine since last May.

Your Sister in Christ, LILA M. BOOKER.

**Healed of Sick-Headaches of Twenty Years' Standing.**

53 PARKHURST STREET,
NEWARK, NEW JERSEY, May 20, 1902.

REV. WM. HAMNER PIPER.

*Dear Overseer:*—I desire to send a testimony of praise for the healing of a very sore eye.

I sent word for prayer about two months ago and the Lord has healed it entirely.

I have also been entirely healed of chronic sick-headache of over twenty years' standing.

I rejoice in a Saviour who is able to save to the uttermost, spirit, soul and body.

Thanking you for your prayers and praying God's richest blessing on Zion, I am,

Your Sister in the Truth, (MRS.) J. KILLOCH.

**Little Boy Speedily Healed of Rupture.**

55 BROWN AVENUE,
SAN JOSE, CALIFORNIA, January 6, 1902.

DEAR GENERAL OVERSEER:—I gladly testify to our little boy's healing.

Albert is about nine years old.

Last summer while at play with other children, he fell on a post or stump and became ruptured.

He was in great pain.

We sent for Mr. Byler, but he was out of town; so his wife said she would pray with us.

The prayer was answered.

He was healed completely in less than two days, and has not been troubled with it since.

I praise the Lord for it, and also that I know by experience that Jesus is the same today.

Your Sister in Christ, (MRS.) J. F. BEUTTEL.

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**Adelaide, South Australia.**

J. Thomas Wilhide, Conductor of the Gathering of the Friends of Zion.

All in Zion will doubtless be very deeply interested in the good news of Zion's onward movement in the beautiful South Australian city of Adelaide, which for some years was the residence of the General Overseer, when he was a young man, and which was also the residence of Overseer Jane Dowie, being at the present time the home of her parents and brothers and sisters.

The work in this city has grown and has been blessed wonderfully under the oversight of Overseer Wilbur Glenn Voliva, who is in charge of Zion's work in Australasia, and through the consecrated service of Mr. and Mrs. J. Thomas Wilhide, the Conductor and Messenger of the Gathering of the Friends of Zion.

Mrs. Wilhide, the Messenger, sends us the following very interesting and encouraging account of the work there, giving several wonderful testimonies to healing:

NO. 8 TOMSEY STREET, ADELAIDE, April 30, 1902.

REV. JOHN ALEX. DOWIE,

*Beloved General Overseer:*—In August, 1901 there were but three members of the Christian Catholic Church meeting together to read LEAVES OF HEALING and to worship in Adelaide, who were wholly obedient to Zion's teaching.

Through the faithfulness of our dear brother and sister Beauchamp, at whose home they met, the little spark was kept from going out, and God blessed the little Gathering.

Others became interested, so that when our beloved Overseer Voliva visited Adelaide, from January 15th to 20th, 1902, just three months ago, the scattered members were gathered and he organized the Church with a membership of between forty and fifty.

Sixteen were baptized.

Thirty-one of the members volunteered their services as Zion Seventy workers, ten as Saloon Seventies.

Each couple agreed to take at least five copies of the LEAVES weekly to sell.

Through the untiring efforts of G. W. Beauchamp, in charge of the literature and leader of the Seventies, several thousand copies of back numbers of LEAVES, which were given by the Overseer for free distribution, have been given out from house to house in their various districts.

Between seven and eight hundred copies of the current issue have been sold.

Easter Monday, seven persons gave away about 200, and sold 69 copies at the sea beach in the afternoon.

The Overseer appointed J. Thomas Wilhide as Conductor; G. W. Beauchamp, Custodian, and Mrs. E. A. Wilhide, Messenger.

Over 60 visits have been made to sick and needy.

A little Dorcas work has been done.

A Zion Junior Seventy meeting was established with an average attendance of over 40.

The average weekly attendance at the four meetings was about 240.

Two consumptives who were given up to die have turned to the Lord and are recovering.

A young woman who has been crippled with rheumatism for many years is able to get about, having received very marked blessing.

The gentleman who went home to England and brought out the first Salvation Army officers to Australia, who also worked under General Booth's directions for a time while there, has been a regular attendant at Zion Tabernacle for some time.

He and his wife have applied for Baptism.

He has received almost a perfect healing for a very bad leg.

He can now wear his boots and get about with ease, rejoicing.

The Clibborn brothers coming into Zion impressed him deeply, knowing Arthur S. Booth-Clibborn as he did, personally, as a remarkable man of God.

A gentlemen came from Victoria to Adelaide to take medical treatment.

Seeing your picture on the sign-board in front of the Tabernacle, he remembered a healing that took place in answer to your prayer in Melbourne years ago.

His friend was given up to die when God answered your prayer for his healing.

He came up to the meeting, was led to repentance and acceptance of Jesus as his Saviour for spirit, soul and body.

He surrendered six bottles and boxes of medicine and pills, and a large medical book the day before leaving for his home.

He testified that although he was as far from God as he could be when he came to Adelaide, he had the witness of the Spirit that his sins were forgiven and that God had definitely answered his prayer and healed him of long standing bowel trouble.

Later he writes: "Each day finds me stronger; so much so that since I left Adelaide I have had neither ache nor pain, and I take this opportunity to say that it is wonderful! Yes wonderful!

"You will remember that I was troubled about the state of my health; that I asked the Lord if He would heal me.

"I would take it as a Divine reply that He heard me and that I would use no more medicine, and I want it to be on record that God answered that poor, imperfect prayer, and that I have proved that Jesus Christ is the same yesterday and today.

"Since I left I have been well.

"My kidneys and bowels are acting regularly and my leg is so strong that I was able to drive a team of horses all day yesterday.

"I believe all for the glory of God."

His wife also writes, expressing thanksgiving to God and those who helped her husband to find Jesus as his Saviour and Healer.

She says: "The people here cannot understand it."

There were some marked conversions among the Zion Juniors.

Some of them took a deep interest in circulating LEAVES OF HEALING, and all are taking a deep interest in the study of God's Word.

The mother of one little Zion Junior, four years old, told us he resisted every attempt to give him medicine. Not one drop could be gotten down his throat, he saying: "Ask Wilhides to come and pray and God will make me well."

After prayer he quickly recovered.

A little one was lying in an unconscious condition, the doctor having despaired of its recovery in the morning.

A telegram was sent to Overseer Voliva in the evening to pray at 8:30.

A few of us met at the stricken home to unite with the parents in prayer at that hour.

The moment the request was presented to God, the unconscious child opened its eyes, a flash of life came into them; color came to its cheeks, it sat up and in a few minutes was playing.

It took some food, and in a short time went into a natural sleep, a healed child.

A little brother in the same family was quite ill with a bad throat, unable to attend school.

A request for prayer was sent to a meeting.

Prayer was offered and a letter was written to him. He received the healing at the time he read the letter.

A Zion Junior, three years old, was taken suddenly very ill, with every appearance of approaching death—unconscious, eyes set, cold, heart-beat scarcely preceptible. This little one was immediately relieved at time of prayer and in a few hours was perfectly well.

A little baby in the same family was healed of various serious ailments.

A mother brought another little one to a week-night meeting, suffering with something like scrofula on the side of her head and a hard lump on her neck, with no appearance of its opening.

Prayer was offered, the lump broke before morning, and she was soon well.

A boy who has been subject to something like spasms or epilepsy, and was always several days getting over the attacks, was delivered the same day (the first time he, with his parents, trusted God) and was able to come to Zion Junior meeting next morning and walk several miles.

Almost every member of this family of six has been healed since they learned to know God through the Little White Dove, Zion meetings and members.

The Presbyterian church, of which they were members, is a bit stirred up, having lost two good members already, and being likely to lose others, who are almost ready to come into the Christian Catholic Church in Zion.

Another Zion Junior was healed of abscess on her neck, after confession of sins which had kept back the answer.

It was removed at once.

Another Zion Junior gave a touching and helpful testimony of how God once did not answer any prayer for her healing until she confessed to her mother that she kept back sixpence out of change she should have returned to her.

The Zion Juniors know well that sin prevents an answer to prayer.

They are learning to live carefully and to pray for themselves.

Some of them get very marked answers.

The parents are trusting their children with God for healing and are praying the prayer of faith.

One Zion Junior was left in charge of a baby sister.

The little one put a bean up her nostril.

The first thought of the one in charge was to send for mother, but in a flash she remembered: "Thou God seest me."

Knowing that He would answer prayer, she prayed and immediately the bean came out.

Zion is much discussed by people in many walks of life in Adelaide.

When we are doing Zion Seventy work, we often hear much the same as was said of Jesus at Nazareth where He had been brought up, thus: "We know John Alexander Dowie; he is the son of the breeches maker; we know his brother, and his uncle is a shoe-maker," etc.

It is true today, "A prophet is not without honor save in his own country and among his own kin."

When asked to prove any charges they make, or state any one definite thing against the General Overseer, they have nothing to say, thank God!

Between forty and fifty stood in answer to the call for witnesses who had been healed through faith in Jesus last night.

A backslider testified that he had been brought back to God and to accept Christ as an uttermost Saviour by the Holy Spirit's power through Mr. and Mrs. Wilhide's teaching.

Several person's testified to wonderful spiritual and physical blessing through reading LEAVES OF HEALING, and also to an increased interest in reading the Scriptures through the same means.

A brother over fifty years of age said he had learned more of God in the last three months than he had known in all his life before, although he had been seeking to know God almost all his life.

There is now a faithful and industrious band in Adelaide whose hearts are on the highways to Zion.

They are obedient to all God's commands as they are taught in Zion and are letting their light shine by their holy living.

A number of them have remarkable testimonies to financial blessing received when obedient in tithing.

Zion in Adelaide is ever praying for you and Overseer Jane Dowie, and rejoicing over the wonderful victories God is giving.

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# EARLY MORNING MEETING AT SHILOH TABERNACLE

REPORTED BY E. W. AND A. W. N.

LORD'S Day, June 15, 1902, dawned clear and beautiful upon Zion City and was begun with praise and thanksgiving by the thousands of her citizens.

About two thousand of them gathered in Shiloh Tabernacle in the holy calm of the early morning, to sing praises to the loving Father who has poured out upon them such showers of blessings for spirit, soul and body; to testify to His goodness, and to hear the Message of His servant and prophet, the General Overseer.

Plain, pointed, practical was the brief lecture on Prayer, the particular subject being that petition of the Disciples' Prayer, "Lead Us Not Into Temptation."

God greatly blessed that Message.

The large number who heard were uplifted and strengthened for the day and week.

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Shiloh Tabernacle, Lord's Day Morning, June 15, 1902.

The service was opened by the congregation singing Hymn No. 177.

Saviour, more than life to me,
I am clinging, clinging close to Thee;
Let Thy precious blood applied,
Keep me ever, ever near Thy side.

REFRAIN—Every day, every hour,
I shall feel Thy cleansing power;
For Thy tender love to me
Binds me closer, closer, Lord to Thee.

The General Overseer then read the first chapter of the Catholic Epistle of James, and after some comments prayer was offered.

Hymn No. 188 was then sung, following which the General Overseer delivered the following address:

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## "LEAD US NOT INTO TEMPTATION."

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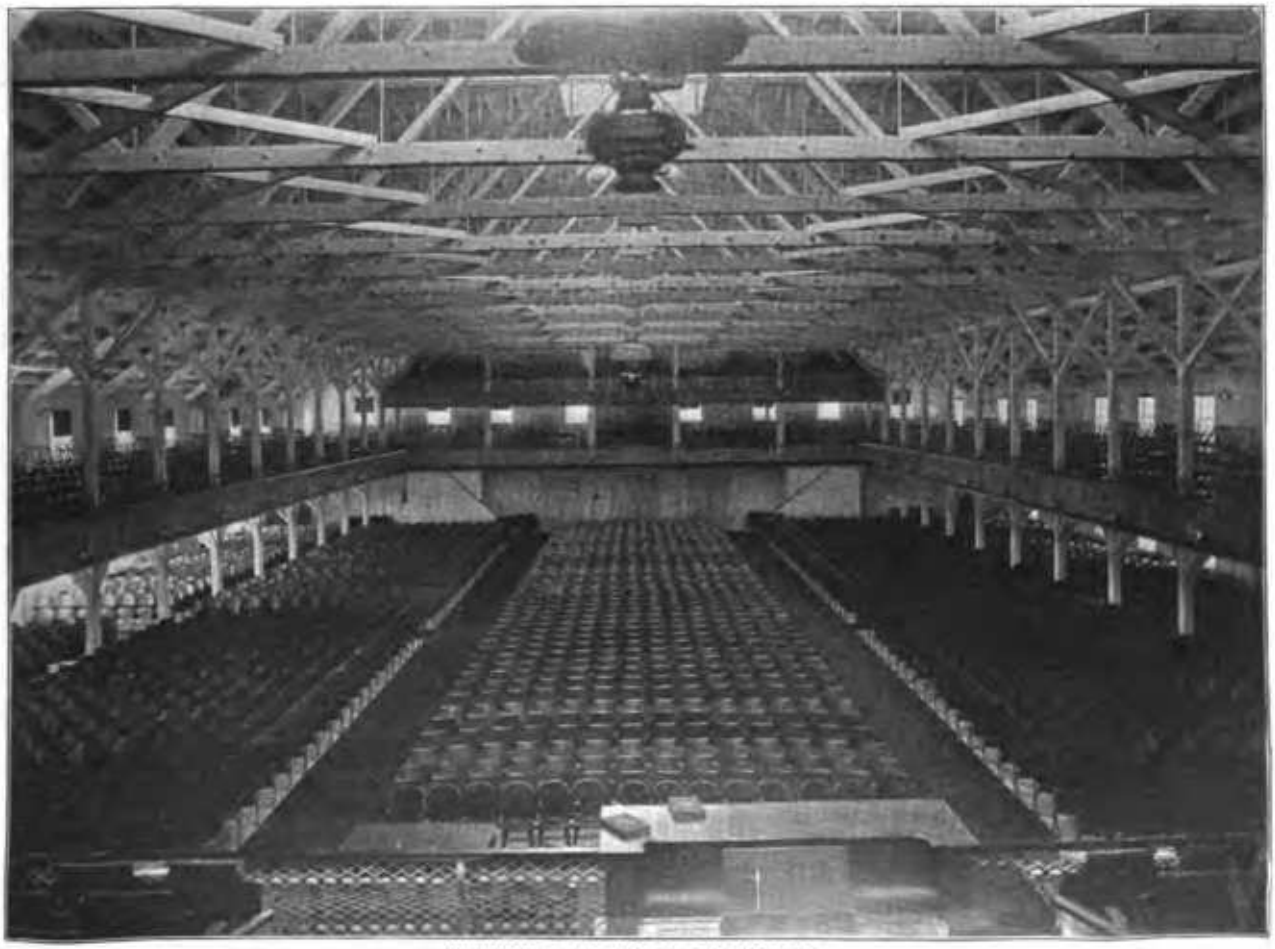
INVOCATION.

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

Let us repeat the first words of the Disciples' Prayer, up to the text of this morning. (The prayer was repeated up to and including the words, "Lead us not into temptation.")

### Time For Alteration to the Permissive Form, "Let Us Not Be Led Into Temptation."

I have been praying a great deal about my discourse this morning and I have come to the conclusion that the time has



INTERIOR OF SHILOH TABERNACLE.

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come in the Christian Catholic Church in Zion to give up saying, "Lead us not into temptation"; that the time has come to say, "Let us not be led into temptation."

I will give you the reason for the alteration. The very first is not the greatest reason, but it is one that will appeal to scholars, especially those who know the original tongue.

I have before me this morning an Analytical Concordance to the Bible by Robert Young, LL. D., of Edinburgh, Scotland.

It is perhaps the most scholarly work of its kind in the whole world.

This work is renowned throughout the world, and has taken the place of Cruden's Concordance everywhere.

Appended to his Concordance, Dr. Young has given a very short treatise entitled, "Hints and Helps to Bible Interpretation."

Under the heading of "Illustrations of Bible Idioms" (70) he has these words: "Active verbs frequently express only an attempt to do the action."

Then he gives a good many illustrations.

"Then," he says, "active verbs frequently express a permission of it."

He gives a number of illustrations of this assertion, and among these illustrations are the words in Matthew 6:13, "And lead us not into temptation," which we are now considering.

Most spiritual interpreters and Biblical scholars hold with Dr. Young with scarce an exception, that this expression is a use of the active verb in a permissive sense.

That is to say, it is used in this sense: "Let us not be permitted to be led into temptation." The "lead us" has the force there of "suffer us not to enter," or "go into temptation," or "be led into temptation."

"Let us not be permitted to be led by the Devil, or by our own lusts, or by anybody else into temptation." That would be the scholarly interpretation of the word.

What I desire to point out is, that it is not only the scholarly interpretation, but it is the only interpretation that can possibly be given to what our Lord Himself has said.

### We Ourselves Go Into Temptation.

Take, for instance, now, Matthew 26:41.

Watch and pray, that ye enter not into temptation.

General Overseer—Who is it that go into temptation?

Audience—"We ourselves."

General Overseer—Read also in the Gospel according to St. Mark 14:38.

Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak.

Now, what does that indicate? What is willing?

Audience—"The spirit."

General Overseer—What is weak?

Audience—"The flesh."

General Overseer—What is it that leads us into temptation? Is it the willing spirit or the weak flesh?

Audience—"The weak flesh."

General Overseer—Let us come to see where the trouble is about temptation.

We nowhere read that God is our tempter, because it is not true.

The General Epistle of James, the second verse:

Count it all joy, my brethren, when ye fall into manifold temptations; knowing that the proof of your faith worketh patience.

The apostle does not say to count it all joy to go and get into temptation; but if in the course of your duty there arises a temptation, do not shrink from it. The proof of your faith will be there; that you will patiently endure the trial and overcome it.

Now read the twelfth verse of the same epistle:

Blessed is the man that endureth temptation.

That does not mean the man who allows himself to sin, but he who overcomes and endures in the midst of temptation.

### Temptation Cannot Be Escaped While We Are in the Flesh.

If anybody thinks that he can get away from temptation while in the flesh, he is very much mistaken.

Some imagine that there will be no temptation at all in Zion City.

There would be no temptation in Zion City if you could keep the Devil out; but will you tell me how the Devil can be kept out when he can come in by any train?

Will you tell me how to keep the Devil out when there is a considerable amount of Devil left in some of the people who have come into Zion?

I am not saying that as a railing accusation.

I am very sorry that it should be so, that there should be anything belonging to the Devil left in any of us.

Some of you have come in with a good deal of the Devil's property in you, and it takes some time to get it out.

Some have come in with a conceited notion that they have the power to do this, that and the other thing much better than it is being done.

Some of you think you are not being properly treated.

There are some of you who think you are magnificent orators, and divinely commissioned Teachers, when you are simply conceited wind-bags.

"Why does not the General Overseer let us take the morning meeting?" you say in your hearts, and you secretly whisper it where you think it may find a sympathetic response. But it does not, and that is how I come to know it.

If I let you take the morning meeting, there would soon be no meeting.

Two thousand Zion people would not come to hear you at this hour, and yet you think yourself perhaps the very man to conduct this meeting.

You think that you could show the General Overseer some points.

### Conceited People who Think They Could Instruct the General Overseer.

I have had some few, and I thank God they are very few, who have come into Zion recently who think they could tell the General Overseer a great many things he does not know as to how to direct this work. If this is the fact, why did not God Almighty make one of them General Overseer?

I overheard a woman the other day, who had only recently come into Zion, say that she thought that Dr. Dowie ought to do this and that.

I stepped up to her and said: "What a mistake God Almighty made in not making you General Overseer."

She stopped, and said, "Oh, Doctor, I never meant that."

"Well, what did you mean?" I asked. "You meant that you could show Dr. Dowie how to do certain things. Now, on that matter you are entirely mistaken, and entirely ignorant. You do not know what you are talking about. You have no right to say that if you were Dr. Dowie, you would do this or that. You are not Dr. Dowie, and you never will be Dr. Dowie, and you never will be put in Dr. Dowie's position."

### Parmenion and Alexander.

I was reading in Benjamin Ide Wheeler's life of Alexander the Great, how Parmenion once said to Alexander, "If I were Alexander, I should be glad to secure peace on these terms and end the continual risk."

"So should I," replied Alexander, "if I were Parmenion; but as I am Alexander, my answer is what it is."

If Parmenion had had his way, he would have lost the great empire which his superior valor and skill won.

Parmenion was a great man, a great leader, and Alexander valued him.

Alexander was but a stripling, and Parmenion was an old warrior.

Yet Alexander was the better warrior and the greater general of the two; a youth just twenty-three years of age when he smashed up Darius and his empire at Issus. He led thirty thousand men so well that they overcame the greater part of a million at that battle.

Parmenion, a great warrior, would have wanted him to do so and so, but he obeyed Alexander, and took the left wing of that army.

He did what he was told, and helped to win the battle.

There are some people, however, who do not know the word obey.

They would say, if they were in Parmenion's place, "Well, I am an old man, and my opinion should be respected."

Yes, and you are about as foolish as you are old, sometimes.

### All Old Men Are Not Wise.

I am as old a man as any of you.

I have lived longer in experience than most of you, even if some of you are eighty years of age.

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But it is not the old man, after all, that is so presumptuous; it is the young man. It is those who have not had experience. Yet it is my joy to have thousands of loyal and devoted young men in Zion, whose love and wise self-restraint are remarkable.

I find also that the old men are very kind to me in Zion—very kind, very loving, and very appreciative; but there are just some few young men who think they could do it better.

On the whole, however, it is only a very few of any age or either sex, that are other than sincerely loyal; and even that few are learning the meaning of our Mission as God's Messenger, Prophet and Restorer. I have ten thousand reasons for rejoicing, to one reason for regret.

I speak only for the good of the occasional critics who speak without thought, and allow the Tempter to make them his tools through their self-conceit. Zion is in no serious danger from such persons, if they are kept well in hand—and they are. They, however, may find Zion City an undesirable place of residence, if they do not let God bridle their spirits and their tongues.

Let us get this thought: that

**If We Are to Endure Temptation We Are to Triumph Over It.**

We cannot get away from it.

I am tempted every day.

Some people tempt me very badly, tempt me to be vexed, tempt me to wonder whether they will ever get any sense.

Some very good people are always blundering.

I say to myself, "John Alexander Dowie, God sent you to have Patience."

I am thankful for the Patience of Christ, which God so lovingly imparts to me. If it were not for that Patience I would get so angry and vexed I would fling the whole thing over.

I can never do that. I must endure temptation, and I must keep on teaching.

I must remember that there are some few people who are Christians and foolish. There are not many; there is not one out of a hundred, but they make more buzzing than the ninety-nine.

There are some wasps, however, that have no honey in them.

If I get hold of them, I will take the sting out of them.

I do not want to hurt even a wasp, if it will keep away from Zion, but we do not want a nest of wasps here—homes in which there are foolish criticisms.

We all have some temptation.

You have, most of you, been in churches where your vote counted a great deal. Yet your vote does not count for anything in Zion, as far as the Church is concerned, because there is no voting in this Church; there never has been, and, by the grace of God, there never will be. (Amen.)

Is it not better that God should Rule this Church than that the majority of the people's votes should rule it?

Audience—"Yes."

General Overseer—May God ever send rulers to this Church who shall rule in the love of God, with great humility, but with great firmness.

**The Crown of Life for Overcomers.**

Blessed is the man that endureth temptation: for when he hath been approved, he shall receive the Crown of Life.

You will never get the Crown until you are approved, until you have finished your course.

When you have, you will get the Crown of Life, "Which the Lord promised to them that love Him."

Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, and He Himself tempteth no man.

**No One is Ever Tempted of God.**

There are a great many people who say they are tempted of God. Some people read that passage:

"Let every man say when he is tempted, I am tempted of God."

When they get into trouble, they cry out, "God sent it."

The Mohammedans cry "Kismet! It is Fate! It is the will of God." They throw up their hands at a certain point and declare Evil to be their divinely appointed lot.

And so do multitudes in Christian—or so-called Christian—lands.

People get sick. They say it is the will of God.

Thieves steal and rob and plunder. Professing Christians say: "It is the will of God." It is no such thing.

God is no thief, and no plunderer.

Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, and He Himself tempteth no man.

Did God ever lead any mortal man at any time into scenes of sinful temptation?

Audience—"No."

General Overseer—Can any man be tempted of God?

Audience—"No."

General Overseer—Who is the tempter?

Audience—"The Devil."

But each man is tempted, when he is drawn away by his own lust, and enticed.

**Being Drawn Away by Our Own Lusts.**

General Overseer—If a man or woman has a great deal of lust, do not their children show it?

Audience—"Yes."

General Overseer—Can you expect it to be otherwise?

They inherited it; it came right down to them from their parents. But Satan is the first cause of all evil.

You, instead of being angry with lustful children, ought to ask God to forgive you that you have imparted to them so much of that damning lust.

Then the Lust, when it hath conceived, beareth Sin: and the Sin, when it is full-grown, bringeth forth Death.

Does all that come from God?

Audience—"No."

General Overseer—Is God the author of death?

Audience—"No."

General Overseer—That is one of the lies of the churches; that God is the author of death. Some poets, calling themselves Christian, even sing of "Sweet Death, God's Messenger"—which is a shameful libel on God.

Does not the Word of God say that Jesus Christ hath abolished death, and brought life and incorruption to light through the Gospel?

Does it not say that he that "hath the power of death is the Devil?"

Audience—"Yes."

General Overseer—The Wages of Sin is Death, and the author of Sin is the Devil. Therefore the author of Death is the Devil.

When we yield to the lusts and desires of the flesh—which is so weak sometimes when the spirit is willing—then Lust conceives, and it brings forth Sin, and Sin when it is finished, when it is full-grown, bringeth forth Death.

**How We Should Pray Regarding Temptation.**

My brothers and sisters, I desire you to see, therefore, that it is our duty to pray not, "Lead us not into Temptation," but, "Let us not be led into temptation."

We should pray, "O God, do not let our own lusts, do not let our own passions, do not let the lusts and passions of others, do not let bad books, do not let bad words, do not let bad companions, do not let bad memories, do not let bad pictures, do not let bad people, do not let the evil spirit lead us into temptation.

Do not let the lusts of our own heart do it.

"Cleanse our hearts, and take all damning lust out of them."

That is the meaning of the prayer.

**We Overcome Through Suffering.**

Oh, how Christ suffered, being tempted!

We shall be tempted, and we shall suffer in the fight; but it is a good fight.

We have to overcome by suffering.

There will be some suffering.

It is not always easy to overcome.

You have to break your very heart sometimes to overcome.

You must pluck out your eye, as it were, to overcome.

You have to cut off your right hand, as it were, to overcome.

You have to snatch some idol from the heart that has been there so long that it is a very part of it, and throw it at your feet.

You have to overcome.

When God's mysterious ways are all unknown, and when something has happened that makes us feel for a moment as if clouds and darkness were around His Throne, and we do

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not understand, the temptation is to rebel against God, and to say, "O God, why did you do it?"

**Clouds and Darkness Are Not Around God's Throne.**

Then we have to remember that God did not do it.

If there are any clouds or darkness they are not around about His Throne, because He dwelleth in light.

The clouds and darkness are here, round about us, and we imagine they are round about His Throne, and they are not; they are round about our own hearts.

Were there any clouds and darkness where Moses was in the light with God? But were there not clouds and darkness for those who were out there upon the plains under Mount Sinai?

Yes, there were clouds and darkness and thunder and lightning, but, in spite of that, Moses was in the Light with God.

When he came down that mount, his face was shining.

He had been with God, and "God is Light."

There was no darkness there, within that Shekinah Light.

Within that fiery, cloudy pillar that leads Zion on, there is no darkness at all, no doubt at all, no fear at all.

If you will live in the darkness, if you will live within the shadow of the grave, if you let the Devil triumph over you, I will not live there.

God help you and me to live above the clouds! (Amen.)

God help us to remember, especially, that those who have gone before us are in the light, where there is no shadow or darkness at all.

**Temptations Will Not Come, Stronger Than Can be Borne.**

Now read with me the first Epistle of Paul to the Corinthians and the tenth chapter, thirteenth verse.

There hath no temptation taken you but such as man can bear: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation make also the way of escape, that ye may be able to endure it.

Beloved friends, it is easy to run away from temptation.

One of the meanest things that was ever said about me was said last Saturday in *Harper's Weekly*, that after the death of my dear daughter I slipped away, and ran away.

Liars! They know it.

After the death of my dear daughter I came right down here and buried her body with my own hands. Did I run away?

Audience—"No."

General Overseer—They lied.

I do not blame *Harper's Weekly* so much as the infernal press of Chicago, and the infernal religious press of Chicago from whom they got that lie.

I thank God for this one thing, that when trial or temptation has come upon me, I have never, for one single moment, run away from the trial.

I have faced it, and by the grace of God I have overcome it.

God has enabled me to overcome.

I have not lost a fight yet; and, by the grace of God, I would rather die than lose a fight.

I will conquer though I die.

What is the use of running away from a fight?

**I Am a Man of Peace, but I Love the Good Fight of Faith.**

I love a fight against sin. The result of that fight will be that I can win somebody to God, and smash up some of the Devil's work.

I am in that fight every time.

I am glad to be in it.

I am glad to be in the front of it.

I am glad to be where the arrows fall thickest.

I thank God that I have the Helmet of Salvation, and the Breastplate of Righteousness—the Redeemer's Righteousness, the Righteousness which is of God—and that my loins are girt about with Truth, and that my feet are shod with the Preparation of the Gospel of Peace.

I am glad that I have the Shield of Faith.

With the Sword of the Spirit, which is the Word of God, why should I run away?

If I ever were tempted to run away, I would have to remember that there is no armor for the back.

Did you ever read of the Christian's back-plate?

Voices—"No."

General Overseer—A number who were wounded in the late war never talk about it, because they were wounded in the back when they were running away. (Laughter.)

Can we afford to turn our backs?

Look you, if I were not brave because it was right,

**I Would Be Brave Because It Is Prudent.**

It is the most prudent thing in the world to keep your face to the foe.

The men who come through battle soundest are the men who fight hardest.

The soldiers who skulk in the rear get all the spent bullets, all the bullets that miss the people in the front ranks.

I would rather be in the front row than in the back.

The enemy always fires over your heads; always shoots too high.

The safest place in battle is the front rank, especially if you shoot low.

There is too much shooting too high.

I used to shoot too high, but there was a time, a long time ago, I loaded up with buckshot.

That night I had more penitents seeking God's mercy than ever before. That is why I shoot low.

Some persons say: "For a clever man, an able man, the General Overseer indulges in such a lot of low talk."

Yes, and I hit low.

You indulge in so much high talk, my brethren, that you never hit anything, not even the moon. (Laughter.)

Get as near the front as you can.

The Devil is a very poor shot.

Now and then, however, he will shoot, by our side, some one who has, just for a moment, sinned, who has just for a moment stepped out of the straight line.

It is not the worst people that the Devil is watching for; it is the best.

My beloved brothers and sisters, let us keep right in the straight line, with our face to the foe, and we cannot fail.

**The Macedonian Phalanx.**

Do you not know that the Macedonian phalanx was one of the most wonderful things in the art of war that had ever been invented?

It had for its point one man.

Every one's shield was locked with the other one's shield.

They went forward, and when the foe saw them coming, they only saw the shining helmet; they only saw the shining shield; they only saw the shining breast-plate, the greaves.

Thus they went on, grim warriors looking out from the visors of their helmets, these ten thousand that formed the Macedonian phalanx, when they burst in upon Darius' army, broke him up, and made a half a million men to scatter.

May God make us better than a Macedonian phalanx!

God have mercy upon the man who breaks the Zion phalanx!

If God permits me to lead that phalanx, you must see you do not leave a broken place in the line.

O God, grant that we may never be tempted to break the the line of battle in Zion!

Now, never say, "God has tempted me"; but pray, "O God, let me not be led into temptation. Let not my poor heart faint in the day and hour of adversity."

**God our Strength in the Day of Adversity.**

That is the time to be strong.

If thou faint in the Day of Adversity,
Thy strength is small.

But God is our Strength. He is not small, and in the Day of Adversity He will make us strong.

God grant it!

This is the day of Zion's Prosperity, and should the Day of Adversity come, may we be strong!

The day may come very soon for some of you; it may come for Zion in such a form that every one shall be tested.

One reason why I want no man in Zion who is other than strong, is that when the time of temptation comes, then the need of strength comes.

We cannot afford to have a coward in our ranks, so we had better get rid of him now, than to have him by and by, unless he will repent, and get right with God. May God grant that every one here shall repent of having fallen through temptation.

**Repentance, Confession, Restoration.**

If, during this last week, any of you have yielded to the tempter's power, may God help you to make confession this

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morning not only to God but to those whom you may have wronged. If you have injured a faithful wife's heart, by saying something that was bitter and unkind, ask God to forgive you, but also ask her to forgive you.

If you have grieved a faithful husband, by your folly and your bitter complaint, remember the Command "Confess therefore your sins one to another, and pray one for another, that ye may be healed. The supplication of a righteous man availeth much in its working."

Then, my prayer will avail for you.

Only can the prayers of any righteous man be heard, only can they be successful, if you have confessed your sins one to another and to God. Pray with me, "Let us not be led into temptation."

O God, You never tempted us, but let not our own poor weak hearts, and let not the Devil lead us into temptation.

Everybody who has something to praise God for, stand.

(Apparently all arose.)

Do you praise God for blessing you this last week?

Audience—"Yes."

General Overseer—Pray with me now for power to make an entire consecration.

PRAYER OF CONSECRATION.

My God and Father, for Jesus' sake, renew my will from day to day. Blend it with Thine, and take away all that now makes it hard to say, Thy Will be done in me on earth, as it is done in heaven. Let that Will be done in me. Give me my daily bread. Help me to forgive as Thou dost forgive, and let me not be led into temptation. Let not my own weak heart lead me. Let not my neighbor lead me. Let not my friend lead me. Let not my enemy lead me. Let me not be led, but let me watch and let me pray lest my own desire, my own sinful nature, lead me into temptation. Let me be led by Thy Spirit into the Way of Life and Light and Love and Purity and Liberty. Forgive what is amiss. Cleanse me now. May this be a week of power, not only in Zion City, but throughout the whole earth, for Jesus' sake. Amen. (*All repeat the prayer, clause by clause, after the General Overseer.*)

The service was closed by singing the Doxology and the General Overseer pronouncing the

BENEDICTION.

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

## RAILROAD RATES TO ZION'S FEAST OF TABERNACLES

### To Be Held at Zion City, Illinois, July 12 to 22, 1902.

Railroad Tickets may be purchased from points throughout the United States and Canada, beginning at midnight, July 8th, up to midnight, July 14th, travel to immediately follow the purchase of ticket.

Returning tickets may be purchased after Certificates are certified, any time up to midnight of July 25th. A first-class full tariff fare ticket must be purchased coming and *a Certificate in the standard Convention form secured from the agent at the time the ticket is bought.*

All Certificates will be certified at Zion City, July 16th, and on or after this date, persons may secure return tickets at one-third of the full fare paid coming. The Passenger Associations exact a fee of 25 cents for each Certificate attested, to be paid their representative at Zion City, upon delivery of the Certificate for return trip.

Everywhere throughout the country, those who propose coming to the Feast of Tabernacles should apply at once to their home railroad ticket agents, and ask whether they have instructions to sell tickets on the Certificate plan, at a fare and one-third for either Chicago or Zion City, Illinois, *for the annual meeting of the Christian Catholic Church in Zion, to be held at Zion City, July 12th to 22d.* Where they reply, "No," request them to write their General Passenger and Ticket Agent for such authority. Any member or friend of Zion who seems unable to secure such tickets within the dates given, *should write at once*, and I will immediately see that such railroad and station is notified to sell such tickets on the authority of the rate having been granted us by the particular passenger association operating within such territory.

Applications for the rate of a fare and one-third for this occasion have been made to the proper authorities. Persons coming from the west and southwest may secure Certificates on the purchase of tickets direct to Zion City, but all persons coming from points east or southeast must secure tickets and Certificates *good only to and from Chicago.*

This includes all territory east of Lake Michigan and east of the Mississippi River, south of St. Louis, which includes all the New England and Southern States and Canadian Provinces.

At Chicago, persons with tickets purchased to Chicago only, should go to Zion Hospice No. 1, 1201 Michigan Avenue, and there they will be sold tickets to Zion City and return, and directed to the proper railroad station and train service.

For further particulars, address

DEACON DANIEL SLOAN,
Superintendent Zion Transportation.

### Zion Second Feast of Tabernacles.

Particulars concerning boarding and rooming accommodations in Zion City during the great Divine Healing Meetings, Feast of Tabernacles, or for those locating to reside in Zion City, either temporarily or as permanent residents:

Rooming conveniences in private homes are very limited, and often impossible to secure, but meals are served by families in different sections of the city at 25 cents each, or regularly by the week at a lower rate.

Elijah Hospice will receive guests after July 10th at a rate of $1.25 and up per day for lodgings and meals, or, for individual rooms, $2.00 and up a day; 50 cents and up for lodgings, and 25 cents for meals. Rates for permanent guests will vary from $7.00 to $15.00 per week. A lunch room will be run in connection with the Hospice, where food can be secured at reasonable prices.

Tents, 9x14, in the established camps of Zion can be rented furnished, for $8; or unfurnished, for $6 per month. Unfurnished tents include double-covered tents with floors and the necessary poles, stays and pegs for support. The furnished tents, in addition to the foregoing, include cots, mattresses, pillows, blankets, chairs, tables, pails, cups, and wash-basins; but stoves, towels, dishes, cooking utensils, and other household conveniences are not included, and must be provided by occupants.

A separate camp of furnished tents during the Feast of Tabernacles will be equipped, for which a charge of $2.50 per person (four persons to a tent) will be in effect for this period.

Applications for reservations at Elijah Hospice should be addressed to Deacon F. W. Cotton, Manager, and for tent accommodations to Deacon Daniel Sloan, Supervisor Zion Camps.

Accommodations during the Feast of Tabernacles cannot be assured unless applications are made early, and favorable replies given hereto.

## MOTHER SAFELY DELIVERED BY POWER OF GOD.

Clara J. Lake, of Sault Ste. Marie, Michigan, writing under date of February 22, 1902, says:

DEAR GENERAL OVERSEER:—Sunday morning, February 10th, I telegraphed you to pray for Mrs. Wedge, who expected to be confined. She had come to her parents' home to be taken care of.

Her parents are Zion people, and it was owing to their entreaties that she decided not to have a doctor.

Sunday morning she became very ill.

She grew worse, and her husband, thinking she was dying, ran for a doctor.

Meanwhile I had sent the telegram.

At the time you prayed, upon receiving the telegram, she was wonderfully delivered, and when the doctor arrived her trouble was over, and he went away.

Mrs. Wedge realizes that she was delivered by the power of God.

Please pray for me and for the Zion work here.

I realize that it is "not by might, nor by power, but by My Spirit, saith the Lord of Hosts."

I want God to reign in me.

May God bless you and all Zion everywhere.

### Healed of Headaches and Constipation.

Mrs. Clausina Nelson, Park Side, Illinois, writing under date of March 31, 1902, says:

DEAR GENERAL OVERSEER:—Elder Mercer has held a cottage meeting in our house this winter.

He prayed for me and I have received healing from sick headache and constipation, from which I have suffered fifteen years.

I am so thankful to God and Zion for the blessing I have received this winter to both spirit and body.

### God Heals Piles; Also Injured Eye.

TALLMADGE, MICHIGAN, April 25, 1902.

DEAR GENERAL OVERSEER:—It gives me much pleasure to write you my experience in Divine Healing.

As soon as you prayed for the healing of my piles, it was done.

Glory to God!

Since then He has healed me of very sore eyes.

I was walking through my woods and stepped on a dry bush, and a piece of it went into my eye and made it bleed like a badly cut finger.

One of my second cousins was with me at the time the brush flew in my eye, and we both knelt down in the woods and prayed that God would relieve the pain.

When we got up my eye was free from pain.

Praise the Lord!

Your Brother, DAVID CRYSLER.

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# The Chicago Journal Rebukes the Chicago Press

*A most astounding innovation in the attitude of the Chicago press toward Zion appeared in the Chicago* Journal *Monday evening, June 16th.*

*In an article written by Mr. James O'Donnell Bennett, the* Journal *presents the most unprecedented spectacle of one of the papers which has been in the conspiracy of press lying about the General Overseer and Zion, rebuking the other papers for their false statements.*

*The article referred to was a report of the meeting held in Shiloh Tabernacle on the previous Lord's Day, and in order to show the difference between the usual Chicago press report of a Zion meeting and a report written in a spirit of fairness, we present herewith the article which appeared in the Chicago* Tribune *Monday morning, June 16th, and the observations of Mr. Bennett, above referred to.*

*We appeal from Alexander drunk to Alexander sober.*

*We appeal from the Chicago press in its usual silly and wicked attitude, to the Chicago press when it tries to be even reasonably fair.*

*Some of Mr. Bennett's conclusions are false, but he would not come to the conclusions he does if he carried the main trend of his article to its logical conclusion.*

*It is well for us to say that the opening statement of the* Tribune *concerning the alleged proposed change of the name of Zion City to Solon is a ridiculous figment of some particularly imaginative reporter's brain.*

*A. W. N.*

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From the Chicago *Tribune*, Monday, June 16, 1902.

## CASE OF TOO MUCH ZION.

### DOWIE MAY CHANGE NAME OF THE NORTH SHORE COLONY.

John Alexander Dowie's mail is going astray, and to correct this condition the healer may change the name of his Lake County colony from Zion City to Solon.

The trouble all lies in the fact that Dowie has no copyright or patents on the word "Zion." Long before the bearded prophet ever dreamed of establishing his north shore colony a Zion was on the Illinois map. It is not much of a town, to be sure, but it has a right to its name, and it intends to keep this name, no matter how much Dowie may be inconvenienced.

During the last few days Dowie's emissaries have been laboring with the residents of the Carroll County Zion in an effort to induce them to change the name of their town. They met with a chilly rebuff.

#### REPORT FAILURE TO DOWIE

The agents of the modern Elijah returned to the Lake County Zion yesterday and reported their failure to Dowie.

"We couldn't budge them. They're an unholy lot," was the substance of their report.

Dowie stroked his beard thoughtfully and then there was a whispered conference. Later it was announced that the name of Dowie's Zion City would probably be changed to Solon.

Just why the name of the Greek lawmaker should be chosen is not clear. History does not record that he was particularly devout or that any of his ideas were in harmony with Dowie's teachings.

#### CALLS BABY A "BRAT."

The Overseer was not in a good humor when he delivered his sermon in the new tabernacle. In one breath he blessed "the dear little ones," and in the next he ordered a mother to "remove that squalling brat to the baby house."

A feature of the service was an attack on Masonry by an Englishman, named Reside, who came from London recently. Dowie produced a package containing the regalia of a Mason and Reside said the garments belonged to him, but now he had joined Dowie's church he would give them to the Overseer.

Dr. Ward, Zion's health officer, brought out a lot of surgical instruments and said he had been induced to lay them aside because a spirit "with a voice like his own" had told him to join Dowie.

"Did the spirit tell you that I was the Prophet of Christ?" asked Dowie.

"Yes, dear doctor," was the meek answer.

Dowie ended by denouncing "Mother Goose" and other books for children.

"These must be kept out of every home in Zion," he said. "Santa Claus is another curse to the world. Don't let the children hear about these things. They are no good and they won't be tolerated here."

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From the Chicago *Journal*, Monday, June 16, 1902.

## WHAT THE PREACHER WAS LIKE.

### REV. JOHN ALEXANDER DOWIE.

You are safe in the hands of Rev. John Alexander Dowie from the moment you descend the platform of the North-Western annex and board the Zion special. The Zion Guards watch the conduct of everybody closely, though after my observations of yesterday I could not discover that anybody needed watching.

You know what the average crowd of Sunday trippers is—noisy, unmannerly, sweaty, inconsiderate of one another's comfort, having the crudest ideas as to what constitutes a good time.

The members of the Christian Catholic Church with whom I went up into Zion yesterday did not make that kind of a crowd. The instant you got among them you felt that they were as a people set apart. When the train of ten coaches had been filled those who had been unable to obtain seats waited decorously until three more cars had been coupled on. The ride of forty-two miles was restful. The women did not shrill commonplaces. The children did not play tag in the aisles of the car nor run about shrieking. The men did not defile the floors with saliva.

The benign smile was ubiquitous—so much so that I confess it palled a little toward the end of the day and became little more than an empty grin. The people were very helpful to one another The men, not the women, carried the lunch baskets and the babies. When a man was burdened with both a lunch basket and a baby a man would step forward and take one of the burdens.

There wasn't a row or an unpleasant word or a loud tone from one end of the trip to the other.

Everywhere I saw kind, innocent faces, not strong faces, it seemed to me as I scanned hundreds of them, but faces without guile. In many, I may almost say the majority of them, there was to be seen that certain indication of a credulous mind and a trusting heart—the relaxed jaw and the slightly parted lips. They were dull faces, too, particularly those of the women, the lines not firmly cut and the eyes not very alert. But the peace of contentment and righteousness was in all of them with the exception of a few smug looking individuals who pursed their lips and carried themselves altogether too sanctimoniously to impress me as being very sincere.

A strident, far-carrying voice that bore now a cockney accent, now a suggestion of Irish brogue, and now more than a hint of Scotch burr, was heard in the expounding of a chapter from the Old Testament, when I slipped into a seat in the great barn-like structure known as Shiloh Tabernacle.

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The speaker wore a robe of white muslin and black silk, lined with purple. Behind hung a band of purple and gold. Despite his large paunch and short legs he was impressive, having a majestic head and a patriarchal beard.

Shortly before the preacher began his sermon he shouted: "Is Charles G—— in the house?" He repeated the inquiry several times, and finally added, "I have a telegram for him."

Then Charles G——, looking rather scared, rose slowly in his seat to face a torrent of wrath. It was evident, if I may say so without irreverence, that the preacher was hopping mad.

"You've been sitting there all this time and letting me shout for you," he cried at the abashed G——. "Why didn't you get up at once? Isn't my voice more precious than your time, your inattention? It's disgusting."

I could see the value of the irascible old man's tirade as a disciplinary measure. I'll wager the next time he calls out a name in Shiloh Tabernacle the bearer of that name will not delay his acknowledgment, and if the name is Smith there will be several of the brethren tumbling over themselves to get within his range of vision.

Oh, he has them disciplined, and I dare say that in dealing with the not very alert-minded people who make up the mass of his communion he is obliged to go at them hammer and tongs from time to time.

The sermon had for its theme the query: "What Shall This Child Be?"

It was such a sermon as all preachers ought to deliver occasionally, and probably would, if they dared. It dealt with certain eternal truths of parenthood and childhood, and the speaker handled those truths without gloves.

He first advanced the proposition that any child that could be born had the right to be born. That is a rather pointed way of putting a very old contention which in these complex times is respected in theory by most husbands and wives, but is by no means followed in practice.

The preacher's other leading thoughts were that the child's right to be born at all having been acknowledged, that child had a right to be well born, and having been well born, had a right to be well provided for.

It was a sane, sobering, thought-provoking sermon, roughly put, sometimes even cruelly. The preacher used strong, simple words. He buttered no parsnips for anybody's eating. He was invariably sensible and orthodox in every sentence.

That is one commendable thing about this propaganda of Mr. Dowie's. Personally, orthodoxy neither frightens nor impresses me. It brings me no message that I can not find elsewhere, and it offers many affronts to what I call my intelligence, but which I know many other people—wise, good people, too—would call my ignorance.

But when a man goes in for orthodoxy I like to see him go in for it earnestly, zealously. If he can believe and live up to his beliefs to an even tolerable degree, the chances are that he will be a better, kinder, and more useful man than I can be while wandering around in my doubts and my vague convictions.

Mr. Dowie spoke of other religious bodies as "those go-as-you-please, do-as-you-like associations called churches." I looked around at those unselfish zealots whom he has summoned unto himself and I felt a profound respect for their sincerity, though I couldn't work up much enthusiasm for their intelligence. They are doing what many other orthodox Christians are merely believing and preaching.

This preacher may be a man without modesty, he may be a sensation-monger, he may lack fineness of feeling, he may be exploiting this Zion movement with a keen eye to his own worldly advantage.

On all these points except the matter of his lack of modesty I would not dare to express a conviction. I know that all of yesterday I was surrounded by cheerful, good-mannered, agreeable people, who were clean as to speech, person, and conduct. They didn't get on one's nerves, and even among themselves they didn't talk cant. In fact, they talked very little, and that, in these loquacious days, is a prime virtue in itself.

Turn your eyes where you would in the Dowie demesne and you were obliged to acknowledge the material evidences of good things done. Here was a happy, order-loving population. Here were thousands of acres of fat prairie lands already dotted with pretty homes. An enormous factory covering acres and acres of ground stretched away to the east. You know what the average boom town is—dirty, chaotic, unkempt. This religious community was already trim and neat, no litter, no grog-shops, no crowds of spitting loafers, in front of an ill-smelling grocery or saloon, no profanity, no screeching of provincial jokes.

In the great assembly hall were gathered about 4,000 people who sang hymns and listened to the expounding of ancient wisdom by one who assured them that the old rules for the guidance of thought and conduct were just as applicable now as they were in Bible times. The speaker did not allow his hearers to suspect for an instant that they were free agents. He shook the mailed fist with which he ruled them right in their faces. I believe the patriarchs of Judea ruled with an iron hand, too, so I do not think the General Overseer of the Christian Catholic Church was going a hair's breadth beyond the rules of orthodoxy in laying down the law as he did.

The only essential difference between his kind of Christianity and the ordinary city-church kind is that he carries the whole philosophy out to its logical conclusion, while the others shy away from logical conclusions like discreet and timorous colts. I wouldn't go in for his kind, partly because I cannot accept it and partly because if I could it would be thundering hard work to live up to it. But I respect his kind and I think the other kind an infamous mockery, a shameful capitulation.

Mr. Dowie's methods seem to work successfully because he employs novelty, common sense, a measure of sensationalism, and an unlimited amount of his own big personality.

The white-robed choir of three or four hundred children, men and women, is novel. His sermons that deal with such vital matters as the relation of husband and wife and the relation of both to their actual or potential children are intensely common-sensible. His theory that the Scriptures mean exactly what they say and that they are to be implicitly obeyed is sensational in a day when the Church unblushingly compromises with herself. The personality he possesses and upon which he draws so largely is the personality of one who perhaps is not a great man, but who certainly is a great executor and administrator.

I believe that Mr. Dowie is not above using the tricks of a charlatan, but it is also my conviction that he has been scandalously maligned. I glanced at the reports of Mr. Dowie's sermon in three newspapers this morning, and upon my word, they took my breath away. My impression is that I am neither deaf nor foolish, but if those reports are in any degree accurate résumés of what the preacher said, then I will confess to being both. I showed the clippings to a trained newspaper man who heard the sermon from a seat next mine, and he laughed at them and said it was nothing less than scandalous to so misquote a man.

Every report was a palpable effort to make copy, to twist a sensation or a joke out of a sermon that was unconventional, to be sure, but which was neither foolish nor ribald.

For example, one report quoted the preacher as saying:

"Pictures are good things. I love them myself. See how often I have my picture in the papers. Doesn't that prove that I like them?"

He said nothing of the kind but did tell in apt, tender sentences of the inspiration he had received in looking at a picture which showed a lamb safe in the arms of a shepherd while the mother looked up gratefully at the helpless creature's protector.

Far from saying that Santa Claus was a curse to the world and that any who allowed their children to read fairy tales would "feel his wrath," what he did say was that one great beauty of the Bible was that it contained so many narratives that appealed to and interested children, and he hoped his people would impress its charm upon their children.

No paper reported the wise, kind, helpful things he said. No paper reported his really splendid tribute to education. No paper reported his plea for the exercise of gentleness, patience, and forbearance in training children. No paper reported his solemn setting forth of the joys of fatherhood and the dignity of motherhood.

Reading such gross lies about him, I did not wonder he wanted to remove himself at least forty miles from this so-called Christian community.

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# NOTES OF THANKSGIVING TO ZION'S GOD

*By DEACON O. L. SPRECHER, Private Secretary to the General Overseer*

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 adversary.—*Psalm 107: 1, 2.*

THE ministry in Zion is proving God to be the tender, compassionate, and prayer-answering God that His Word declares Him to be.

His servant, Elijah the Restorer, leads the people forward, faithfully instructing them in the things pertaining to the Kingdom of God.

The Word is opened up in a wonderful way, and promises are made very real to those who are willing to meet the conditions.

First comes the Call to Repentance.

Secondly, the Command to Confess and Forsake Sin, and

Thirdly, the demanding of Absolute Obedience to God.

Wherever the people obey these commands, they find that the Holy Spirit works in them and leads them forward to faith and trust in God.

They pour out their hearts in earnest supplication.

They call upon the servant of God in Zion to pray with them.

Then comes the answer to prayer in deliverance from sin, healing from sickness, and blessing in temporal matters.

It is, therefore, a joy for "the redeemed of the Lord" to tell of their deliverances and blessings.

It is an easy matter for them to "say so," because they have a practical and real deliverance in many ways.

Their hearts are filled with thanksgiving, and they love to speak and write their testimonies.

And so the record goes on. Again we print a few of the words of testimony which have reached us, and we pray God's blessing upon these words as they go to the ends of the earth.

### God Rebukes the Devourer for Sake of An Obedient Christian.

HANNIBAL, MISSOURI, May 19, 1902.

DEAR GENERAL OVERSEER:—On May 7, 1902, I requested you to pray for my garden and garden plants.

God wonderfully answered prayer.

The cut-worms were cutting my plants.

God "rebuked the devourer," and my plants stand amidst an army of cut worms.

The ground is full of cut worms in this part of the country.

The people are trying to save their plants by putting tin cans and paper around them.

They ask me what I do and if I use Paris green.

I tell them God is taking care of my plants.

I thank God for blessing the labor of my hands.

At the same time it gives me more joy to see the Word of God proved true and made manifest to the eyes of the people.

I have been wonderfully blessed through reading LEAVES OF HEALING.

Respectfully your Sister in the Master's service,
(MRS.) ALICE TIPPIN.

### Healed Quickly of Threatened Pneumonia. Healed of Cancerous Tumor.

ADA, OHIO, May 3, 1902.

DEAR GENERAL OVERSEER:—It is with gratitude to God that I write this testimony, praising Him for the many blessings which I have received through the teaching of Zion.

About the last of November, on Saturday afternoon, I was taken very sick with severe pains in my chest and in the region of the heart.

These symptoms were accompanied with high fever, chills and labored breathing.

I became so weak I could not move myself in bed without assistance.

Prayer was offered that night for my recovery, by two faithful members of Zion here, and I experienced some relief.

On Saturday morning, however, I was taken much worse, the pain in my lungs becoming more severe and symptoms appearing indicating pneumonia.

That afternoon all of the members met at our home, and earnest prayers were offered for my recovery.

Shortly after prayer I broke out in profuse perspiration; my fever went down, and I was confident that I was receiving healing.

Praise God, I was soon in my usual health again.

God's promises in regard to healing for the body have been verified again and again in our family.

Over six years ago I learned that God was the Healer of His people.

At that time I was suffering from an abdominal growth—a tumor of a cancerous nature—from which a deadly discharge issued constantly through the navel.

Dropsy and a severe bladder trouble increased my suffering.

The growth in my side afflicted me so, that it caused lameness in one limb.

I suffered great pain in both limbs, and at times they would swell badly. I was compelled to use crutches.

I had been treated so long, and received so little benefit, that I was glad to turn to the Great Physician.

In June, 1896, I went to Chicago to Zion Home, where I remained one week.

I received great spiritual and physical blessing while there, and had my eyes opened to the glorious truth in the Scriptures.

I do praise God, though, that He healed me of the growth in my side and the other troubles.

This winter my daughter Maggie was very sick with tonsilitis.

She had high fever and was delirious.

One of the Zion members prayed for her and she was instantly healed.

Although we have been greatly opposed and persecuted for our belief, yet God has not forsaken us.

We praise God for the knowledge of such a wonderful Saviour, Healer, and Keeper.

Yours in the Master's service,
(MRS.) ELIZABETH WILCOX.

### Instant Relief in Answer to Prayer.

CHICAGO, ILLINOIS.

DEAR GENERAL OVERSEER:—I must thank you for your prayer of March 27, 1902. I lost the use of my arm March 25th, at one o'clock.

At three o'clock I could not even move a finger and the pain was very severe.

I was relieved when you prayed and in three hours I could move my arm.

Praise God for this teaching and for this Healing Power.

Your Sister in Christ, CARRIE HAMPERT.

### God Heals of Smallpox and Prevents its Spread.

565 WARD STREET,
SEATTLE, WASHINGTON, May 10, 1902.

DEAR GENERAL OVERSEER:—About three weeks ago I sent a request for prayer to you, for our little girl who had smallpox, to ask God to keep it from spreading.

I can say to the glory of God, that the prayer has been answered. The little one got over it very easily

She had fever only one night; then she began to break out but was as well as ever.

My wife and myself had all the symptoms, but God prevented it from breaking out very much

A family with three little children was exposed to it but God graciously kept them.

All danger is over now

Thanks be to God!

We were under quarantine sixteen days.

Pray for us in Seattle.

I thank you for your prayers.

You and Zion everywhere are ever remembered in our prayers.

Yours in Jesus' Name, CHRIST REINHART.

### God Answers Elijah's Prayer for Rain.

TWIN MOUND, KANSAS, June 1, 1902.

DEAR GENERAL OVERSEER:—It was very dry here in April, and I sent a request to you to pray for rain.

You answered that you had prayed on April 23d. On April 24th, we had a nice, growing shower.

On the 2d of May, I sent you another request, as the water for my cattle had given out, and I had to drive them two miles to water

On the 5th of May, we got a fine rain, and I got water for my cattle and horses.

We have had several rains since.

Pastures are looking fine, and crops of all kinds are growing nicely.

To God I give all the glory.

I thank Him for sending you and your wife to teach me to trust and obey God, and to make restoration.

Every now and then, I think of something to make right with my fellow man. Your Brother in Christ, WILLIAM O. SULLIVAN.

### Pain in Heart Instantly Disappears in Answer to Prayer.

Mrs. Sarah Patterson, Las Animas, Colorado, in a recent letter says:

I feel I have been benefited by your prayers,

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as the pain in my heart left suddenly the same day your letter was dated, April 14th, and I have not felt it since.

### God Answers Even Before Asked.

Mrs. Henriette Kurrasch, of 70 Franklin street, Oak Park, Illinois, writing under date of June 1st, says:

I wrote you some time ago to pray for my cough and God answered as soon as the letter was mailed.

### Countless Blessings in Saving, Healing, and Cleansing.

471 SUMMERDALE AVENUE,
CHICAGO, ILLINOIS, March 13, 1902.

REV. JOHN ALEX. DOWIE.

*Dear General Overseer:*—It is with my heart full of thanksgiving and praise to my Heavenly Father that I add my testimony to the many other ones.

I had promised God some time ago that I would give my testimony, yet I kept on putting it off from time to time, and I believe I had to suffer for not keeping my word.

I fell down a week ago yesterday, on a broken sidewalk, when going to the Zion Dorcas meeting.

I must have hurt myself, for I trembled for about ten minutes after I got into the car.

After I got out of the car I was so weak that I could hardly walk.

But I had no pain until towards evening; when I arose from my chair to go home I felt a severe pain in my hip, and for the whole week I was not well at all.

I suffered a great deal of pain in the lower part of my body and back.

Tuesday evening I had to go to bed at about four or five o'clock, and yesterday all day.

But I promised God again that I would not, by His Grace, put off writing my testimony this time.

Thanks be to God, He forgave me.

I am better this morning.

I made breakfast.

My husband and myself have been members of the Christian Catholic Church in Zion for almost three years, and the Lord has blessed us most wonderfully ever since.

I was sick when I first heard of this teaching.

God was merciful, and blessed and delivered me from my trouble.

After that, when Satan saw that I was determined to obey God, my little boy, then three years of age, got sore eyes.

I filled out my application blank which Elder Moot left with me, and went to the first prayer meeting that I ever attended, with my little boy.

On the way I mailed my application.

God blessed me and gave me strength to go forward.

Elder Voliva laid hands on him and prayed with him, and he got a little better—for his eyes were very sore.

It took me thirty minutes every morning for about two weeks to open them with warm water.

The following Lord's Day my husband took a request for prayer to you. God answered your prayer, for at about the time you prayed, the inflammation disappeared. Bless the Lord!

When I heard about Triune Baptism, I obeyed, and God blessed me most wonderfully in spirit then.

My husband was led out of the lodge in answer to your prayer.

He also obeyed God as he received strength, and we are a happy family.

But we were unhappy before we heard of Zion, and liquor was the main cause of our unhappiness.

God has also healed me of a very bad headache from which I suffered quite frequently from my childhood.

This God did when I gave up medicine.

I did not even pray for it.

It disappeared before I knew; I only said, if God could heal and was healing others, He would also heal me.

Another time I had a bad toothache.

My husband and I prayed about it, but it seemed to get worse every time we prayed.

Then I asked God if there was anything I had not made right, and could, that He would show me what it was.

God showed me.

Then I had to ask Him to give me strength to confess.

It was a lie that I had to repent of.

God gave me strength.

I told my husband and asked him to forgive me, and I was freed from the pain at once.

Praise the Lord!

Two years ago my husband fell down and sprained his ankle.

He had a very badly swollen foot and suffered severe pain, but we trusted God for healing, and, thanks be to His Name, He does His work well, He is our best and only Physician.

I can find no better friend than Jesus, who is All in All to me.

The evil one has afflicted us quite often, and it seemed sometimes as if he were going to get the victory; but thanks be to our Heavenly Father, who hears and answers our prayers, if we trust in His Word and do His blessed Will.

Last February, the 9th, our eldest girl, seven years of age, complained of a pain in her right side.

That night she had a high fever.

We prayed for her.

The next day she was better, but she kept on asking for Elder McClurkin, so I went to the Zion Seventy meeting and told the Elder about her.

He came Wednesday.

That morning she was quite sick.

All the night she had suffered with pain in her side.

She could hardly breathe.

My husband telephoned to you for prayer, the Elder prayed with her and she became better.

On Thursday about 4 o'clock, the fever and pains were gone.

That was about the time you prayed, for on Friday I received this:

PRAYED
FEB. 13, 3:53 P. M., 1902
JOHN ALEX. DOWIE.

At about 4 o'clock she arose and found that the pain was gone.

She said, "O mamma, the pain is all gone. Praise the Lord, I am better."

Since I have been writing, God has blessed me and given me strength.

I praise Him for all His goodness to me and mine.

My little girl (now four years and seven months old), when she was three years of age, came in with a big gash in her little forehead which had been done in some way with a piece of broken glass.

The cut was about an inch long, and almost one-quarter of an inch deep.

My husband asked me to pray, for the bleeding seemed to have no stop.

My heart went up to God, and in a few minutes the wound ceased bleeding.

We washed her clean and I covered the sore with a white cloth and put her to bed.

I prayed and left her in the hands of my Father, and He took care of her.

She slept all night, and the next day she went out to play the same as ever. God healed her; I praise Him for it.

Dear General Overseer, I believe I could keep on writing for a whole week and still have more to tell of God's goodness to me and mine; the half has never yet been told.

I thank God first of all, and then you and all those that have ever prayed for us.

We do thank God for sending you to us in this wicked world. We believe that you are Elijah the Prophet.

God has also blessed us in bringing the tithes into the Storehouse, and by His grace we will keep on bringing them in.

We have found Malachi 3:8-12 to be true.

I love the Word of God.

I will, by God's grace and mercy, be ready when the Bridegroom comes.

I hope the time will not be long.

May God help us all to be faithful, that Jesus may find us watching when He comes.

May God use this letter to please Himself.

Now may God ever bless you and yours, is my daily prayer.

Your sister in Jesus, (MRS.) JOHN W. RIES.

Mr. Axel Harald Svanlund, Saltsjo-Jerla (near Stockholm), Sweden, writing under date of May 10, 1902, says:

DEAR BROTHER IN CHRIST:—We were very glad to receive your letter of April 10th, and for your kindness in praying for us, and especially for my dear wife, at the time you received our latest letter.

We thank you very much, therefore, and rejoice in telling you that at the very time, namely, March the 6th, our dear Lord gave us a strong and healthy little boy.

We had scarcely expected the child so soon, and when my wife had her trouble, which went on about twenty-four hours, God often wonderfully strengthened her.

Without knowing whether you already bad gotten our letter or not, my wife told me she felt as though you were praying for her.

The accoucheuse told me that perhaps an operation would be necessary. Yet we did not have any doctor, and will surely never have, because we have our Lord, and He helped to quiet, wonderfully, as He always will do

### Quickly Healed When Apparently Dead from Injury.

992 SOUTH TENTH STREET,
SAN JOSE, CALIFORNIA, January 8, 1902.

DEAR GENERAL OVERSEER:—I am so glad to testify for my little girl, Agnes, five years old.

She fell from the back of a wagon, striking the back of her head. When we took her up she was unconscious. We thought her dead.

A stranger took her into a hotel.

A doctor examined her.

He gave her nothing; but said she would probably have concussion of the brain.

Her eyes were rolled back. She looked as if she were dying.

When they gave her to me, I took her to Brother Byler, the Conductor of Zion Gathering.

We laid her on a lounge.

She was cold and seemed lifeless.

The color had left her face and lips.

Brother Byler laid hands on her and prayed, and she went off into a sweet sleep. She began to perspire, and the color came into her face again.

She has been perfectly well since that day, for which I praise God. (MRS.) IRENA JOINER.

BUT she shall be saved through the childbearing, if they continue in faith and love and sanctification with sobriety.—*1 Timothy 2:15.*

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# OBEYING GOD IN BAPTISM.

## "BAPTIZING THEM INTO THE NAME OF THE FATHER AND OF THE SON AND OF THE HOLY GHOST."

### Twelve Thousand Eight Hundred and Thirty-Four Baptisms by Triune Immersion Since March 14, 1897.

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

| | | | |
|---|---|---|---|
| Baptized in Central Zion Tabernacle from March 14, 1897, to December 14, 1901, by the General Overseer. | 4754 | | |
| Baptized in South Side Zion Tabernacle from January 1, 1902, to March 14, 1902, by the General Overseer. | 37 | | |
| Baptized by Overseers, Elders, Evangelists, and Deacons | 2544 | | |
| Total baptized in Chicago Zion Tabernacles | | | 7335 |
| Baptized in places outside of Chicago by the General Overseer | 641 | | |
| Baptized in places outside of Chicago by Overseers, Elders, Evangelists, and Deacons | 4174 | | |
| Total Baptized outside of Chicago | | | 4815 |
| Total Baptized in five years | | | 12,150 |

| | | | |
|---|---|---|---|
| Baptized since March 14, 1902: | | | |
| Baptized in Shiloh Tabernacle by the General Overseer, | 263 | | |
| Baptized in South Side Zion Tabernacle by Elder Cossum | 28 | | |
| Baptized in South Side Zion Tabernacle by Elder Farr | 13 | | |
| Baptized in South Side Zion Tabernacle by Evangelist Bowers | 26 | 330 | |
| Baptized in Australia by Overseer Voliva | 17 | | |
| Baptized in Australia by Deacon McCullogh | 7 | | |
| Baptized in British Columbia by Elder Simmons | 6 | | |
| Baptized in California, by Elder Taylor | 16 | | |
| Baptized in England by Evangelist Cantel | 79 | | |
| Baptized in England, by Deacon McKell | 3 | | |
| Baptized in England, by Deaconess Blackmore | 2 | | |
| Baptized in Illinois by Elder Fockler | 6 | | |
| Baptized in Illinois by Overseer Speicher | 1 | | |
| Baptized in Illinois by Deacon Sprecher | 2 | | |
| Baptized in Illinois by Elder McCreery | 4 | | |
| Baptized in Kansas by Elder Reed | 14 | | |
| Baptized in Kentucky by Overseer Mason | 7 | | |
| Baptized in Michigan by Elder Bouck | 10 | | |
| Baptized in Minnesota by Elder Jenson | 2 | | |
| Baptized in Minnesota by Deacon Rendall | 6 | | |
| Baptized in Missouri by Elder Hall | 15 | | |
| Baptized in New Jersey by Elder Leonard | 8 | | |
| Baptized in Ohio by Overseer Mason | 44 | | |
| Baptized in Ohio by Elder Bouck | 5 | | |
| Baptized in Pennsylvania by Deacon Kelchner | 2 | | |
| Baptized in Pennsylvania by Elder Hammond | 11 | | |
| Baptized in Scotland by Evangelist Cantel | 17 | | |
| Baptized in Switzerland by Elder Hodler | 56 | | |
| Baptized in Texas by Evangelist Emma Samuel | 9 | | |
| Baptized in Washington, by Elder Ernst | 5 | 354 | 684 |
| Total Baptized since March 14, 1897 | | | 12,834 |

The following-named nine believers were baptized at Zürich, Switzerland, Lord's Day, March 23, 1902, by Elder Hodler:

Buser, Henri.....Schloss Liebburg, Kreuzlingen, Switzerland
Bley, Hans.....Konkordiastrasse, Zürich, Switzerland
Grieder, Johann.....Bahnhofstrasse 57, Zürich, Switzerland
Frischknecht, Konrad.....Spittel, Herisau, Switzerland
Ehrismann, Albert.....Horgen, Switzerland
Rohner, Johann.....Im Schloss, Herisau, Switzerland
Fehr, Emil.....Schanzengasse, Zürich, Switzerland
Schättli, Franz.....Stäfa bei Zürich, Switzerland
Glauser, Hans.....Schauenbergstrasse, Winterthur, Switzerland

The following-named four believers were baptized at Detroit, Michigan, Tuesday, June 10, 1902, by Elder R. N. Bouck:

Hill, Albert H.....114 Pine street, Detroit, Michigan
Lee, Francis Y.....767 Hoard street, Detroit, Michigan
Miller, George.....60 South street, Delray, Michigan
Roulo, Augusta.....Woodmere, Michigan

The following-named two believers were baptized at Philadelphia, Pennsylvania, Tuesday, June 3, 1902, by Deacon C. F. Kelchner:

Gerhart, Sallie.....1415 North Twelfth street, Philadelphia, Pennsylvania
Hockham, Mrs. Lillie.....Bedminster, Bucks county, Pennsylvania

The following-named two believers were baptized at San Antonio, Texas, Lord's Day, June 8, 1902, by Evangelist Emma Samuel:

Crane, James Howard.....Rural Delivery No. 1, San Antonio, Texas
Davis, Mrs. Mary A.....2807 West Houston street, San Antonio, Texas

The following-named thirty-five believers were baptized at Zürich, Switzerland, Lord's Day, March 30, 1902, by Elder Hodler:

Kloter, Mrs. Rosina.....Hegibachstrasse 85, Zürich, Switzerland
Rohner, Mrs. Babetta.....Schloss, Herisau, Switzerland
Müller, Mrs. Louise.....Aspen, Herisau, Switzerland
Dünki, Mrs. Marie.....Glattfelden, Zürich, Switzerland
Täschler, Mrs. Susanna.....Fröhlichstrasse 24, Zürich, Switzerland
de Pury, Miss Cecile.....Müllerstrasse 6, Zürich, Switzerland
Locher, Mrs. Albertine.....Oberdorfstrasse 42, Herisau, Switzerland
Preisig, Miss Adelina.....Thoracker, Herisau, Switzerland
Frischknecht, Mrs. Louisa.....Aspen, Herisau, Switzerland
Staub, Mrs. Barbara.....Horgen, Switzerland
Schläpfer, Mrs. Anna.....Alter Steig, Herisau, Switzerland
Moser, Mrs. Anna.....Dielsdorf bei Zürich, Switzerland
Moor, Mrs. Barbara.....Nieder Steinmaur bei Zürich, Switzerland
Hoppeler, Miss Anna.....Kreuzplatz 7, Zürich, Switzerland
Bley, Miss Margeritha.....Fennergasse 6, Zürich, Switzerland
Meier, Mrs. Bertha.....Schloss Liebburg, Kreuzlingen, Switzerland
Stutz, Miss Babetta.....Schloss Liebburg, Kreuzlingen, Switzerland
Temperli, Mrs. Sophie.....Dürnten, Kt. Zürich, Switzerland
Zollinger, Mrs. Anna.....Erlenbach bei Zürich, Switzerland
Eschmann, Mrs. Anna.....Erlenbach bei Zürich, Switzerland
Gugelmann, Mrs. Barbara.....Höngg bei Zürich, Switzerland
Meier, Mrs. Barbara.....Höngg bei Zürich, Switzerland
Rösch, Miss Sophie.....Zellstrasse 30, Zürich, Switzerland
Neumann, Miss Helena.....Alpenstrasse, Zürich, Switzerland
Eigenmann, Mrs. Magdalena.....Klosbachstrasse 66, Zürich, Switzerland
Senn, Mrs. Rosina.....Stafä bei Zürich, Switzerland
Fischer, Heirich.....bei Denzler Dübendorf bei Zürich, Switzerland
Ammann, Carl.....Altstätten bei Zürich, Switzerland
Osterwalder, Joseph.....Sihlfeldstrasse 76, Zürich, Switzerland
Graf, Gottlieb.....Ankerstrasse 53, Zürich, Switzerland
Schwarzenbach, Carl.....Niederhasli bei Zürich, Switzerland
Meier, Heinrich.....Laurenzstrasse 12, Zürich, Switzerland
Bosshardt, Johann.....Schwamendingen bei Zürich, Switzerland
Luchs, Johann.....Festgasse 7, Zürich, Switzerland
Mensch, Carl.....Rosenbergstrasse 29, Stuttgart, Germany

The following-named fifteen believers were baptized at St. Louis, Missouri, Lord's Day, June 8, 1902, by Elder Lemuel C. Hall:

Canull, Mrs. Mary Etta.....2012 Olive street, St. Louis, Missouri
Clay, Mrs. Jane.....4567 Cottage avenue, St. Louis, Missouri
Forrest, John.....2206 Olive street, St. Louis, Missouri
Forrest, Mrs. Adolphine.....2206 Olive street, St. Louis, Missouri
Gaines, Perry.....4550 Cottage avenue, St. Louis, Missouri
Gill, Mrs. Mattie.....2643 Lucas avenue, St. Louis, Missouri
Kaufmann, Mrs. Jennie.....4609 Greer avenue, St. Louis, Missouri
Lytchliter, Mrs. Jennie.....1405 Belt avenue, St. Louis, Missouri
Morton, Mrs. S. H.....4406 Cottage avenue, St. Louis, Missouri
Morton, Hazel.....4406 Cottage avenue, St. Louis, Missouri
Reynolds, Miss Clara.....4325 Gibson avenue, St. Louis, Missouri
Quigley, Miss Mamie.....4209a Arco avenue, St. Louis, Missouri
Schumaker, Mrs. Clara.....4215 Cottage avenue, St. Louis, Missouri
Schumaker, Ethel May.....4215 Cottage avenue, St. Louis, Missouri
Yowell, Mrs. May.....4325 Gibson avenue, St. Louis, Missouri

The following-named six believers were baptized at Atwood, Illinois, Tuesday, June 10, 1902, by Elder C. B. Fockler:

Highbaugh, R. L.....Atwood, Illinois
Highbaugh, Mrs. Flora.....Atwood, Illinois
Kirby, Charles M.....Atwood, Illinois
Reisner, William A.....Atwood, Illinois
Richey, Andrew J.....Atwood, Illinois
Richey, Roxana N.....Atwood, Illinois

The following-named three believers were baptized at Vineland, New Jersey, Lord's Day, June 8, 1902, by Elder I. Leonard:

Garton, Mrs. Jennie.....Vineland, New Jersey
Quig, Mrs. Catherine R.....Vineland, New Jersey
Quig, Robert.....Vineland, New Jersey

The following-named believer was baptized at Philadelphia, Pennsylvania, Thursday, May 29, 1902, by Elder G. Hammond:

Wert, Mrs. Mary E..2211 N. Twenty-first street, Philadelphia, Pennsylvania

The following-named believer was baptized at Zion City, Illinois, Thursday, June 12, 1902, by Overseer Speicher:

Wilson, Philip.....Butte, Montana

**LEAVES OF HEALING.**

Two Dollars will bring to you the weekly visits of the "Little White Dove" for a year; 75 cents will send it to a friend for thirteen weeks; $1.25 will send it for six months; $1.50 will send it to your minister, or to a Y. M. C. A., or to a Public Reading Room for a whole year. We offer no premiums, except the premium of doing good. We receive no advertisements, and print no commercial lies or cheating enticements of unscrupulous thieves. LEAVES OF HEALING is Zion on wings, and we keep out everything that would detract the reader's mind from all except the Extension of the Kingdom of God, for which alone it exists. If we cannot send forth our Little White Dove without soiling its wings with the smoke of the factory and the dirt of the wrangling market place, or compelling it to utter the screaming cries of the business vultures in the ears of our readers, then we will keep our Dove at home.

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# ZION'S BIBLE CLASS

*Conducted by DEACON DANIEL SLOAN*

## MIDWEEK BIBLE CLASS LESSON, July 2d or 3d.

### Christ and the Body.

1. *The prediction was He would save it from death.*—Luke 1:76-79.
   The shadow of death is sickness.
   Christ came to heal the sick.
   His first work was to those suffering by disease.
2. *He went about healing the bodies of people.*—Matthew 4:23-25.
   Many were sitting in the darkness of chronic disease.
   Many were bound by the fetters of some ailment.
   Many were doomed to death until they came to know Him.
3. *His counsel was that He was able to care for it.*—Matthew 6:25-27.
   Truly He careth for our bodies.
   He makes them to grow.
   He preserves them from loss of vitality.
4. *His first miracle was in behalf of the body.*—John 2:1-10.
   He makes the joys of life to abound.
   He said, Drink ye that which is good.
   He turns life's bitter draughts into sweetness.
5. *His most remarkable miracles concern the body.*—Luke 9:10-17.
   He blesses only proper food to eat.
   He knows disease can come from hunger.
   He gives not only for present but future necessities.
6. *His last miracle was for the body.*—John 21:3-14.
   How He showers His bounties upon us!
   How to eat, and what to eat, has much to do with life here.
   Christ can bring increase out of poverty's estate.
7. *Every commission that He gave included the healing of the body.*—Mark 15:14-20.
   He sent the twelve to heal the sick.
   He sent the Seventy to heal the sick.
   He sent every disciple to do what He did.
   *The Lord our God is a Body-Saving God.*

## SUNDAY BIBLE CLASS LESSON, JULY 6th.

### The Body Is for the Lord.

1. *He is the Saviour of the body.*—Ephesians 5:23-31.
   He saves it from deadly passions.
   He saves it from foul diseases.
   He saves it from unforeseen perils.
2. *It is His Temple.*—1 Corinthians 6:15-20.
   He dwells in it by His Spirit.
   He makes it glorious for His praise.
   He will make it like unto Himself.
3. *It must not be wasted by sin.*—Romans 6:6-13.
   Sin weakens its functional order.
   Sin destroys its organic life.
   Sin fills it with disease.
4. *It is not to be destroyed by death.*—2 Timothy 1:7-13.
   The Gospel abolishes death.
   The Gospel reveals eternal life.
   The Gospel opens the door to immortality.
5. *It is not to be defiled by uncleanness.*—1 Corinthians 3:9-17.
   Unclean thoughts defile it.
   Unclean habits defile it.
   Unclean words defile it.
6. *Its passions are not to be given rein to.*—Corinthians 9:24-27.
   The knowledge of self-control must be sought.
   The body must be the servant of Spirit and Soul.
   When the body masters, the race is lost.
7. *It should not be weakened by sex indulgence.*—1 Corinthians 7:1-7.
   Spending this strength force weakens the body.
   Losing life force like this entails senility.
   We should die only that life may come to others.
   *God's Holy people are a Body-Consecrated People.*

### A True Use of Sabbath Day Hours.

They snould be improved well by every member and friend of Zion. The Bible Class Lesson outline should, with the Bible in hand, be gone over carefully and prayerfully, and the sermon by the General Overseer should also be attentively read. Assemble, sometime during the day, your own family. Invite in, if possible, those who want to know God in power, or desire from Him some blessing for spirit, soul or body. Where this is not possible, go where the sick and sinful, poor and neglected are, who have tasted only of the bitterness of life, and open up to them the Gospel which Jesus commanded should be preached to the poor. *Where there are two or more members of Zion near you*, do not fail to regularly come together sometime during the Lord's Day. Pray and speak with one another, and study together the Bible Class Lesson and talk over the marvelous doings of God in Zion. DO NOT OFFEND GOD BY GOING TO SOME CHURCH SERVICE WHERE GOD IS EVER DISHONORED AS THE HEALER, CLEANSER, KEEPER AND PROSPERER OF HIS PEOPLE. Do not go to hear His truth perverted by the cry of Peace, Peace, when sudden destruction is so near because of the prevalent wickedness of the world, which, with a worldly Church, is becoming more and more corrupt. Do not go where scoffing is everywhere heard from so-called Christians at the imminent coming of "the great God and Saviour Jesus Christ." He will receive unto Himself only those who look for Him; even ZION, whom He is now calling into Purity and Holy Living, who daily, in obedience to Her Lord, whatever the cost may be, is thus making herself READY TO SOON BECOME THE BRIDE OF CHRIST AT HIS APPEARING.


# ZION IN ZION CITY

## Rev. John Alex. Dowie

**(ELIJAH THE RESTORER)**

General Overseer of the Christian Catholic Church in Zion

**Conducts Services at 6:30 A. M. and 2:00 P. M., tomorrow, in**

**SHILOH TABERNACLE,** **Which Accommodates 6,000 People**

IN

**Shiloh Park, Zion City**

Processional of Zion's White-Robed Choir and Officers, numbering several hundreds.

**TICKETS** for Adults, 25 cents for round trip. Children from five to twelve, 15 cents. Under five, free. Tickets may be procured at all Zion Tabernacles, Zion Publishing House, 1300 Michigan Avenue, and Zion Hospices Nos. 1 and 2, 1201 and 1254 Michigan Avenue, and at the Depot on Lord's Day morning.

Trains begin loading at 9:30, and the last one leaves at 12:30 from the Chicago & North-Western Depot.

*CHRIST IS ALL AND IN ALL.*

**WANTED**

**100,000**

**SUBSCRIBERS**

**ZION PRINTING AND PUBLISHING HOUSE**

**John Alex. Dowie**

**1300 Michigan Avenue**

**Chicago, Illinois, U. S. A.**

AS ANOTHER Volume of LEAVES OF HEALING has begun, we are giving special inducements to those who will aid us in increasing the circulation, and thus helping in the extension of the Kingdom of God.

We shall be pleased to send one hundred copies to one person for three dollars, who can sell same at five cents per copy.

We will send and mail one hundred copies to various parties for three dollars.

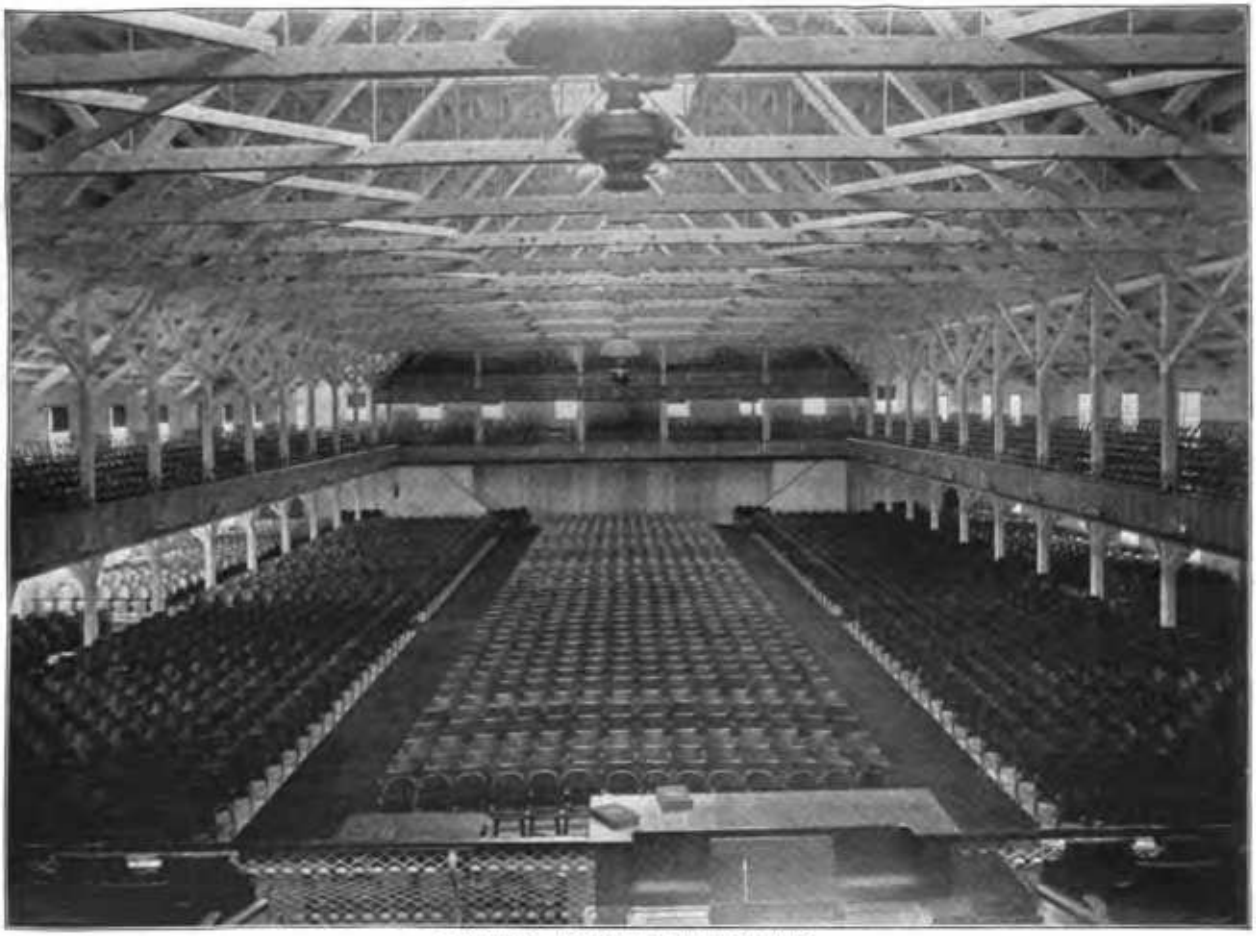
During the next few weeks we wish to increase our circulation by Ten Thousand new subscribers. This can very easily be done if the members will do their utmost to get their friends to subscribe.

Our regular subscribers will confer a favor if they will kindly send us the names and addresses of their friends who are interested, and who will be likely to subscribe, in order that we may communicate with them.

Any one wishing assistance in furthering the circulation of the paper, thereby extending and advancing the Kingdom of God and Zion, may have sample copies, subscription blanks, and further terms.


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INTERIOR OF SHILOH TABERNACLE.

# ZION'S ONWARD MOVEMENT

## LORD'S DAY SERVICES IN SHILOH TABERNACLE

### ZION CITY, ILLINOIS

## REV. JOHN ALEXANDER DOWIE

GENERAL OVERSEER OF THE CHRISTIAN CATHOLIC CHURCH IN ZION

Will begin a Great Series of Meetings in Shiloh Tabernacle at Zion City on

## LORD'S DAY AFTERNOON, JUNE 1, 1902

**These Meetings will be Held Every Lord's Day Afternoon at 2 o'clock During the Months of JUNE, JULY and AUGUST**

### SPECIAL ZION CITY EXCURSION TRAINS

Will begin loading at 9:30 A. M., followed by others as required. A final train at 12:30 P. M. will leave from the Wells street Chicago & North-Western Depot; all trains will return after the services in time to reach the city usually by daylight.

**ROUND TRIP TICKETS, 25 CENTS. Children Between the Ages of Five and Twelve, 15 Cents. Under Five Years, Free**

Early Morning Gatherings every Lord's Day at 6:30 A. M., conducted by the General Overseer, who will deliver a series of twenty-minute lectures on prayer.

The General Overseer and Overseer Jane Dowie will conduct throughout the summer Divine Healing meetings in Shiloh Tabernacle every Tuesday and Thursday afternoon at 2 o'clock.

There will be Reception of New Members, the Ordination of New Officers, and the Communion of the Lord's Supper after the regular services on the first Lord's Day afternoon.

The General Overseer will administer the Ordinance of Believers' Baptism in the large new baptistry in Shiloh Tabernacle after the regular services on the second Lord's Day afternoon.

All Zion is looking forward to a Glorious Summer's Work for God in Zion City.

**Grand Processional of Zion City and Chicago White-Robed Choirs and Robed Officers**

**ALL WELCOME ALL SEATS FREE FREEWILL OFFERING "CHRIST IS ALL AND IN ALL"**

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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 XI. NUMBER 10. CHICAGO, JUNE 28, 1902. PRICE FIVE CENTS.

# GOD'S WITNESSES TO DIVINE HEALING.

## HEALED WHEN DYING OF A SEVERE COMPLICATION OF DISEASES.

THE PRAYER OF FAITH SHALL SAVE HIM THAT IS SICK.

The Faith of God is the mightiest motive Power in the Universe.

We are told by the apostle that "by Faith the worlds have been framed by the Word of God."

All the mightiest works of men of God of all ages have been wrought by Divine Faith.

Achievements which have shaped the history of the world and the destiny of the race are recorded as the Works of Faith in that Wonderful Gallery of Faith, the eleventh chapter of the epistle to the Hebrews.

The most splendid victories of humanity, from the days of the beginning until now, are recorded, in a few words, in the marvelous summing up of the Works of Faith which God inspired His apostle to write:

> Who through faith subdued Kingdoms, wrought Righteousness, obtained Promises, stopped the Mouths of Lions, quenched the Power of Fire, escaped the Edge of the Sword, from Weakness were made Strong, waxed Mighty in War, turned to flight Armies of Aliens.
>
> Women received their dead by a resurrection, and others were tortured, not accepting their deliverance, that they might obtain a better resurrection; and others had trial of mockings and scourgings, yea, moreover of bonds and imprisonment.

Since all these mighty works have been wrought through Faith, how easily acceptable should it be to those who believe in God, that "the Prayer of Faith shall save him that is sick!" Why should not that Power which "subdued Kingdoms," "quenched the Power of Fire," "turned to flight Armies of Aliens," and raised the dead to life, also "save him that is sick?" Praise God, it does save the sick! God's Word proclaims it.



JACOB HELBACH.

From the 26th verse of the 15th chapter of Exodus, where the Covenant, "I am Jehovah that healeth thee" is made, to the last chapter of the last book of the New Testament, which proclaims that the "Leaves of the Tree of Life are for the Healing of the Nations," there is scarce a page in all that Blessed Book which does not proclaim the Power and Willingness of God to heal His children, through Divine Faith.

What the Word of God proclaims, tens—yea, hundreds—of thousands of living Witnesses affirm.

From every land beneath the sun, and from the islands of the seas, come the joyous songs of Praise, and Thanksgiving, and Testimony of those who have been sick and suffering and dying, and have been healed by the Power of God through Faith.

Among those who thus praise His Name, God had no more happy Witness to His Power than the aged saint whose por-

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trait appears on the first page of this issue, and whose simple straightforward Story is told in the Testimony following these introductory words.

The Evil One attacked him, with indescribable fury, with a complication of the most severe and painful diseases.

He was in such agony that he screamed with pain, and it seemed that mortal flesh could not endure more.

Unable to eat, unable to lie down, his whole body swollen until it seemed at the very point of bursting, he suffered the very pangs of death.

A physician was called in and declared that the suffering man could not recover, and that his death was certain within a very short time.

Although urged to do so, this Witness refused to take any of the physician's so-called remedies.

God had told him, through His Word, that the Prayer of Faith, and not poisonous drugs, should save the sick.

He rested upon God, trusting Him only and fully.

One of Zion's faithful Elders laid hands upon him, and prayed the Prayer of Faith.

The General Overseer and others of God's ministers joined in that prayer.

God heard and answered, according to His Promise.

Although the Witness was 75 years of age, God's Promise is to the aged as well as to the young.

All pain was taken away.

The terrible swelling went down.

The man who had been dying in indescribable torture became well and strong.

O sick and suffering ones, hear the Message of God: "The Prayer of Faith shall save him that is sick."

Turn aside from the worse than useless human systems of healing which God has never promised to use.

Turn aside from those who profess to be ministers of the Church of God, but who do not and cannot pray the Prayer of Faith that saves the sick.

Turn unto God in Faith, and to His ministers who believe His Word, and who have learned to pray that mighty Prayer, that only effective Prayer, the Prayer of Faith.

A. W. N.

### WRITTEN TESTIMONY OF JACOB HELBACH.

3457 COTTAGE GROVE AVENUE,
CHICAGO, ILLINOIS, April 10, 1902.

REV. JOHN ALEXANDER DOWIE.

*Dear General Overseer:*—With my heart filled with gratitude, I wish to let you know what God, my Heavenly Father, has done for me.

Last year, in August, I was taken very sick with pains in my chest and stomach.

My hips began to swell, and the pain in my chest and stomach grew worse from day to day.

In a short time I could neither stand nor walk, far less lie down.

For seven weeks, day and night, I was in an invalid chair.

I could not eat.

My stomach would not keep anything, and the pains were intense.

My son, who does not believe in Divine Healing, several times brought a doctor in.

He said that he could not bear it any longer; that something had to be done.

I told him I would not take any medicine.

One day I was so near to the end of my life that I bade my folks goodbye.

After that I got perfectly well.

The pain left me entirely.

I could sleep, and, above all, I could lie down.

Oh, how good I felt to lie down!

The swelling went down day by day.

I had a good appetite, and could eat everything that was good to eat.

I thank God and our dear German Elder Dietrich, who, with his self-sacrificing love and comforting words, prayed for me to God for my healing.

My heart is filled with thanks to the General Overseer and Overseer Speicher, and all the rest who prayed for me.

I am glad that I am in Zion, and thank God that I was led into Zion.

My daily prayer is that God may keep our dear General Overseer for many years, that many through his teaching may be led to God.

Yours faithfully,

JACOB HELBACH.

### FURTHER TESTIMONY OF JACOB HELBACH.

3457 COTTAGE GROVE AVENUE,
CHICAGO, May 14, 1902.

DEAR GENERAL OVERSEER:—I wish to add to my testimony some facts which I have omitted.

Last year in the month of August I suffered from a severe attack in my chest.

The last week in August, my wife and I went to Zion City.

We got as far as Shiloh park, when I could go no farther.

The pain in my chest became so intense that I had to remain right there.

It happened that Deacon Hamilton came along.

He told us to wait and he would get his team and take us to the depot.

We remained in a tent until Deacon Hamilton returned and took us to the depot.

There he sat me on a chair and prayed for me, and I began to feel better.

On the next train we went back to Chicago.

I then got worse from day to day.

On the 1st of September my wife and I went to the Auditorium to the meeting and I partook in communion.

From the 1st of September my feet began to swell, and in a short time I was all swollen up to under my arms.

I was so bloated that I could not move myself.

I was very stiff.

The pain I had in my chest was almost enough to drive me insane.

I screamed with pain.

Two and three persons would have to hold me.

I could not lie down.

I always had to sit up.

For seven weeks I sat in a chair day and night and suffered agony that words cannot express.

On my limbs from my knees down, the skin broke open and water ran out.

I could not eat, for the food would not stay in my stomach.

The exertion would make the pain worse in my chest.

So the fight went on day and night.

When the attack would be severe my wife would run to the telephone and send word to Zion Home asking prayer for me.

Our beloved Elder Dietrich prayed and spoke such comforting words to us as we have already mentioned in the previous letter

We thank all very heartily from the depths of our hearts.

Your Brother in Christ,

JACOB HELBACH.

### Confirmation of Testimony by Mrs. Jacob Helbach.

CHICAGO, ILLINOIS, APRIL 19, 1902.

REV. JOHN ALEX. DOWIE.

*Dear General Overseer:*—I wish to state that every word of my husband's testimony is true.

I thank God from the depth of my heart that He has restored him again.

I must confess that sometimes thoughts came into our hearts that made our hopes waver, but continually our Heavenly Father sent messengers who comforted us. Kind words were spoken to us, and prayers were offered unto God for the healing of my husband.

I cannot thank Elder Dietrich enough.

Many a time I was so sad in my heart, that I did not know what to do.

I would go to Zion Home and see Overseer Speicher and he would comfort me, and tell me to trust God, that my husband would get well again.

The words came true.

My husband is well again, for which honor and praise and thanks be to God.

Yours in Jesus' Name,

(MRS.) ANNA HELBACH.

### Confirmation of Testimony by Elder John Dietrich.

CHICAGO, ILLINOIS, May 15, 1902.

REV. JOHN ALEX. DOWIE.

*Dear General Overseer:*—With all my heart I confirm the testimony of Father Jacob Helbach.

The doctor who examined him said that he could only live for a short time.

His legs were so badly swollen that those who waited on him thought that they would burst.

His case was one of the worst I have seen in my ministerial life of 32 years.

As you remember, you gave me the order at the time he was very low, to remove him from his residence to a more suitable place.

He had his rooms in a hell; in a building which has a saloon on the first floor and gambling rooms behind and above him.

I tried my very best to do this but could not find a suitable place, and Zion Divine Healing Home was already full to overflowing.

I was most perplexed; but took my refuge in God and trusted Him, not knowing how He would bring it about.

Under these circumstances, while I was walking one day to Father Helbach's a Voice within me spoke the words, "If I make my bed in hell, behold Thou art there."

As I went on, the same Voice repeated the same words a number of times, and it became clear to me that God spoke to me through His Word.

When I reached Father Helbach, I said to him, "You have made your bed in hell."

Then I told him what the Lord had spoken to me.

He answered, "Yes, that is true."

Then I said, "Now we will read the one hundred and thirty-ninth Psalm, in which these words are found.

"Then we will go to God in prayer with faith, and God will fulfil His promises."

We did, and from that very hour, he began to recover, according to Mark 16:18.

To God be all the praise and honor.

JOHN DIETRICH,
Elder in Christian Catholic Church.

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AND YE shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I do make, saith the Lord of Hosts.—*Malachi 4:3.*

GOD is here talking to His people as an army.

They are full of life and health and strength because they keep the Covenant.

All nations are to call them blessed for they are a "delightsome land." (Malachi 3:12.)

These people are blessed through the faithful teaching of the Messenger of the Covenant. (Malachi 3:1-12.)

They are under the rule of God—forming the Theocracy, and "where God rules man prospers."

The Theocracy must begin in the spirit of man and extend through his soul and body, including his entire being and all that relates to him.

Jesus said, "The Kingdom of God is within you."

God's people are to go forth as a conquering army to overcome the wicked, who are to disappear before them, as ashes under men's feet are carried away by the wind.

Through their coöperation with their Leader, the kingdoms of this world are to become the Kingdom of our Lord (Revelations 11:15).

Their weapons of war are the powerful truths taught by the Messenger of the Covenant.

These truths are able to transform the wicked into the sons of God.

God speaks through the Prophet Jeremiah to a man and says: "Thou art My battle-ax and weapons of war; and with thee will I break in pieces the nations; and with thee will I destroy kingdoms." (Jeremiah 51:20.)

The battle-ax must strike blows which shall shake the world.

His words must go forth on the printed page like those mighty missiles which were sent forth as weapons of war in ancient times.

God also says to him: "And with thee will I break in pieces the horse and his rider; and with thee will I break in pieces the chariot and him that rideth therein." These expressions are used in the Scriptures to designate Pharaoh's army, as in Miriam's Song of Triumph over their destruction in the Red Sea (Exodus 15:1, 4).

There is nothing the World, the Flesh and the Devil hate as they do the Rule of God.

They unite as Pharaoh's army to oppose the Theocracy.

The best and only right way to destroy the enemies of the Lord is to get them converted and over into the Army of the Lord.

This is why Zion Literature Mission comes to you, dear reader, and asks you to help us send out the flying rolls—these weapons of war which have brought so many from darkness into light, and from serving in the ranks of the Devil's army into the Army of the Living God.

Your help is especially needed in the Zion Literature Mission at this time.

---

### Family Wonderfully Blessed and Healed Through Leaves of Healing.

ROSEVILLE, KINGSKETTLE, FIFESHIRE, SCOTLAND, June 3, 1902.

DEAR DEACONESS:—I was very much pleased to receive your nice letter some time ago.

I have received the literature you sent and it will be used to the best advantage.

We had the pleasure of entertaining Rev. H. E. Cantel over night in Kingskettle in May.

Our meeting was composed of an audience from various parts of Fife.

Then followed a sweet communion service, when Mr. and Mrs. Robertson, who have become members, received the right hand of fellowship.

At the close, the Evangelist spoke and prayed with all who desired him to do so.

Our meeting began shortly after 7 o'clock, and it was about 11 before some left, who had to drive 16 miles after that; but apparently all were blessed and happy in the Lord.

Out of this meeting four obeyed the Command of the Lord in Baptism by uniting with others at Portobello.

We have had a very cold spring this year in Scotland, but the day of Baptism seemed as a favor given us from God, and with the clear, bright sunshine, the little band of about 20 Christians looked very pretty as they joined hands in the sparkling waters on the beach.

I have often felt that, for God's glory, I ought to tell what God has done for me and mine through Zion teaching, but have refrained from doing so.

It was fully two and a half years ago that a brother of mine, a minister in London, received a copy of LEAVES OF HEALING.

Although doubtful himself, he sent it to me, knowing the years I had suffered, and that all human help had proved of no avail.

I read and reread the testimony of Mrs. Johanna Riese, 3617 Halsted street, Chicago.

Then I decided to pray over it.

At last I wrote to the lady to ascertain if it were really true that God healed the body.

How I regretted writing that letter! And I was just in the act of casting it into the fire, when, instead, I took it to the Lord in prayer.

This lady has proved a dear sister to me and has sent me LEAVES OF HEALING for a year.

Just before the LEAVES arrived the doctor was attending my daughter for an ulcerated throat, to which she was left subject after having diphtheria.

But when the Little White Dove came to our home, God's blessing came with it—for no doctor has been within our home on a professional visit since.

And my daughter has never once since complained of her throat, although three winters have passed since then.

I say this for God's glory, to show how He keeps as well as heals.

She had a sore on the back of her neck.

Nothing would heal it.

I sent a request for prayer, but still used ointment.

One day a Voice said, "Wash it clean and trust God fully by leaving it to Him."

I did so.

It was whole within three weeks, and although it slightly broke out at times, God healed it quickly.

On each side of one of her thumbs a small growth began.

They were neither warts nor corns, but grew for two years until they almost joined beneath the nail.

Then pain began in the joint at times.

I sent a request to the General Overseer, asking him to pray, that God would make them scale off.

Within two months not a trace of them was left.

They scaled away, leaving the thumb in perfect order.

After learning the teaching of Zion I ceased using medicine, and I cannot thank God enough for His keeping power.

When I have cause for alarm I go to God, and it is marvelous how He hears and answers prayer.

My husband suffered frequently from sickness and fainting.

God showed Him one morning that he must give up the tobacco, or the tobacco would give him up.

He at once burned his pipe, and he has felt better from that day, although it has taken fully six months for the effects of tobacco to go out of his system.

He was not a heavy smoker but had smoked for 37 years.

As for myself I might well claim Mark 5:26 as my experience.

Oh, the many weary days, the long sleepless nights and the painful journeys of attending specialists with no hope of improvement!

An operation, as well as electricity, only increased my suffering ten-fold, internally.

I hate to think of these dark days, far less to speak of them.

It makes me sigh for other sufferers, and long for Jesus the Healer to be universally known.

I longed for death to free me from suffering and pleaded for God to take away my life, wondering why He did not do so.

When I had Christian work to do I asked God for strength to bear me up while laboring for Him, often leaving the sofa to do that work and gladly throwing myself down again as soon as I came in.

Of course I had been trained to believe that all of my sufferings were from the Lord as a means of keeping me near to Himself.

No wonder I kicked hard at the teaching of Zion.

But God showed me that I must either accept it or suffer on.

I attended the General Overseer's Mission in London, and have proved the Power of God to heal what the best of human skill failed to do.

No sickness, headaches, hysteria, fainting—no lying in bed for almost a week at a time and often more! I feel grateful for Zion teaching.

It has led me into a closer and more even walk with God.

Your Friend in Jesus,

(MRS.) ANNIE ANGUS.

---

### Zion Literature Sent out from a Free Distribution Fund Provided by Zion's Guests and the Friends of Zion. Report for the Week Ending June 21, 1902.

1281 Rolls to.....Various States of the Union
512 Rolls to.....the Hotels of New Hampshire
463 Rolls to.....the Hotels of Pennsylvania
263 Rolls to.....the Hotels of France
Number of Rolls reported for the week.....2,519
Number of Rolls reported to June 21, 1902, 2,354,802

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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.

A WEEKLY PAPER FOR THE EXTENSION OF THE KINGDOM OF GOD.

EDITED BY THE REV. JOHN ALEX. DOWIE.

Entered at the Postoffice, Chicago, Illinois, as Second Class Matter.

| Subscription Rates. | | Special Rates. | |
|---|---|---|---|
| One Year | $1.00 | 100 Copies of One Issue | $3.00 |
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Make all Bank Drafts, Express Money Orders or Postoffice Money Orders payable to the order of JOHN ALEX. DOWIE, 1300 Michigan Avenue, Chicago, Illinois, U. S. A.
*Long Distance Telephone South 660. Cable Address "Dowie, Chicago."*
All communications upon business must be addressed to
MANAGER ZION PUBLISHING HOUSE,
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CHICAGO, ILLINOIS, SATURDAY, JUNE 28, 1902.

## TABLE OF CONTENTS.

LEAVES OF HEALING, SATURDAY, JUNE 28, 1902.

GOD'S WITNESSES TO DIVINE HEALING—
Illustration—Jacob Helbach, . . . 313
Written Testimony of Jacob Helbach, . . . 314
Further Testimony of Jacob Helbach, . . . 314
Confirmation of Testimony by Mrs. Jacob Helbach, . . . 314
Confirmation of Testimony by Elder John Dietrich, . . . 314
ZION'S LITERATURE MISSION, . . . 315
EDITORIAL NOTES—
Jerusalem a Quiet Habitation, . . . 316
The General Overseer and Family at Ben MacDhui, . . . 316
Prayerful Work on Program for Zion's Second Feast of Tabernacles, . . . 316
Program to be Printed in Separate Form, . . . 316
PROGRAM OF ZION'S SECOND FEAST OF TABERNACLES, . . . 317-322
EDITORIAL NOTES—Continued—
What God Hath Wrought, . . . 323
Zion City's Marvelous Growth, . . . 323
No Cessation of Zion's Work, . . . 323
Elijah's Restoration Messages, . . . 323, 324
Zion's Trumpets Sounding Clearer, . . . 324
STREAMS OF LIFE FROM SHILOAH—
Scripture Reading and Exposition, . . . 325-328
Message—"Not by an Army," . . . 328-333
ZION'S JUNIOR SEVENTIES, . . . 334
EARLY MORNING MEETING IN SHILOH TABERNACLE—
Address—"Deliver Us from the Evil One," . . . 335-337
ILLUSTRATIONS—
Superintendent, Teachers, and Boys of Chicago and Zion City Junior Schools at Closing Exercises, Shiloh Park, Zion City, Illinois, . . . 338
Girls of Chicago and Zion City Junior Schools at Closing Exercises, Shiloh Park, Zion City, Illinois, . . . 339
NOTES OF THANKSGIVING TO ZION'S GOD, . . . 340, 341
OBEYING GOD IN BAPTISM, . . . 342
ZION'S BIBLE CLASS, . . . 343
ANNOUNCEMENT OF MEETINGS IN SHILOH TABERNACLE, ZION CITY, . . . 344

# *EDITORIAL NOTES.*

## "LOOK UPON ZION, THE CITY OF OUR SOLEMNITIES."

THINE EYES shall see Jerusalem a Quiet Habitation,
A Tent that shall not be removed,
The Stakes whereof shall never be plucked up,
Neither shall any of the Cords thereof be broken.
But there Jehovah will be with us in Majesty,

. . . . . .

For Jehovah is our Judge,
Jehovah is our Law-giver,
Jehovah is our King;
He will save us.

AFTER A MONTH of unusually heavy toil, following our great sorrow, we have once more withdrawn for a few days to our beautiful retreat at Ben MacDhui, on White Lake, Michigan.

Here we are giving much attention to the forthcoming Feast of Tabernacles.

After much prayerful consideration we have arranged a program for the entire period, from Saturday evening, July 12th, to Tuesday evening, July 22d.

PRAYING THAT our Father in Heaven, for Jesus' sake, will, by the Holy Spirit, bless these Holy Convocations, we now present the full Program of Zion's Second Feast of Tabernacles.

THIS PROGRAM will also be printed and published in a separate form.

Free copies in any reasonable quantities can be obtained upon application to the General Manager of Zion Printing and Publishing House, 1300 Michigan Avenue, Chicago, Illinois, or to Deacon Daniel Sloan, Zion City, Illinois.

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# PROGRAM

*The set Feasts of Jehovah . . . .*
*Ye shall proclaim to be Holy Convocations.—Lev. 23:2.*

## ZION'S SECOND FEAST OF TABERNACLES

*WILL BE HELD IN SHILOH TABERNACLE, SHILOH GROVE, ZION CITY, ILLINOIS, FROM THE EVENING OF SATURDAY, JULY 12th, TO THE EVENING OF TUESDAY, JULY 22, 1902, AND WILL BE CONDUCTED*

*BY THE*

## REV. JOHN ALEXANDER DOWIE
*(ELIJAH THE RESTORER)*

*GENERAL OVERSEER OF THE CHRISTIAN CATHOLIC CHURCH IN ZION*

**SATURDAY, JULY 12**
**7:30 TO 9:00 P. M.**

Presentation and Consecration of the People to God.
Address by the General Overseer: "A FOUNTAIN OPENED."

**LORD'S DAY, JULY**
**6:30 A. M.**

Early Morning Sacrifice of Praise and Prayer.
Twenty-Minute Address by the General Overseer on "THE TEACHINGS OF JESUS."

**9:30 A. M.**

First Convocation of Zion's Junior Seventies;
The Rev. F. A. Graves will conduct the exercises.
Fifteen-Minute Address by the General Overseer on "CHILDREN IN THE TEMPLE CRY, HOSANNA!"

**11:00 A. M.**

The Rev. John G. Speicher, M. D., Overseer of the Christian Catholic Church in Zion in Chicago, will preach.

**2:00 P. M.**

GREAT GENERAL ASSEMBLY.
Full Processional of Zion's Robed Officers and White-Robed Choir, probably five hundred in line.
The General Overseer will speak on "ZECHARIAH'S VISION CONCERNING A COMING FEAST OF TABERNACLES."
The Reception of New Members and the Ordination of New Officers at the close.

**8:00 P. M.**

The General Overseer will speak on "YE PREVAIL NOTHING! THE WORLD HAS GONE AFTER HIM!"
The Ordinance of the Lord's Supper will be administered at the close to the thousands of Zion present.

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***MONDAY, JULY 14*** — ***Second Anniversary of the Consecration of the Site of Zion Temple.***

Public Holiday in Zion City.

Trains will begin loading at the Wells street Chicago & North-Western depot, Chicago, at 9:00 a. m. Last train at 11 a. m.

**6:30 A. M.** Early Morning Sacrifice of Praise and Prayer.

Twenty-Minute Address by the General Overseer on the First Beatitude:

Blessed are the Poor in Spirit;
For theirs is the Kingdom of the Heavens.

**9:30 A. M.** Second Convocation of Zion's Junior Seventies,
Conducted by Rev. F. A. Graves.

**2:00 P. M.** Full Processional of Zion's Robed Officers, Choir, and Zion's Seventies will *march around the Temple Site*, and then take reserved seats in Shiloh Tabernacle.

Address by the General Overseer on "JEHOVAH SHALL SUDDENLY COME TO HIS TEMPLE."

**7:30 P. M.** Evening Sacrifice of Praise and Prayer.

***TUESDAY, JULY 15*** — ***First Anniversary of the Opening of the Gates of the City of Zion.***

**6:30 A. M.** Early Morning Sacrifice of Praise and Prayer.

Twenty-Minute Address by the General Overseer on the Second Beatitude:

Blessed are they that mourn:
For they shall be comforted.

**9:30 A. M.** Third Convocation of Zion's Junior Seventies,
Conducted by Rev. F. A. Graves.

**10:30 A. M.** DIVINE HEALING MEETING,
Conducted by the General Overseer.

Address on "THE COVENANT OF JEHOVAH-ROPHI."

At the close of this meeting the General Overseer and Overseer Jane Dowie will pray with the sick who are seeking the Lord for Healing.

**3:00 P. M.** A PROCESSION, headed by Zion Guards with Band, consisting of
The Municipal Officers of the City of Zion,
All officers and employees of the Financial and Business Institutions of Zion,
All officers and employees of the Educational Institutions of Zion, and
All officers of the Political Institutions of Zion, will be REVIEWED BY THE GENERAL OVERSEER AT ADMINISTRATION BUILDING, and then proceed to Shiloh Tabernacle, where the SERVICE OF THANKSGIVING will be held.

The General Overseer will preside.

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**3:00 P. M.—Continued.** Short addresses will be delivered by Deacons Charles J. Barnard, H. Worthington Judd, Daniel Sloan, Richard H. Harper, Arthur Stevenson and Attorneys Packard and Barnes.

Those in the Procession, as they enter Shiloh Tabernacle, will take their places in the Choir and Officers' Gallery, and on the ground floor.

Spectators will occupy the galleries.

**8:00 P. M.** Evening Sacrifice of Praise and Prayer.

***WEDNESDAY, JULY 16*** Early Morning Sacrifice of Praise and Prayer.

**6:30 A. M.** Twenty-Minute Address by the General Overseer on the Third Beatitude:

Blessed are the Meek:
For they shall inherit the Earth.

**9:30 A. M.** Fourth Convocation of Zion's Junior Seventies,
Conducted by the Rev. F. A. Graves.

**11:00 A. M.** THE ORDINANCE OF BELIEVERS' BAPTISM BY TRIUNE IMMERSION will be administered by the Rev. William Hamner Piper, Overseer-at-Large of the Christian Catholic Church in Zion, assisted by Overseers Speicher and Mason, and others.

**2:00 P. M.** A MEETING FOR ZION WOMEN ONLY will be addressed by the Rev. Jane Dowie, Overseer for Women's Work in the Christian Catholic Church in Zion Throughout the World.

Subject: "WORDS OF ADVICE TO WIVES, MOTHERS, AND YOUNG WOMEN."

This Meeting will be strictly limited to female members of the Christian Catholic Church in Zion, and no children under twelve years of age will be admitted.

**8:00 P. M.** A MEETING OF ZION MEN ONLY will be addressed by the Rev. John Alex. Dowie, General Overseer of the Christian Catholic Church in Zion.

Subject: "WORDS OF ADVICE TO HUSBANDS, FATHERS, AND YOUNG MEN."

This meeting will be strictly limited to male members of the Christian Catholic Church in Zion above the age of twelve.

***THURSDAY, JULY 17*** Early Morning Sacrifice of Praise and Prayer.

**6:30 A. M.** Twenty-Minute Address by the General Overseer on the Fourth Beatitude:

Blessed are they that hunger and thirst after righteousness:
For they shall be filled.

**9:00 A. M.** Fifth Convocation of Zion's Junior Seventies,
Conducted by the Rev. F. A. Graves.

**10:30 A. M.** The Rev. George L. Mason, and Elders and Evangelists, and other Messengers of Zion to the Orient, will speak on

"ZION IN ASIA."

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2:30 P. M. CONFERENCE ON THE WORK OF ZION'S SEVENTIES THROUGHOUT THE WORLD.

The General Overseer will preside, and at the close will consecrate and separate, by the "laying on of hands," a large number of newly-appointed Zion Seventies.

8:00 P. M. Evening Sacrifice of Praise and Prayer.

***FRIDAY, JULY 18***

Early Morning Sacrifice of Praise and Prayer.

6:30 A. M. Twenty-Minute Address by the General Overseer on the Fifth Beatitude:

Blessed are the merciful:
For they shall obtain mercy.

9:00 A. M. Sixth Convocation of Zion's Junior Seventies,
Conducted by Elder F. A. Graves.

11:00 A. M. THE ORDINANCE OF THE PRESENTATION AND CONSECRATION OF YOUNG CHILDREN TO GOD WILL BE HELD.

2:30 P. M. A CONFERENCE OF SHAREHOLDERS IN ZION'S FINANCIAL AND COMMERCIAL INSTITUTIONS, AND OF LEASEHOLDERS OF THE CITY OF ZION, will be presided over by the Rev. John Alex. Dowie, General Overseer of the Christian Catholic Church in Zion, and will be ADDRESSED BY THE MANAGERS OF THE MOST IMPORTANT INSTITUTIONS.

Opportunities will be afforded for answering questions which have been submitted in writing to the General Overseer by Investors and Leaseholders only.

This Meeting will be strictly limited to Investors in Zion's Stocks, and Leaseholders of the City of Zion.

8:00 P. M. Evening Sacrifice of Praise and Prayer.

***SATURDAY, JULY 19***

Early Morning Sacrifice of Praise and Prayer.

6:30 A. M. Twenty-Minute Address by the General Overseer on the Sixth Beatitude:

Blessed are the Pure in Heart:
For they shall see God.

2:00 P. M. ZION CITY ATHLETIC ASSOCIATION; FIELD GAMES ON THE NORTHWEST CORNER OF SHILOH PARK.

8:00 P. M. Evening Sacrifice of Praise and Prayer.

***LORD'S DAY, JULY 20***

Early Morning Sacrifice of Praise and Prayer.

6:30 A. M. Twenty-Minute Address by the General Overseer on the Seventh Beatitude:

Blessed are the Peacemakers:
For they shall be called Sons of God.

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**9:00 A. M.** Seventh Convocation of Zion's Junior Seventies.
Overseer Jane Dowie will deliver an address, entitled:
"BE YE ALSO READY!"

**11:00 A. M.** Deacon Daniel Sloan will conduct a Bible Lesson for Young and Old.

**2:00 P. M.** GREAT GENERAL ASSEMBLY:
Full Processional of Zion's Robed Officers and White-Robed Choir, probably five hundred in line.
The General Overseer will speak on "TRIUNE IMMERSION; GOD'S SEAL ON A LIVING CHURCH."
At the close of this service the General Overseer, assisted by three Overseers and eight Deacons, will administer the Ordinance of Baptism.
All persons desiring to be baptized on this occasion must fill up their Application Cards for Baptism and present them to the General Recorder, Deacon E. S. Anderson and his assistants, not later than 1:30 p. m.

**8:00 P. M.** Evening Sacrifice of Praise and Prayer.

***MONDAY, JULY 21*** Early Morning Sacrifice of Praise and Prayer.

**6:30 A. M.** Twenty-Minute Address by the General Overseer on the Eighth Beatitude:

Blessed are they that have been Persecuted for Righteousness' Sake:
For theirs is the Kingdom of the Heavens.

**9:00 A. M.** Eighth Convocation of Zion's Junior Seventies,
Conducted by Rev. F. A. Graves.

**11:00 A. M.** A Conference on Junior Schools,
Presided over by Deacon J. H. Sayrs, M. D., Superintendent of Primary Instruction.

**2:00 P. M.** A CONFERENCE ON ZION COLLEGE, AND ZION PREPARATORY AND MANUAL TRAINING SCHOOLS, will be addressed by the Rev. William Hamner Piper, Vice-President of Zion's Educational Institutions, and other members of the Faculty.

**8:00 P. M.** Evening Sacrifice of Praise and Prayer.

***TUESDAY, JULY 22*** Early Morning Sacrifice of Praise and Prayer.

**6:30 A. M.** Twenty-Minute Address by the General Overseer on the Ninth Beatitude:

Blessed are ye when men shall Reproach you,
And Persecute you,
And say All Manner of Evil against you falsely,
For My sake.
Rejoice, and be Exceeding Glad:
For Great is your Reward in Heaven:
For so persecuted they the Prophets
Which were before you.

**9:00 A. M.** Ninth Convocation of Zion's Junior Seventies,
Conducted by Rev. F. A. Graves.

**11:00 A. M.** A MEETING FOR WOMEN ONLY will be addressed by the Rev. Mother Stewart and others.
Subject: "PURITY."

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2:00 P. M. WOMAN'S WORK IN THE CHRISTIAN CATHOLIC CHURCH IN ZION THROUGHOUT THE WORLD.

Addresses by Overseer Jane Dowie, Elder Emma Keeler-Mason, Deaconesses Kate Hubbard-Peckham, and Jennie Paddock, Deaconess in charge of Zion Home of Hope for Erring Women.

8:00 P. M. THE ORDINANCE OF THE LORD'S SUPPER will be administered by the General Overseer and Ordained Officers of the Christian Catholic Church in Zion.

This Gathering will be open only to members of the Christian Catholic Church in Zion and other Christians desiring to commune with them.

At the close the General Overseer will deliver the CONCLUDING ADDRESS OF THE FEAST

Many friends of Zion from many parts of America, Europe, Asia, Africa and Australasia have expressed their intention of being present at Zion's Second Feast of Tabernacles.

Amongst these are many distinguished Christian workers, including Ex-Commissioner Arthur Booth-Clibborn, late of the Salvation Army, and his wife, the Marechale, who will be accompanied by friends of Zion from Belgium, Holland, France, Switzerland and Great Britain.

The Meetings will be addressed by many ministers and friends whose names are not mentioned in the above Program.

On Lord's Days, July 13th and 20th, Excursion Round-trip Tickets from Chicago to Zion City, at 25 cents for adults, 15 cents for children under 12, and free transportation for children under five, can be had at all Zion Tabernacles and at the North-Western depot, Wells and Kinzie streets, on the departure of trains, which will run from 8:30 a. m. until 12:30 p. m.

On Zion's Great Anniversary Day, July 14th, Special Excursion Trains will be run from Chicago at intervals, from 9 to 11 a. m.

Tickets at 30 cents for the round trip, with rates as on the Lord's Days for children, can be had in the same manner.

On other days during the Feast of Tabernacles special tickets for the round trip can be had as follows: Fifty cents for adults, and 25 cents for children, good on all regular trains.

All Officers and members who desire to be present at this Feast of Tabernacles should make arrangements early for accommodations in Edina or Elijah Hospices, or in tents in Camp Esther, by writing to Deacon Daniel Sloan, Zion City, Illinois, to whom all inquiries concerning Transportation and other arrangements must be addressed.

Tickets from all stations East and West of Chicago can be had at the special rate of one and one-third fare by attending to the following directions issued by Zion's Transportation Agent:

Railroad Tickets may be purchased from points throughout the United States and Canada, beginning at midnight, July 8th, up to midnight, July 14th, travel to immediately follow the purchase of ticket.

Returning Tickets may be purchased after Certificates are certified, any time up to midnight of July 25th. A first-class full tariff fare ticket must be purchased coming and *a Certificate in the standard Convention form secured from the agent at the time the ticket is bought.*

All Certificates will be certified at Zion City, July 16th, and on and after this date persons may secure return tickets at one-third of the full fare paid coming. The Passenger Associations exact a fee of 25 cents for each Certificate attested, to be paid their representative at Zion City, upon delivery of the Certificate for return trip.

Everywhere throughout the country, those who propose coming to the Feast of Tabernacles should apply at once to their home railroad ticket agents, and ask whether they have instructions to sell tickets on the Certificate plan, at a fare and one-third for either Chicago or Zion City, Illinois, *for the annual meeting of the Christian Catholic Church in Zion, to be held at Zion City, July 12th to 22d.* Where they reply, "No," request them to write their General Passenger and Ticket Agent for such authority. Any member or friend of Zion who seems unable to secure such tickets within the dates given, *should write at once*, and I will immediately see that such railroad and station is notified to sell such tickets on the authority of the rate having been granted us by the particular passenger association operating within such territory.

Applications for the rate of a fare and one-third for this occasion have been made to the proper authorities. Persons coming from the west and southwest may secure Certificates on the purchase of tickets direct to Zion City, but all persons coming from points east or southeast must secure tickets and Certificates *good only to and from Chicago.*

This includes all territory east of Lake Michigan and east of the Mississippi River, south of St. Louis, which includes all the New England and Southern States and Canadian Provinces."

At Chicago, persons with tickets purchased to Chicago only should go to Zion Hospice No. 1, 1201 Michigan avenue, and there they will be sold tickets to Zion City and return, and directed to the proper railroad station and train service.

For further particulars, address

DEACON DANIEL SLOAN,
Superintendent Zion Transportation.

CHRIST IS ALL, AND IN ALL.

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AS WE APPROACH the "Solemnities" of the coming Feast of Tabernacles we increasingly realize the Need for the Prayer to God with which we have begun these Notes:

"LOOK UPON ZION, THE CITY OF OUR SOLEMNITIES."

---

ONE YEAR AGO, the City of Zion had no legal existence.

ONE YEAR AGO, not one single foot of land had been disposed of in the City of Zion.

ONE YEAR AGO, not one single house had been built upon the Site of Zion City.

---

BEHOLD, WHAT GOD HATH WROUGHT!

---

TODAY, Zion City is a Legal Fact, for it is incorporated under the laws of the State of Illinois as "The City of Zion."

TODAY, several square miles of land have been disposed of in Building Lots to thousands of purchasers of Leases for 1,100 years.

TODAY, hundreds upon hundreds of houses have been built; Zion Lace Industries' Factories are now completed, covering more than eight acres of floor space; many other Factories are in course of construction; Shiloh Tabernacle, with accommodation for 6,000 persons, has been completed, and more than 10,000 average attendances have been recorded every week for the last month; Zion's permanent Educational Buildings of brick and stone are rapidly rising; Zion's Administration Buildings, and Elijah Hospice, which will give accommodation to 1,000 persons, are rapidly approaching completion; Zion City General Stores is now occupying extensive premises; and Public Improvements of every kind are going rapidly forward.

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TODAY, nearly Six Thousand Persons are residing in their own homes in the City of Zion.

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RAILWAY FACILITIES, Postal facilities, Educational facilities, Religious and Business facilities have increased on every side, and all the world now knows through LEAVES OF HEALING, newspapers, magazine articles and in many practical ways that ZION CITY IS A FACT.

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MOCKED AT and cursed by "Pharisees" and "Scribes" on every Continent; misrepresented and maligned by myriads of hissing Literary Serpents and Scorpions in millions and hundreds of millions of copies of newspapers; held up to unmerited contempt by the Pulpit and So-called Religious Press, Zion has gone forward and become a Great and Divine Reality.

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THE CITY OF ZION has never grown from a village into a town, or a town into a City, but has within ten months of the building of the first house, had a population and an area entitling it to legal existence as a City.

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WHAT HATH GOD WROUGHT?

---

WE GIVE God All the Glory;
From God is All the Power!

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AND NOW we Joyfully call upon all our Friends and Neighbors from far and near to Rejoice with us; for we have founded by Divine grace and favor, on the shores of Lake Michigan, a City of God, where not one foot of land has been "sold in perpetuity," and where every lot is sacred to God through all the coming time.

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DURING ALL the Glorious Zion Year now ending there has been no cessation upon our part, or that of our officers and helpers, in pushing forward the Spiritual, Ecclesiastical and Educational, as well as the Commercial and Political work of Zion throughout All the World.

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"THE JOY of Jehovah is Strength."

That "Joy" has been, and is, ours.

It has never abated, and we think we can truly say, at this writing that it has increased.

We are stronger in spirit, soul and body than when we began Zion's First Feast of Tabernacles on July 12th of last year.

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IT HAS BEEN our joy to proclaim the Everlasting Gospel by voice and pen and printed page to larger numbers of persons than in any previous year.

The long series of Thirty-nine Messages of Purity, Peace, and Power, which it was our privilege to deliver in the

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Chicago Auditorium to attendances of over 150,000, enabled us to begin our work as Elijah the Restorer in such a manner as to win multitudes to God, and to impress the Message upon millions of Christians in every land beneath the sun.

OUR HEARTS are elate with gratitude to God, who has given to us these Glorious Privileges and this Glorious Ministry in the Dawn of the "Times of the Restoration of All Things, which God hath promised by the Mouth of all His Holy Prophets since the World began."

NOW, THE NIGHT is far spent, and beside the still waters of our little Galilee, under the silent stars and silvery moonbeams, we send forth, ere the day breaks, these words to Zion in all the Lands:

Awake! awake!
Put on Thy Strength, O Zion;
Put on thy Beautiful Garments, O Jerusalem,
The Holy City.

. . . . . .

Loose thyself from the bands of thy neck,
O captive daughter of Zion.
For thus saith Jehovah,
Ye were sold for nought;
And ye shall be Redeemed without Money.

BLOW YE the trumpet, blow!
The Gladly Solemn Sound;
Let all the Nations know,
To Earth's remotest bound,
The Year of Jubilee is come,
Return, ye ransomed sinners, Home.

ZION'S TRUMPETS are sounding clearer and clearer o'er all the Earth, and are accentuating our Glorious Restoration Message:

"RETURN YE UNTO GOD!"

BRETHREN, PRAY FOR US.

LEAVES OF HEALING.

Two Dollars will bring to you the weekly visits of the "Little White Dove" for a year; 75 cents will send it to a friend for thirteen weeks; $1.25 will send it for six months; $1.50 will send it to your minister, or to a Y. M. C. A., or to a Public Reading Room for a whole year. We offer no premiums, except the premium of doing good. We receive no advertisements, and print no commercial lies or cheating enticements of unscrupulous thieves. LEAVES OF HEALING is Zion on wings, and we keep out everything that would detract the reader's mind from all except the Extension of the Kingdom of God, for which alone it exists. If we cannot send forth our Little White Dove without soiling its wings with the smoke of the factory and the dirt of the wrangling market place, or compelling it to utter the screaming cries of the business vultures in the ears of our readers, then we will keep our Dove at home.

# 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 sufferers are expressly declared to have been "oppressed of the Devil." (1 John 3:8; Matthew 4:23; Acts 10:38.)

*The Gifts of Healing are Permanent.*

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

*There are Four Modes of Divine Healing.*

The first is the direct prayer of faith; the second, intercessory prayer of two or more; the third, the anointing of the elders, with the prayer of faith; and the fourth, the laying on of hands of those who believe, and whom God has prepared and called to that ministry. (Matthew 8:5-13; Matthew 18:19; James 5.14, 15; Mark 16:18.)

*Divine Healing is Opposed by Diabolical Counterfeits.*

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

*Multitudes Have Been Healed Through Faith in Jesus.*

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

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

You are heartily invited to attend and hear for yourself.

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# Streams of Life from Shiloah

**Summer Series of Services Held in Shiloh Tabernacle, Zion City, Illinois**

*"The Scepter shall not depart from Judah,*
*Nor the Ruler's staff from between his feet,*
*Until Shiloh come;*
*And unto him shall the Obedience of the Peoples be."*

REPORTED BY E. W. AND A. W. N.

AS THE close of the Dispensation, the Great and Terrible Day of the Lord, draws near, the Messages of the Herald of the Coming King become clearer, bolder and more definite.

As the Signs of the Times follow fast one upon another, an apprehension chills the hearts of men everywhere.

The Cry of Elijah the Restorer, "Return ye unto God" rings out more and more clearly above the tumult of the Nations.

Men are beginning to hear that Voice.

They stop in their mad pursuit of pleasure, their insane chase of the vanishing bubble of gold, and, even in their innocent work-a-day occupations.

That Voice commands attention; for it comes with an unmistakable ring of Divine Authority.

The Message it conveys is startling.

Men look into one another's eyes with the question: "Can it be true?"

And in their heart of hearts they know that it is Truth.

The Times bear witness to that fact.

The Sure Word of Prophecy bears witness to that fact.

In the hearts of those whose spirits are attuned to God's Truth, the Holy Spirit bears witness to that fact.

The Message is a disquieting one to all who dread the Restoration.

Those who are looking for the Coming of Christ their King, it arouses to Renewed Consecration, to Holier Lives, to a Closer Communion with God, to a more earnest and devoted Service to their fellow man, to a more intense passion for the Sending Forth of the Everlasting Gospel to Every Creature.

Those in sin, who seek to be at peace with God, it arouses to Repentance, Confession, Restoration, Obedience and Faith, Faith bringing Salvation, Healing and Cleansing.

Those who reject Christ, the Coming King, and obstinately rebel against the Rule of God, it arouses to implacable hate, to diabolical fury, and to murderous malice.

A fine assumption of cool indifference but thinly veils the agitation which it is intended to conceal, and is finally thrown aside. The affectation of condescending amusement fails of its purpose, and the laugh of derision or the sneering smile is congealed upon the faces of the scoffers. The apprehension of the Great and Terrible Day of the Lord is making itself felt.



The Voice of Elijah the Restorer, the Messenger of God's Covenant, the Prophet foretold by Moses, is making itself heard.

On Lord's Day Afternoon, June 22, 1902, at Shiloh Tabernacle in Zion City, God's Messenger began the interpretation of the deeply significant Words of Prophecy concerning these times, which God gave to His Prophet Zechariah.

More than four thousand people heard that momentous Message.

The place was filled with the Presence and Power of the Holy Spirit, inspiring the utterance of God's Prophet, and opening the hearts of the people to the Truth.

As the glorious possibilities—yea, the certainties—of God's work in Zion were unfolded, the hearts of all were filled with an intense enthusiasm, and at the close of the Message there was scarce an exception when the audience arose for a fuller consecration to God and to this marvelous work.

After the storms of the week, God gave Zion a Lord's Day of perfect beauty, with clear skies, bright sunshine and cooling breezes.

About a thousand people, members and friends of Zion, citizens of Chicago and visitors in the city, went out from Chicago to attend the service, by the two excursion trains which run on the Chicago & North-Western railway. As is always the case with these Lord's Day excursions to Zion City, the crowds on the trains were quiet, orderly and reverent of the Sabbath. They spent the time in prayer and meditation, in the reading of God's Word and of LEAVES OF HEALING, and in quiet conversation with one another.

Upon the grounds, throughout the city and in Shiloh park, there was the same orderliness, while the people were waiting for the service to begin in Shiloh Tabernacle.

The service was very fittingly and reverently begun by the Solemn act of Praise and Worship by Zion's White-robed

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Choir and the Robed Officers of the Christian Catholic Church in Zion, as they entered the Tabernacle, marching slowly as they sang the words of the Processional Hymn.

Shiloh Tabernacle, Zion City, Illinois, Lord's Day Afternoon, June 22, 1902.

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

Love Divine, all loves excelling,
Joy of heav'n, to earth come down,
Fix in us Thy humble dwelling,
All Thy faithful mercies crown.
Jesus, Thou art all compassion,
Pure, unbounded love Thou art;
Visit us with Thy salvation,
Enter every trembling heart.

Breathe, oh breathe Thy loving Spirit
Into every troubled breast;
Let us all in Thee inherit,
Let us find Thy promised rest;
Take away the love of sinning,
Alpha and Omega be;
End of faith, as its beginning,
Set our hearts at liberty.

Come, Almighty to deliver!
Let us all Thy life receive;
Suddenly return, and never,
Never more Thy temples leave.
Thee we would be always blessing;
Serve Thee as Thy hosts above;
Pray, and praise Thee without ceasing,
Glory in Thy perfect love.

Finish, then, Thy new creation,
Pure and spotless let us be;
Let us see Thy great salvation,
Perfectly secured in Thee.
Chang'd from glory into glory,
Till in heav'n we take our place;
Till we cast our crowns before Thee,
Lost in wonder, love and praise.

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

INVOCATION.

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

VENITE.

The Choir chanted the words of the *Venite:*

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

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

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

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

The sea is His and He made it: and His hands prepared the dry land.

Oh, come, let us worship and fall down: and kneel before the Lord our Maker.

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

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

For He cometh, for He cometh to judge the earth: and with righteousness to judge the world and the people with His truth. Psalm XCVI. 9-13.

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

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

PRAISE.

All then joined in singing Hymn No. 266:

Oh, worship the King all glorious above,
And gratefully sing His wonderful love;
Our Shield and Defender, the Ancient of Days,
Pavilion'd in splendor, and girded with praise.

RECITATION OF CREED.

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

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

READING OF GOD'S COMMANDMENTS.

With impressiveness and power the General Overseer read the Eleven Commandments, Choir and Congregation singing the Response, "Lord, have mercy upon us, and incline our hearts to keep this law."

I. Thou shalt have no other gods before Me.

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

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

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

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

VI. Thou shalt do no murder.

VII. Thou shalt not commit adultery.

VIII. Thou shalt not steal.

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

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

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

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

**Scripture Reading and Exposition.**

The Choir then chanted the *Te Deum Laudamus*, after which the General Overseer read the Scripture lesson from the fifty-fifth chapter of the Prophet Isaiah.

Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price. Wherefore do ye spend money for that which is not bread? and your labor for that which satisfieth not? hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness. Incline your ear, and come unto Me; hear, and your soul shall live: and I will make an everlasting covenant with you, even the sure mercies of David. Behold, I have given him for a witness to the people, a leader and commander to the peoples.

**No Man Can Ever Be a Leader Who Is Merely a Delegate of the People.**

A leader is unfit to lead, if he does not know more than the people.

A leader is born; he is not made by a political convention.

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A leader, in the very nature of things, must be a commander. Whenever you get down to serious business, you will find that is a fact.

A general of an army, who is a mere delegate of the men in the ranks, will never be a commander.

Dependent upon the will of his numerous military creators who made him and can unmake him, he will never know how to command.

Hence it is that military leaders are appointed; and, being appointed and not elected, they can command.

In the Church of God the same truth holds.

God raised up, and has always raised up, commanders who were leaders, and leaders who were commanders.

Unless a man is a commander he will never be a leader. Therefore his power to hold his commission to lead must be Divine. It cannot be human.

Behold, thou shalt call a nation that thou knowest not, and a nation that knew not thee shall run unto thee, because of the Lord thy God, and for the Holy One of Israel; for He hath glorified thee.

Seek ye the Lord while He may be found, call ye upon Him while He is near; let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and He will have mercy upon him; and to our God, for He will abundantly pardon. For My thoughts are not your thoughts, neither are your ways My ways, saith the Lord.

**Insignificance of Man's Opinion of God.**

I hear a great many people telling me what they think about God.

What does that matter?

What does it matter what you think about God?

Did you ever see an apprentice boy go into a factory; and after he had been there a few days go up and down the place, with his hands in his pockets, whistling? He says, "I will tell you what I think about the boss; he is all wrong. Now, if I were boss, I would run this factory so and so."

I think that boy had better stop, because if the boss hears it he is apt to run him out.

What does it matter what he thinks about the boss?

Is not the important matter for that poor boy what the boss thinks about him?

What does it matter, you impudent and silly people, who are fussily telling from day to day what you think about God?

Are your thoughts His thoughts? Are your ways His ways? Can you measure His Plans and Methods?

What does He say?

For as the heavens are higher than the earth, so are My ways higher than your ways, and My thoughts than your thoughts.

If that is true, then the important matter is not what you think about God.

You had better find out what God thinks about you.

That is the important thing for you to find out, what God thinks about you.

Study that, and leave alone your thinking about God.

Your thinking about God does not alter God an iota; does not alter one of His laws. Human Opinion never alters God's Purpose.

That is a new thought to some of you people.

You have a different idea in a democratic land, where it is said the people rule. But you know better. It is the tricky political boss who rules you; who buys and sells the party.

**God's Rule.**

Had you better not find out what God thinks, and then let God rule in accordance with His laws?

"Where God Rules, man prospers!" Hallelujah! That is the Motto of the Theocracy, and it is a good word. (Amen.)

Think God's thoughts. Get to know them.

This is the Book that tells them.

They are illustrated upon the pages of nature, but this is the Book that records them.

For as the rain cometh down and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, and giveth seed to the sower and bread to the eater; so shall My Word be that goeth forth out of My mouth: it shall not return unto Me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it. For ye shall go out with joy, and be led forth with peace: the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands. Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree: and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off.

I will read also from the fourth chapter of Zechariah.

And the angel that talked with me came again, and waked me, as a man that is wakened out of his sleep. And he said unto me, What seest thou? And I said, I have seen, and behold, a candlestick all of gold, with its bowl upon the top of it, and its seven lamps thereon; there are seven pipes to each of the lamps, which are upon the top thereof: And two olive trees by it, one upon the right side of the bowl, and the other upon the left side thereof. And I answered and spake to the angel that talked with me, saying, What are these, my lord? Then the angel that talked with me answered and said unto me, Knowest thou not what these be? And I said, No, my lord. Then he answered and spake unto me, saying, This is the Word of the Lord unto Zerubbabel, saying, Not by might, nor by power, but by My Spirit, saith the Lord of Hosts

Look at your Bibles; what do you read in the margin against the word "might."

Voices—"Army."

General Overseer—Not by a Salvation Army, a Volunteer Army, a Church Army, or any other kind of army.

Not by the army of the United States, or the army of Great Britain, or the army of any nation on earth at all.

Set that down.

That is a new thought to some of you.

Read the passage thus—

Not by an Army, nor by Power, but by My Spirit, saith Jehovah of Hosts.

**It Will Take More Than an Army to Do the Work of God in This World.**

It will take a baby-house, and a kindergarten, a school; it will take a workshop; it will take a college, and a university.

It will take a thousand things to build up Zion and "make ready a people prepared for the Lord."

Armies of any kind are poor "preparers."

It will take a Kingdom, let alone an army, to win this world to God.

Some professedly Christian people think that armies of men armed to slay can "prepare" God's Way; but that is absolutely opposed to God's Word, which forbids the use of "weapons of war." Christ said that those who "took the sword" would "perish by the sword."

About the weakest thing in the world is an army.

**Weak and Depraved Nature of the World's Armies.**

In Europe, the army is mostly composed of the rascals of the community.

In America the army is quite largely composed of boys who run away from home, and do all kinds of devilry, and then go into the army for a refuge. That is a fact.

Anybody who knows how armies are composed, knows that is true.

Of course there are numerous exceptions: for instance, in the recent war in South Africa there were members of this Church on both sides of the firing line, and so far as I have learned *not one of them was killed.* They were practically *forced* into the army on either side, or became members of Zion after they became soldiers.

But armies, as a rule, are not composed of the wisest and best men of a nation: for these know what General Sherman said, that "War is hell," and they do not enlist and "go to war," or "go to hell," as the American general put it.

There are many people who get into an army, and think they can do something great and heroic because they are in an army.

They can shoot and kill. They want to murder; they have it in their hearts, and they go out to kill somebody who has no quarrel with them at all.

About the meanest thing that exists in God's world is an army hired to kill. It never does anything effectual in settling difficulties—unless exhaustion, hunger, suffering, desolation can be called "settlements."

"Oh, yes!" some one says, "the army of the North defeated the army of the South and settled things."

Did they?

**Powerlessness of an Army to Settle Questions.**

Are they settled yet? Not a bit.

I am not quite sure but that the condition of the Ethiopian South is worse than before the war in many parts of that country.

The slave owner used to have to take care of his slave, and feed him and clothe him, and look after him, in his own interests, in order to make him a valuable chattel.

But now, the government of this land has thrown the negro aside, gives him no education, and does not protect him in the exercise of his rights as a citizen and allows him to

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be robbed of his vote and deprived of his life without due process of law.

God have mercy upon the government that cannot maintain its own Constitution! That is just what it comes to.

Every man in this land has a right to a fair trial under the law. When you have denied him that, you have broken the heart of the nation.

It is broken at the Fountain of Justice, and whenever you have broken it there, you have broken it everywhere.

A nation will die that cannot maintain law and order.

It will perish. Without law and order it must perish.

The War of the Rebellion has not settled either the question of State Rights or of Slavery. Neither the republican nor the democratic party can ever settle these and many other equally great national difficulties—old issues and new issues of many kinds. It is only the Theocracy—the Rule of God—that can "settle" anything. Thank God, the Theocratic Party has been launched by Zion all over the world!

Who art thou, O great mountain? before Zerubbabel thou shalt become a plain: and he shall bring forth the head stone with shoutings of Grace, grace, unto it. Moreover the Word of Jehovah came unto me, saying, The hands of Zerubbabel have laid the foundation of this house; his hands shall also finish it; and thou shalt know that Jehovah of Hosts hath sent me unto you. For who hath despised the day of small things? for they shall rejoice, and shall see the plummet in the hand of Zerubbabel, even these seven, which are the eyes of Jehovah; they run to and fro through the whole earth. Then answered I, and said unto him, What are these two olive trees upon the right side of the candlestick and upon the left side thereof? And I answered the second time, and said unto him, What be these two olive branches, which are beside the two golden spouts, that empty the golden oil out of themselves? And he answered me and said, Knowest thou not what these be? And I said, No, my lord. Then said he, These are the two sons of oil, that stand by Jehovah of the whole earth.

Hymn No. 164 was sung.

Prayer was offered by Overseer Piper and the General Overseer.

The announcements were then made, and the tithes and offering were received.

## "NOT BY AN ARMY."

INVOCATION.

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

In the fourth chapter of the Prophet Zechariah, you will find the text of Scripture which I will place in front of what I have to say:

TEXT.

Then he answered and spake unto me, saying, This is the Word of the Lord unto Zerubbabel, saying, Not by an Army, nor by Power, but by My Spirit, saith Jehovah of Hosts.

This is the Word of Jehovah.

You may get away from this place, but you cannot get away from God.

It is a very serious matter when a Message comes for you, to say, "Well, I do not know that I need to hear that."

Yes, you do.

I have a Message from God to thee.

I have a Message from God, today, to all the earth.

The Word that God sent to Zerubbabel was connected with the building of the Temple of God at Jerusalem, the building of the City of God, the rebuilding, the restoration of the service of God, the bringing back again of lost things.

Zechariah, Haggai and Malachi are the true Prophets of the Restoration, not only of that time when the Exiles returned from the Captivity and rebuilt Jerusalem and the Temple of God, but they also foretell the "Times of the Restoration of All Things which God hath promised"—in the dawn of which we are now living.

That wonderful book of Zechariah,—

### That Message of God Through Zechariah to Zerubbabel Was a Great Encouragement to Him.

Perhaps Zerubbabel had thought that an army from Darius would help him out.

He had many very unpleasant people to deal with, who did not want the worship of God restored, who did not want the City of God built.

People who said that they were Israelites were among them, but they knew well that if the service of God were restored and the City of God built, they would get into serious trouble, just as in the time of Nehemiah, when Sanballat and Geshem and Tobiah wanted that the walls should not be built.

Nehemiah had to fight to build them.

Today we may say that old time has passed away, but there is another rebuilding.

### Jerusalem Has to be Rebuilt, and the Zionist Jew Cannot Rebuild It.

Jerusalem must be rebuilt by the Zionist Israelite, who has acknowledged that Salvation is of the Jews, and that Jesus Christ the Jew is the Saviour of the world. (Amen.)

Jews who reject the Messiah cannot rebuild Jerusalem.

It is not a question of monetary Power.

It is not a question of an Army.

The rebuilding of Jerusalem and the reconstruction of the Temple of God upon Mount Moriah is not possible to the Jew who rejects the Divinity of Jesus Christ. He will never do it.

The nations of the earth will not trust the Jew to do it.

The Jew who acknowledges Jesus Christ as the Messiah and Saviour has a right, but the Jew who maintains the rejection of Jesus Christ has no right, to touch the walls of Zion.

I speak because I love the Jew.

I long to see the time when Judah and Israel will come together, and when that portion of the nation whose ancestors crucified Jesus will acknowledge Him.

There is no use saying that the Romans crucified Him.

"We did not do it," the Jews of today often say, "nor did our fathers."

### The Jews Were Guilty of the Crucifixion of Jesus Christ.

That is the way that the Roman Catholic Church used to excuse itself when anybody was sent to the *auto da fé* or to the stake and burned.

They used to say: "The church never tortured anybody. The church never burned anybody. She only handed them over to the secular arm." The Roman church makes the same excuse today.

The rabbis of that time could say: "We never crucified Jesus. When Pilate asked us, 'What shall I do with Jesus?' we expressed our opinion that He should be crucified. But then, you know, we were under the Roman power, and the Procurator could do what he liked. We handed this malefactor over to the secular arm, and they crucified Him."

That is the contemptible excuse of the Jew who says: "Our fathers never crucified Jesus. It was Pilate, the Roman procurator, who crucified Him."

What is the use of that subterfuge?

What is the use of that mean lie?

Caiaphas and Annas and nearly all of the principal priests of that time wanted to crucify Him.

They condemned Him and they handed Him over to the Roman power.

They told Pilate that if he did not crucify Jesus he was no friend to Cæsar.

They forced His death, when Pilate was determined to let Him go.

There is no use of the Jews maintaining that infernal lie that their forefathers did not crucify Christ.

When Pilate said, "I am innocent," it is recorded that the priests and the people cried, "His blood be on us and on our children."

It is resting upon you and upon your children to this day, and it will rest there until you repent and look unto Him whom you have pierced for salvation, and recognize Him as the Christ of God.

The nations of the earth will never suffer the unbelieving Jew to rebuild Jerusalem. Never!

### Unbelieving Jews Have No Right to Rebuild Jerusalem.

Moreover, they have no right to do it.

They are false sons of Abraham who reject their great Elder Brother as the Son of David, the Christ of God. They are recreant sons of Abraham. They are sinful men, who refuse to recognize the Divinity of Jesus Christ.

I heard one of them some time ago, a rabbi of high rank, speak his whole heart concerning Jesus Christ, my Lord and my God.

He had been attending one of my meetings in which I had been speaking especially concerning the Divinity of Christ.

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He was asked what he thought of the discourse.

He said a good deal in favor of this, that, and the other point of the discourse, and of the service.

He did not know that I was near—it was on a steamboat. There were many passengers, and I happened to be close by when my friend was talking to the rabbi.

**Malevolent Fury of a Jewish Rabbi Against Christ.**

The rabbi spoke very nicely of me until my friend said: "But, rabbi, what do you think of what he said about Jesus as the Messiah, the Son of God?"

Then I looked at the face of the rabbi. It was a side look that I got, and if that face had been painted by a great artist as the face of one who had cried out, "Let Him be crucified!" it could not have been more malevolent.

The rabbi was a cultivated gentleman, but he forgot everything for a moment, and his face assumed a diabolical aspect, as he wrinkled his brows and drew them together and shut his teeth and drew himself up and hissed beneath his breath this reply: "What do I think of Him as the Messiah, the Son of God? He is no Son of God! I hate Him, the bastard of Nazareth!"

That is the same spirit that is in the Jewish rabbi today in, possibly, hundreds of cases.

In the Jewish heart they hate Jesus, refuse to own Him as the Christ, and call Him the bastard of Nazareth.

Those who reject the Christ, and will not own that He is the Conception of the Holy Spirit and the Child of the Sinless Virgin, and who reject their Lord and Master, shall not build the Temple of God in the Holy City.

They shall not build the City of the Great King.

They ought not to build it.

I believe Zion says Amen. (Amen! *with emphasis from thousands present.*)

That utterance will make trouble. It will be misrepresented.

I love the Jew, but I tell the Jew, as I tell the Gentile, that except they repent they shall all perish. They shall all perish, Jew and Gentile alike.

**I, Too, Am an Israelite, Although Not a Jew.**

The Jews composed the Kingdom of Judah, which was formed of two tribes principally, Benjamin and Judah, and a part of the tribe of Levi; but the Israelites, who composed the Kingdom of Israel, are the Ten Tribes.

I hold to the Israelitish origin of the Anglo-Saxon race.

In my family it is a tradition that we are directly descended from a certain great Israelite. All Hebrews are Israelites, but all Israelites are not Jews.

Whether I am an Israelite by hereditary descent or not, I tell you this, as the Apostle Paul said:

> And if ye are Christ's, then are ye Abraham's seed, heirs according to promise.

Therefore, we claim, no matter to what race or nation we belong, that if we are Christ's we are Abraham's seed. We claim the blessings that God promised to all the earth in Abraham.

If we belong to Christ, therefore, we are Israelites.

I love my brother Israelite, the Jew; but the Jew and the Gentile alike are face to face with this proposition: can they—can any man on God's earth, be he an American or an Englishman, or a Jew, or a Scandinavian, or a German, or a Frenchman or anything else, be blessed who not only does not recognize, but who distinctly rejects the Lord Jesus Christ, the Son of God, the Saviour of the World, who has brought all the Life and Light and Liberty that is worth having into the world?

Audience—"No."

General Overseer—That is the question.

You say No, and I say No.

I say this without any unkindness to the Jew, or to the American, or to the Englishman who rejects Christ.

I am simply telling you that whether he be black or white, whether he be yellow or cream-color, or whether he be any other color between, or of whatever race or nation,

**No Man Can Ever Get the Blessing of God, Who Rejects the Son of God.**

In my position as the Prophet whom Moses foretold, as Elijah the Restorer, and the Messenger of God's Covenant, I speak to the Jewish Zionist throughout the world, when I once more say, You shall never build that Temple; and until you are converted you shall never restore that City, and you have no right or part in Israel so long as you reject the King of the Jews, Jesus, the Christ of God. (Applause.)

"Not by an army."

Not the British army, or the American army, or the navies of the world put together, can ever reconstruct the Israelitish people who are thinking of getting back to Jerusalem.

The land of Canaan is not the possession of two tribes and a half; it is the possession of the whole Twelve Tribes that are at present scattered abroad.

It is the possession of the Church of the Living God which Christ hath purchased with His blood.

I should, for one, deeply deplore the reconstruction of a Temple where Christ's Name was not named, and where there was an attempt, by means of the shedding of blood of bulls, of goats, and the sprinkling of the ashes of a heifer, to make men clean.

That has gone forever, O Jew! Christ is greater than Moses.

Such a Temple as that can never be reconstructed.

If it were possible, it would be the enshrinement of infidelity, and not of true religion.

The Jews must also prove themselves capable of national life before the nations of the earth will entrust them with the land of Canaan. They failed utterly nineteen centuries ago.

I speak with love for the Jew; and you all know that I live my love: for when Dreyfus, because he was a Jew, was so shamefully treated in France, I delivered my protest in a sermon on the words of Jesus, "Salvation is of the Jews."

Would God that every Jew repented, and turned to God and acknowledged the Son of God!

Would to God that every man in every nation did the same!

I am not saying more concerning the Jew than I say concerning the Gentile when I say, Except ye repent, no matter to what nation you belong, ye shall all likewise perish when the Great and Terrible Day of the Lord shall come. It will burn you up, and neither root nor branch will be left.

**National Existence Dependent Upon Obedience to Zion.**

That nation, that people, that kingdom that will not recognize Christ as the King, and will not recognize the Christian Catholic Church in Zion as the forerunner, and the front of the Army of the Church of the Living God, that nation or kingdom will perish, because God has said it.

If you desire to find it out, read the sixtieth chapter of Isaiah tonight, and you will see that what I say is true.

I say this very emphatically, today, because a great many Christians are looking upon the Jewish Zionist Movement with a great deal of favor, and thinking that it is the fulfilment of prophecy.

How can it be the fulfilment of prophecy when it is the restitution to the Holy City and the land of Israel of a multitude of clever and able men who reject the Christ of God?

How can it be, when the work that has to be done now is the Preparation for the Return of the Christ of God?

They who reject Him cannot prepare for His coming.

**Folly of Presupposing Conversion of Zionist Jews.**

"Oh, but," says some one, "if they get there, they may be converted."

That is very much like the argument that is heeded by a woman who wants to marry an ungodly man.

The ungodly man says to her, "I am not a Christian, Bessie, but if you marry me, you have a good chance of bringing me into Zion."

Some women are foolish enough to listen to such a fellow. He is no account at all.

If he were really a true man, he would get into Zion now.

Depend upon it, Bessie, if you marry him, he will never come into Zion, and you will be the means of keeping him out.

He will say to you one day: "Bessie, you were told in your Bible not to be 'unequally yoked with unbelievers,' and you disobeyed God and your General Overseer in order to please me. Now, Bessie, I am going to stay where I am: for I am more important than your God."

You will be cast aside, your religion mocked, and you will have no sorrows to seek, because they will come to you thick and threefold every day of your life.

It is a contemptible argument to say that if the Jew is re-

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stored to Jerusalem he may be converted. Let him become converted first. (Amen.)

That is the right thing. Then he can be trusted.

I would trust no man, whether Jew or Gentile, with the City of God if he were unconverted. He has no right to it.

I say, as Nehemiah said, "You have no lot, nor part, nor portion in Israel, because you have rejected the King of Israel. You do not belong to Israel. You are a pack of rebels."

I say that to both the Jew and the Gentile who reject the Lord and the King.

The time has come for great plainness of speech.

I love the Jew too much to be afraid of telling him the truth.

May God bless the Jew! (Amen.)

### The Jews Are Looking for Elijah.

I believe that vast numbers of Jews will yet be brought to see that Jesus is the Christ.

Every Jew will tell you that when Elias comes he is to command the people.

They will tell you that they are waiting for Elijah.

They will tell you that at every Feast of the Passover they set a chair in a most prominent place, usually at the head of the table; that they have a cup of unfermented wine and a plate of unfermented bread in front of that empty chair, and that the rabbi, or some one in authority in the household, lifts his hand, as he stands behind that empty chair, and cries: "O Jehovah, send Elijah!"

When that invocation is repeated several times and Elijah does not come, they say: "O Jehovah, for our sins, Elijah has been kept back, but, O Jehovah, speedily take away our sins that Elijah may come."

This is also repeated at every administration of the Jewish ordinance of circumcision, where an empty chair is also set for Elijah.

### I Am Simply Doing the Work that Every Rabbi Knows Elijah Is to Do.

He must tell the people their sins.

I tell my brethren of the Jewish race their sins, and sit "as a refiner and purifier of silver." It is my duty to purify the sons of Levi, that they may offer unto Jehovah an offering of righteousness. "Then shall the offering of Judah and Jerusalem be pleasant unto Jehovah, as in the days of old, and as in ancient years."

I am proud to call the Jew my brother; for the Hebrew intellect and the Hebrew strength is the most powerful human intellect and the most majestic strength in this world.

I say, Brother! Brother Jew! I am God's Messenger, and as Elijah the Restorer I tell you, and all the Jews, repent and turn ye unto God! (Amen.)

This is the Message that I send out from this place today.

When the Jews obey the command of Elijah, Judah and Israel shall fulfil the prophecy, walking and "weeping they shall go, inquiring the way to Zion with their faces thitherward."

I want to show you the way to Zion.

### The Way to Zion Is Through the Blood of the Mediator.

We are come to Mount Zion. I beg to remind the Jew everywhere today, of what a wonderful letter, written to the Hebrews nineteen centuries ago, says.

That letter was written to the Jewish Hebrews by a Christian Hebrew, and these were the words of that Hebrew nineteen centuries ago.

He said:

For ye are not come unto a Mount that might be touched, and that burned with fire, and unto blackness, and darkness, and tempest, and the sound of a trumpet, and the Voice of words: which Voice they that heard intreated that no word more should be spoken unto them: for they could not endure that which was enjoined. If even a beast touch the mountain, it shall be stoned; and so fearful was the appearance, that Moses said, I exceedingly fear and quake.

Then he said, and I say it again today:

But ye are come unto Mount Zion, and unto the City of the Living God, the heavenly Jerusalem, and to innumerable hosts of angels, to the General Assembly and Church of the Firstborn who are enrolled in heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the Mediator of a New Covenant, and to the Blood of Sprinkling that speaketh better than that of Abel.

Now, remember, if you get to the real Zion, O Israelite and Jew, O People of all the Earth, if you get to the real Zion, you have to get to "Jesus the Mediator of a New Covenant, and to the Blood of Sprinkling that speaketh better than that of Abel."

See that ye refuse not him that speaketh. For if they escaped not, when they refused him that warned them on earth, much more shall not we escape, who turn away from Him that warneth from heaven: Whose Voice then shook the earth: but now He hath promised, saying, Yet once more will I make to tremble not the earth only, but also the heaven. And this word, Yet once more, signifieth the removing of those things that are shaken, as of things that have been made, that those things which are not shaken may remain. Wherefore, receiving a Kingdom that cannot be shaken, let us have grace, whereby we may offer service well-pleasing to God with reverence and awe: For our God is a Consuming Fire.

### Our God a Consuming Fire.

The day has come when the stored-up Fires in the bowels of the earth, far below the sea, far below the deepest depths of ocean, the Mont Pelees of God are ready to burst forth and destroy the Earth.

The stored-up Fires will burst forth in the Great and Terrible Day of the Lord.

It may be nearer than some of us think.

THE GREAT AND TERRIBLE DAY OF THE LORD CANNOT BE MORE THAN A QUARTER OF A CENTURY AWAY.

It seems to me that we are getting a little Time of Preparation before the stored-up Fire bursts forth.

This is a scientific declaration, not merely a theological dogma.

The astronomer and the geologist will agree that this is a fact.

This earth is stored with fire, and when that fire bursts forth in the Great and Terrible Day of Jehovah, it will burn as a furnace.

I will show you more concerning this in the declarations that I shall make during this coming Feast of Tabernacles.

### I Have Some Most Important Declarations to Make.

In this Feast of Tabernacles, I will show you that, at St. Pierre, when thirty thousand persons died in thirty seconds, half a minute, they did not die from fire.

Before the fire reached them they died.

They died, as this Book of Zechariah says they would die.

Their flesh was consumed while they stood on their feet.

Their eyes were consumed in their sockets, and their tongues in their mouths, before the fire of Mont Pelee touched them.

That horrible breath, that deadly gas, destroyed thirty thousand in thirty seconds.

That same gas is imprisoned now beneath our feet, and under all this earth.

Who can tell what moment these gases will burst forth and destroy city after city and land after land in thirty seconds?

London, with all its millions, could be destroyed in the same way and time as St. Pierre.

Make no mistake; this is a scientific and Divine fact, and it has been proved by the actual facts within the last few weeks.

### What Is to be Done?

Before the Christ comes, preparations will have to be made.

Zion Cities will have to be established on every Continent.

The Zion at Jerusalem will have to be restored.

The worship of God will have to be restored in the Temple service, but it will not be a service where the sacrifice is that of the blood of bulls, or goats, but a service where priests shall offer the priesthood of Jesus.

Kings and priests unto God shall offer the sacrifice of humble, penitent hearts, resting upon the ATONING Sacrifice of Jesus that they present, as we do today.

When we plead with our Father in heaven, we present, as our only righteousness, Jesus the Christ, "the Lamb of God, who taketh away the sin of the world."

We say to God, "the blood of our Sacrifice is that of Thy Christ, the Living Sacrifice for sinful men, the Lamb of God, slain from the Foundation of the World for sinful men"

This is the Only Sacrifice that can now be acceptably presented to God. The dream of the Jew to restore the Temple where bloody sacrifices shall again be offered, is a dream that must not be allowed to come to realization.

If my Voice is of any avail, I would say to the Anglo-Saxon nations of the world, to all the Christian nations of the world: "Prevent the Jew from erecting a Temple which will be an insult to Christ and to the whole Christian world!" (Amen.)

### The Work Yet to be Done Will Not be Done by an Army.

It can be done neither by an Ecclesiastical Army nor a Non-Ecclesiastical Army.

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The Church of God is bigger than any Army.

An Army is insufficient for the work.

It is a Kingdom that is needed, and a kingdom is a bigger thing than an army.

An army is a very small part of a kingdom.

We want judges, as well as armies, in the Church of God.

We want nurses and teachers, and schools, and prophets, and priests and apostles, and men with every grace, foretold and promised by God in First Corinthians 12:28, where it is said that "God hath set some in the Church, first apostles, secondly prophets, thirdly teachers," and after all that, all the various gifts and ordinances.

We need, in the preparation for the Restoration of Zion at Jerusalem—hear me, ye Apostate Churches, hear me—we need the Restoration of the Primitive Christian and Apostolic and Catholic Church in Zion. (Amen.)

We must have it.

We want

**The Church Back Again on the Foundations of the Apostles and Prophets, Jesus Christ Himself Being the Chief Corner-Stone.**

Is that what you believe?

Audience—"Yes."

General Overseer—Then help me to do it.

Help me over all the earth to teach it, and help me to send forth the Messengers that this Word may be fulfilled.

Not by an Army, but by the Church, that shall be sent forth as the Power of the Kingdom of God.

"Not by an Army."

I am quoting the Word of God.

There is no use of the Salvationists or Volunteers, etc., objecting; this is the Word of God.

They have not the correct translation in the Authorized Version. The revisers said so, and they put in the margin the word "Army" instead of "Might."

Elder Clibborn, did you ever hear a sermon preached upon this text in a Salvation Army Corps, in which it was translated properly?

Elder Clibborn—"No, sir."

General Overseer—But I will give it to you properly.

O Brother William Booth, mighty man of God in London, I tell you that the correct rendering of Zechariah 4:6 is "Not by an Army."

The time has come for your Army to disappear! (Amen. Applause.)

The Salvation Army has done its work; a good work even now in some ways; but it has proved its incompetence to do the work of the Kingdom and Church of God.

**The Next Zion Salvation Army that Goes Forth Must be Sent Forth by Elijah the Restorer.**

The next Zion Salvation Army that goes forth must be sent forth by the Messenger of God's Covenant. (Amen.)

The next Zion Salvation Army that goes forth must be sent forth by the Prophet foretold by Moses.

The next Zion Salvation Army that goes forth must be sent forth by the General Overseer of the Christian Catholic Church in Zion, and that is John Alexander Dowie. (Applause.)

Your Zion Salvation Army will have to belong to the Christian Catholic Church in Zion, or it is of no use. (Applause.)

That Zion Salvation Army will be, and it now is, an integral part of the Kingdom and Church of God.

**The Apostate Organizations Must Perish.**

Everything—if this is Zion, if this is God's Zion—everything has to come into the Christian Catholic Church in Zion. (Amen.)

If you do not come in, you will perish; not that you will be damned; not that you will lose Salvation; but your organizations will perish.

You wretched Masonic Methodists, it is time your organization perished: for it has been sold out, as an organization, to Baal.

You miserable Presbyterians, it is time your organization perished: for your "form of sound words" has no power.

You miserable one-dipping Baptists, it is time your organization were gone: for it is a "rope of sand."

The rest of you Apostates, it is time your organizations perished: for ye are not doing God's work effectively.

You have been a long time in the vineyard, but have you done the work?

Ten thousand times, No!

You know that Heathenism and Infidelity, and Intemperance and Impurity have been getting ahead of you all the time.

May God grant that Zion may do the work! (Amen.)

That is plain talk.

Now there will be a row. (Laughter and applause.)

I did not announce this sermon. There were no advertisements in Saturday's papers.

I just said, "I will wait and I will see whether the time has come."

God made up my mind for me today that the time had come; so you have it.

I know that there will be a rumpus. There has been one already. They will say, "What does John Alexander Dowie tell us; that we all have to come into his church?"

God forbid! (Laughter.)

**You Must Get Converted Before You Come into Zion.**

What! I take a lot of Masonic-Methodist ministers into God's Church, who are priests of Baal?

The Lord forbid! (Laughter.)

Shall I take you fellows, who never even professed to be Christians, who are members of boards of managements?

The Lord forbid!

Shall I take you women, who know better how to play progressive euchre than to pray in a prayer meeting?

The Lord forbid!

I do not want you. I do not want you until you get converted. When you get converted, I will take you in, not as Masonic-Methodists. but because at last you have been converted.

You cannot get completely converted in an Episcopalian church, and you know it.

You cannot get soundly converted in a church that is everlastingly grinding out: "Lord, have mercy upon us miserable sinners; we have done all those things we ought not to have done and have left undone the things that we ought to have done, and there is no health in us!" (Laughter and applause.)

My good Lord, what kind of a prayer is that? If there is no health in you, how can you ever serve the Lord, you rotten lot?

"Oh," you say, "we do not believe it."

Then you are a lot of liars for saying what you do not believe.

Get done with that prayer and get properly converted.

I say stop it.

Learn to say: "Lord, have mercy upon me. I am no miserable sinner; I am Thy child, and I do the best I can from day to day. If I have left undone anything, forgive it, but O Lord, there is a good deal of health left in me yet, for which I thank Thee! I praise Thee for saving-health!"

Do you think I would say to God that there is no health in me?

He has given me Salvation and Healing, and leads me in the King's Highway of Holiness, with Songs, to the Zion above.

What a lie it would be!

These prayers are inapplicable to those who are really Christians; and in the apostate churches

**Many Ordinances Are Lies of the Devil Which Destroy the People.**

Do you hear it, you Misérables of the Lutheran, and Episcopalian and Popish churches?

Your Baptisms are Lies.

Your doctrine of Baptismal Regeneration is a Lie.

You know very well that when you take a baby and sprinkle water upon its nose, and you say that that baby's heart is regenerated, that you have told a lie.

I will ask all of you who were sprinkled when babies to say, I was.

Voices—"I was."

General Overseer—Was your heart changed?

Voices—"No."

General Overseer—Did not the minister say so?

Voices—"Yes."

General Overseer—Was that not a lie?

Voices—"Yes."

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General Overseer—A tremendous lie, a diabolical lie!

That is the lie they teach multitudes in Italy and all over Europe, where they are in bondage to that false doctrine and silly practice.

They tell them that they are Christians because they are sprinkled by a priest.

It is a lie.

The next lie is when they are confirmed. They are confirmed in their sins.

The next lie is when they take the Sacrament and are told that now they are all right, especially if they take it, after confession, when about to die.

That is another lie.

**The Lies Told at Confirmation.**

Were you not confirmed, tell me?

Voices—"Yes."

General Overseer—Well, were you not confirmed in your sins?

Voices—"Yes."

General Overseer—Were you converted at that time?

Voices—"No."

General Overseer—Did you go right on and sin more?

Voices—"Yes."

General Overseer—Well, now, was that not living a lie?

Voices—"Yes."

General Overseer—But God has had mercy upon you.

The power of the Episcopalian church, the power of the Romish church, the power of the English church, the power of the Greek church, the power of all the apostate churches in the world is unable to save.

It is not by an Army, it is not by Power, but it is "by My Spirit, saith Jehovah."

If the Spirit of God does not breathe through these lips, and if the Spirit of God will not come through these hands, and if the Spirit of God is not in Zion, then let Zion perish. (Amen.)

But the Spirit of God is here, and where the Spirit of Jehovah is, there is Life, and Light, and Love, and Liberty, and, thanks be to God, we have got it! (Amen.)

Now, may God bless you.

If God permit me still to minister for some time in this world, I tell you that these apostate denominations and these apostate so-called Catholic churches have got a lively time ahead, because I feel, in the Name of the Great and High and Holy and Omnipotent God, that it is my duty to smash the churches, so that the people may be saved. (Applause.) And if the Salvation Army is going to fight Zion, then let the Salvation Army be smashed, too. (Applause.) Has any man and any people a right to fight Zion when we are doing God's work?

Audience—"No."

General Overseer—Will that extend the Kingdom of God?

Audience—"No."

General Overseer—Then, if they do not quit fighting Zion, shall we not pray to God that the organizations shall perish so that the people shall be saved?

Voices—"Yes."

General Overseer—Is that not right?

Audience—"Yes."

General Overseer—Shall we pray that?

Audience—"Yes."

General Overseer—And you mean it, do you?

Audience—"Yes."

General Overseer—Now you live up to it.

**Zion Is Altogether Right or Altogether Wrong; One of the Two.**

You see if this is Zion:

"Well," said somebody the other day, "you won't take us in, then?"

"No, not until you are converted."

"But who are you?"

"Oh," I said, "I think we are the whole thing." (Laughter.)

"You are?"

"Yes, the whole thing"

"Well, now, I am astonished, Doctor."

"No," I said, "it is brave to be honest. I might have kept it back and said, Oh, we are only a bit of it, but I tell you this, we are the whole thing or we are altogether wrong, one of the two."

We are the whole thing or we are nothing.

**Is There Any Good Thing in the Apostate Churches That Zion Has Not Got?**

Now, if you can tell me any good thing that any church has that we have not, then I am going to get it. I am going to seek it, and I am going to get it. Have we not a good, sound Salvation?

Audience—"Yes."

General Overseer—A good sound repentance?

Audience—"Yes."

General Overseer—A good sound faith?

Audience—"Yes."

General Overseer—A good sound healing?

Audience—"Yes."

General Overseer—A good sound holiness?

Audience—"Yes."

General Overseer—A good sound organization?

Audience—"Yes."

General Overseer—A good sound business?

Audience—"Yes."

General Overseer—And a good sound determination to whip the Devil?

Audience—"Yes."

General Overseer—These things are so, and, therefore, having "the whole armor of God," we have got the whole thing! (Applause.)

If you have anything good in the apostate churches that we have not, we are going to seek it, and when you have been whipped out of your camps, and you leave any good thing behind we will annex it. We will take all your silver and all your gold, and one day we will take all your churches, and then something will be done with them. They won't be sepulchers for the dead. All you have, God has a right to.

**The Apostate Churches Are Sepulchers for the Dead.**

A man was asked the other day: "What has become of that old church in your neighborhood in Iowa?"

"Oh, it is empty."

"Have you any preacher?"

"No."

"Have you any members?"

"Well, no. If we have, they do not appear there."

"You live close to it?"

"Yes."

"Has it altogether gone?"

"Oh, yes."

"Truly, that is a sad pity! What are you doing up there?"

"Oh, we are building a new church; we want a new building."

"But you have no members?"

"No; but we have plenty of money."

"But what are you going to do with the church when you have built it?"

"The fact of the matter is the old one is in such bad condition, and a good many of us are getting old now, and we like to be decently buried, and we have arranged to build a new church so that the Lodges and friends might conduct our funerals properly there." (Laughter.)

My authority for that story is an excellent evangelist of this Church who has been much used of God.

**No Longer Any Use for the Oyster-Supper Church and the Masonic-Festival Church.**

I tell you that is about all the churches seem to be for now. For Masonic festivals, for oyster suppers, for all kinds of marriage, baptism and burial abomination; but as for people being converted from their sins, healed of their diseases, and cleansed in spirit through faith in Jesus, these are things that are seldom, if ever, heard of.

Now, I think that we are through with that kind of a church, are we not?

Audience—"Yes."

General Overseer—Not by an army such as man can raise; not by an army that has no ecclesiastical supervision; not by an army that has no sacraments—neither Baptism nor the Lord's Supper; not by human power or monetary power, but by God's Spirit, can God's work be done in establishing His Kingdom on earth in every heart.

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And if Zion rests upon any one else but God, Zion will perish.

**The Christian Catholic Church of Zion to be a New Kind of Mont Pelee.**

But now listen. I talked to you about Mont Pelee because that volcano destroyed thirty thousand human lives in thirty seconds.

O God, help us to make Zion another kind of mountain, and let there come forth the Consuming Fire of Divine Love! (Amen.)

And let the breath of God that revives come from Mount Zion, and thirty thousand be regenerated in thirty seconds. (Amen.)

God Grant it! (Amen.)

Oh, that God might grant it!

All who are willing to be regenerated wholly now, and to do God's Work and Will all their lives, stand and tell Him so. (Apparently all arose.)

PRAYER OF CONSECRATION.

My God and Father, in Jesus' Name I come to Thee. Take me as I am. Make me what I ought to be in spirit, in soul, in body Give me Thy Holy Spirit that I may obey Thee, that I may obey those who have the rule over me, that I may obey the Voice of Thy servant in the words that he has spoken today, and follow Thee fully. Bless the people. Bless the Jew. Save the Jew. Bless the Gentile. Save the Gentile. Help us to be a blessing to all the world. For Jesus' sake. (*All repeat the prayer, clause by clause, after the General Overseer.*)

Now, did you mean it?

Audience—"Yes."

After the Recessional had taken place the service was closed with the following prayer and benediction by the General Overseer:

Our Father who art in the heavens, we beseech Thee to follow with Thy blessing the words that have been spoken today. And though it may be that, as of old, the Eliabs, the Abinadabs and Shammahs, the brothers of David, shall rebuke us as they rebuked him, saying they knew his pride and naughtiness of heart, but not one of them would face the Philistine—so, many will say they know our pride and naughtiness of heart. But Thou knowest, O God, that we did not come of our own motion; that Thou didst take us and send us into the battlefield. We would have been willing to have stayed with our Father's sheep where Thou didst first put us. But Thou didst send us to the great battlefield, and to the highest places of the field, to fight this battle; and, O God, as Thou didst give to David long ago give us the grace to overcome the foe. (Amen.) Help this people, gathered from the east and the west, the north and south, who have gathered around me, and enable them and me to do their work for Thee until the day break and the shadows flee away. Bless Zion City, O God, and give us a Temple where tens of thousands can worship Thee. Now dismiss us with Thy blessing, and may many gather tonight again with those who come to praise Thee. For Jesus' sake.

BENEDICTION.

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

## SPECIAL EXCURSIONS TO ZION CITY.

**Leaving Chicago & North-Western Wells Street Depot.**

Trains running between Chicago and Zion City and return without intermediate stops:

Sunday, June 29th, for Zion's Great Testimony Service. Trains begin loading at 8:30 a. m. Last train at 12.30 sharp.

Friday, July 4th, for Athletic Games and Choir Concert. One train only will leave at 9 15 a. m.

Sunday, July 6th, Monthly Communion and Reception of Members. Trains will begin loading at 8:30 a m. Last train at 12:30 sharp.

Sunday, July 13th, Feast of Tabernacles Services. Trains will begin loading at 8·30 a. m. Last train at 12:30.

Monday, July 14th, Anniversary of Temple Site Consecration. Trains will begin loading at 9:00 a. m. Last train at 11 a. m

Sunday, July 20th, Continuation of Feast of Tabernacles. Trains will begin loading at 8:30 a. m. Last train at 12:30.

RATE OF SPECIAL TRAIN, ROUND-TRIP TICKETS.

Tickets on week days, adults, 30 cents; children, 15 cents. Tickets on Sundays, adults, 25 cents; children, 15 cents. These are sold only at Zion's institutions and Tabernacles and at the train platform during the loading of trains.

BETWEEN JULY 10TH AND 24TH, A ROUND-TRIP TICKET, good for 14 days, covering the Feast of Tabernacles period, will be sold at 1201 Michigan avenue, at 50 cents for adults and 25 cents for children, which will be good on all regular trains.

Tickets at the railroad company's regular schedule prices can always be had at the railroad ticket offices. Zion's Special Tickets can be had only at Zion's agencies and are not on sale at the depot.

DEACON DANIEL SLOAN,
Superintendent Zion Transportation.

**Teachers Wanted.**

Let any member of the Christian Catholic Church in Zion, who is thoroughly qualified both by training and experience, and desires to teach in the Preparatory, College or Piano Departments of Zion College in Zion City for the coming year, make application at once to

REV. WILLIAM HAMNER PIPER,
Vice-President.
1201 Michigan Boulevard, Chicago.

## RAILROAD RATES TO ZION'S FEAST OF TABERNACLES.

**To be Held at Zion City, Illinois, July 12th to 22d, 1902.**

Railroad Tickets to Zion City may be purchased from points throughout the United States and Canada, beginning at midnight, July 8th, up to midnight, July 14th, travel to immediately follow the purchasing of ticket.

Returning tickets may be purchased after Certificates are certified, any time up to midnight of July 26th. A first-class full tariff fare ticket must be purchased coming and *a Certificate in the standard Convention form secured from the agent at the time the ticket is bought.*

All Certificates will be certified at Zion City, July 16th, and on and after this date, persons may secure return tickets at one-third of the full fare paid coming. The Passenger Associations exact a fee of 25 cents for each Certificate attested, to be paid their representative at Zion City, upon delivery of the Certificate for return trip.

Everywhere throughout the country, those who propose coming to the Feast of Tabernacles should apply at once to their home railroad ticket agents, and ask whether they have instructions to sell tickets on the Certificate plan, at a fare and one-third for either Chicago or Zion City, Illinois, *for the annual meeting of the Christian Catholic Church in Zion, to be held at Zion City, July 12th to 22d.* Where they reply, "No," request them to write their General Passenger and Ticket Agent for such authority. Any member or friend of Zion who is unable to secure such tickets within the dates given, should write me at once, and I will immediately see that such railroad and station is notified to sell such tickets on the authority of the rate having been granted us by the particular passenger association operating within such territory.

Applications for the rate of a fare and one-third for this occasion have been made to the proper authorities. Persons coming from the West and South may secure Certificates on the purchase of tickets direct to Zion City, but all persons coming from points east or southeast must secure tickets and Certificates good only to and from Chicago.

This includes all territory east of Lake Michigan and east of the Mississippi river, south of St. Louis, which includes all the New England and Southern States and Canadian Provinces.

At Chicago, persons with tickets purchased to Chicago only, should go to Zion Hospice No 1, 1201 Michigan avenue, and there they will be sold tickets to Zion City and return, and directed to the proper railroad station and train service.

For further particulars, address

DEACON DANIEL SLOAN,
Superintendent Zion Transportation.

**Zion's Second Feast of Tabernacles.**

Particulars concerning boarding and rooming accommodations in Zion City during the great Divine Healing Meetings, Feast of Tabernacles, or for those locating to reside in Zion City, either temporarily or as permanent residents:

Rooming conveniences in private homes are very limited, and often impossible to secure, but meals are served by families in different sections of the city at 25 cents each, or regularly by the week at a lower rate.

Elijah Hospice will receive guests after July 10th at a rate of a $1.25 and up a day for lodgings and meals, or, for individual rooms, $2.00 and up a day; 50 cents and up for lodgings, and 25 cents for meals. Rates for permanent guests will vary from $7.00 to $15.00 per week. A lunch room will be run in connection with the Hospice, where food can be secured at reasonable prices.

Tents, 9x14, in the established camps of Zion can be rented furnished, for $8; unfurnished, for $6 per month. Unfurnished tents include double-covered tents with floors and the necessary poles, stays and pegs for support. The furnished tents, in addition to the foregoing, include cots, mattresses, pillows, blankets, chairs, tables, pails, cups, and wash-basins; but stoves, towels, dishes, cooking utensils, and other household conveniences are not included, and must be provided by occupants.

A separate camp of furnished tents during the Feast of Tabernacles will be equipped, for which a charge of $2.50 per person (four persons to a tent) will be in effect for this period.

Applications for reservations at Elijah Hospice should be addressed to Deacon F. W. Cotton, Manager, and for tent accommodations to Deacon Daniel Sloan, Supervisor Zion Camps.

Accommodations during the Feast of Tabernacles cannot be assured unless applications are made early, and favorable replies given hereto.

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ELDER F. A. GRAVES, SUPERINTENDENT

AND THERE arose a reasoning among them, which of them should be greatest. But when Jesus saw the reasoning of their heart, He took a little child, and set him by His side, and said unto them, Whosoever shall receive this little child in My Name receiveth Me: and whosoever shall receive Me receiveth Him that sent Me: for he that is least among you all, the same is great.—*Luke 9:46-48.*

WHEN Jesus wanted to teach His disciples the great lesson of humility, He took a little child to do it.

I am so glad that Jesus considered the children of great importance.

When the disciples would crowd them back from seeing Jesus, He would rebuke the disciples and say, "Suffer the little children and forbid them not to come unto Me: for of such is the Kingdom of Heaven."

If there should be no more children born, how soon the world would get old!

No more need of cradles and jumpers, toys and little shoes and little stockings, baby dresses, tin horns, drums and dolls!

There would be no need of manufacturing these for no one would buy them.

The girls and boys of today will soon be young men and young women and then very soon they will get to be old men and old women.

Then how quiet and deathlike the world would be!

We should have no need for schools, and the merry shout and laughter of the school children would be heard no more.

Ah, I would not like to live where there were no children.

I would not like to walk the streets and look into the store windows and see no slates and pencils and school-books and balls and toys.

I should feel lonesome and want to move away.

I would get hungry to see the baby carriage and the little wagon on the sidewalk, and some little tots playing in the sand.

Yes, I am so glad that Jesus loves the children.

And I am so glad that our beloved General Overseer loves the children also, and he does, very much.

You should see the baby house in Zion City that he has caused to be built for the little folks and for the tired mothers. Yes, the General Overseer loves the children and the mothers and he loves all humanity.

Oh, why will not the world believe it?

And yet, while we love the babies and little children so much, we should grieve very much if they remained babies all of their lives.

I remember a very sad sight once when I went into a home and saw there a person twenty-one years old but still a baby.

Its little body was poor and thin, and its mind, that of an infant.

Oh, how sad!

Twenty-one years a baby!

That was the work of the Devil, stopping that growth.

God gives life and health and vigor and we rejoice in the development of the little child.

The desire to grow big is born in children.

How soon the little girl wants to see how she will look in "mamma's hat," and the boy wants to try on papa's boots, and some day he must have some of his own.

I have known of some boys who were anxious to be big enough to "smoke" like papa.

How sad that is!

I hope that desire will never be in the heart of any of our Zion Juniors.

What? be big so that you can indulge in bad habits, never!

If you will never take a bad habit, then a bad habit will never take you.

Live free from every one of them.

I wish our Zion Juniors might be entirely free from this "gum-chewing habit."

It does not look nice to see your jaws grinding away like a sheep's mouth, and it is bad for your stomach and other organs.

Besides, when you are chewing gum you are chewing *pig*.

Much pepsin is used in the manufacture of gum, and pepsin is taken from the stomach of the hog.

The Word of God says, "their flesh ye shall not eat, and their carcasses ye shall not touch; they are unclean unto you."

One more thing that you should let alone is "fireworks."

You may think that is pretty hard, but I am sure you are all better off without them.

How much do you suppose it would amount to if all the Zion children over the land were to save this year the money that they would spend for fireworks?

Quite a large sum I am sure.

I shall be glad to receive little letters from any of you telling how you spent the Fourth of July in 1902, without fireworks.

Perhaps I will print some of these letters in the Zion Junior page of LEAVES OF HEALING.

Fireworks are dangerous.

Fireworks are expensive.

Fireworks are a foolish waste of money.

Fireworks cause great annoyance to weak, nervous people.

No fireworks in Zion City, the city of God!

Finally, brethren, whatsoever things are true, whatsoever things are honorable, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things.—*Philippians* 4:8.

### A Letter.

TO ZION JUNIOR SEVENTIES.

*Beloved:*—The General Overseer of the Christian Catholic Church in Zion desires to secure an enrolment of all Zion Junior Seventies.

I have therefore mailed cards to all officers and conductors of Gatherings, to be filled out and returned to me.

Any Zion children living where there is no Gathering, who desire to belong to Zion Junior Seventies, can send me their names, and I will mail them cards to be filled out and to be returned to me.

Any Gathering that may have been overlooked will please notify me and I will gladly send cards.

Faithfully yours in Christ our King,

F. A. GRAVES,
Superintendent of Zion Junior Seventies.

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# EARLY MORNING MEETING AT SHILOH TABERNACLE

REPORTED BY S. D. W. AND A. W. N.

TWO thousand five hundred people gathered in Shiloh Tabernacle, at Zion City, in the early morning of Lord's Day, June 22d, to join with their General Overseer in the praise and worship of God, and in the study of His Word, on the all important subject of how to pray.

The morning was one of the richest beauty, and the quiet and calm of the Sabbath, so holy and sweet in this City of God, on the shores of the great blue lake, lifted the hearts of all up to their Father in Heaven with inexpressible love and thanksgiving.

The first portion of the meeting was given up principally to sentence testimonies to the blessings of God during the week just passed. There were a great number of these, making a most delightful exercise, full of spiritual power and blessing to those present.

The General Overseer then took up the petition of the Disciples' Prayer, which, in regular order, was to be considered that morning, "Deliver Us from the Evil One."

His talk, although very brief, was full of Divine truth and inspiration. The central thought was the firm maintenance of the truth of the personality of God, and of the personality of the Devil.

These early morning meetings are proving more and more to be sources of great spiritual strength for the day and the week for all those who are able to attend.

May God make the reading of these reports a great power in the lives of those who are not able to be at these blessed meetings.

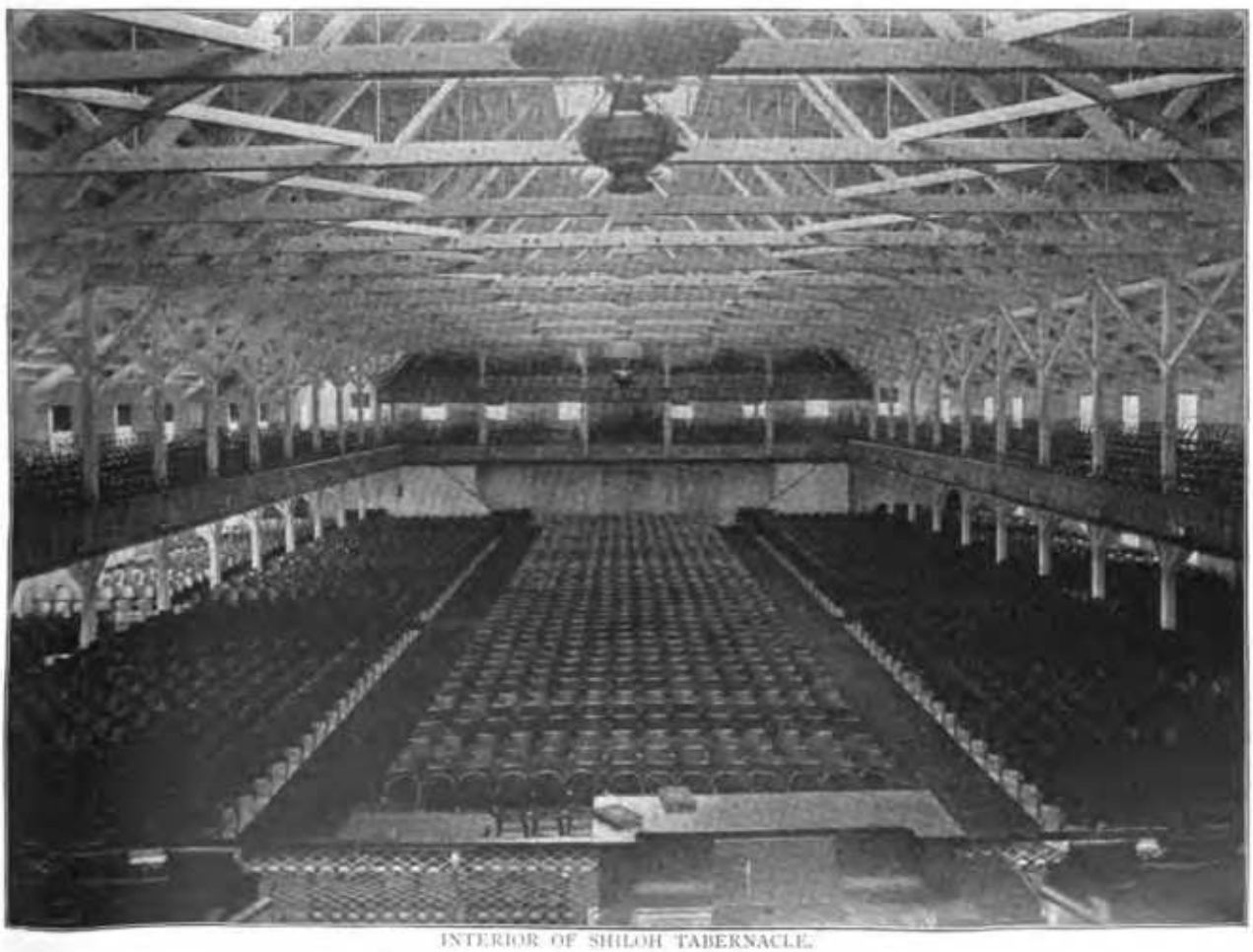
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Shiloh Tabernacle, Zion City, Illinois. Lord's Day Morning, June 22, 1902.

The service was opened by singing Hymn No. 129:

Guide me O Thou Great Jehovah,
Pilgrim thro' this barren land;
I am weak, but Thou art mighty;
Hold me with Thy powerful hand:
Bread of heaven, Bread of heaven,
Feed me till I want no more.

The General Overseer then read the Ninety-second Psalm, after which he offered prayer. A large number of short testimonies of praise to God for special favors were then given.



INTERIOR OF SHILOH TABERNACLE.

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The General Overseer then said:

Beloved friends, I will speak to you for the remainder of the time on that clause in the Prayer which our Lord taught His disciples, "Deliver us from the Evil One."

This Great Prayer, taught us by One who trod the Path of Prayer when here in the flesh, has been the subject of our morning talks for many weeks.

Let us repeat it up to the clause which we are to consider this morning.

The General Overseer and congregation then repeated:

Our Father which art in heaven, hallowed be Thy Name. Thy Kingdom come. Thy Will be done, as in heaven, so on earth. Give us this day our daily bread. And forgive us our debts, as we also have forgiven our debtors. Let us not be led into temptation, but deliver us from the evil one.

**Personality of the Source of All Evil.**

This petition is for deliverance not only "from evil" but from him who is the personal source, the directing power, the controlling power, the energizing power of the whole Kingdom of Evil. He has many names—Serpent, Satan, Lucifer, Adversary, Murderer, Father of Lies, Devil, etc. But they can all be merged into the title here given—the Evil One.

Most important is it to remember that evil is not an abstract potentiality, but that an individual personality is the center and cause of all evil.

Evil would not exist, but for that personality.

Had God's Will, which made man upright, continued to rule in this world, and in the creatures which now shun, fear and hate Him, there would be no necessity for the cry from our hearts: "Forgive us our sins," for we would not have been a sinful race.

There would be no cry from our hearts: "Deliver us from evil," or "deliver us from the evil one," had Satan not obtained that power over our first parents, which made them doubt God. and, doubting God, to sin.

The great evil which lies at the root of all others is the

**Listening to the Voice of the Tempter.**

In the last discourse I spoke to you from the words, "lead us not," and asked you in future to remember that it was not right to put it so, for

Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, and He Himself tempteth no man: but each man is tempted, when he is drawn away by his own lust, and enticed. Then the lust, when it hath conceived, beareth sin: and the sin, when it is full grown, bringeth forth death.

In future we shall pray "Let us not be led into temptation."

"Deliver us from the evil one," then, should be our cry.

He is the author of sin; the author of disease; the author of death.

He dragged down with him, from heights of glory, myriads of beings to whom he has committed his own wicked spirit and whom he rules even now.

He who rules in hell aspires to permanent rule on earth.

He has come to this earth and defiles it with his presence: therefore our Lord, who came to destroy the works of the Devil, who overcame Satan, has taught us to pray, not only, Deliver us from evil, but deliver us from the Evil One.

He is the source of sin and disease and death and hell.

**Necessity of Belief in Personality of the Devil.**

Never forget that belief in the personality of Satan as our Adversary is just as essential to a clear comprehension of the situation as belief in the existence and personality of God, our Father, our Saviour, our Comforter.

When people say to you that the Devil is dead, make up your mind that these are people who want it to be so, and who also live as if God were dead.

You may hear some people mockingly say, "Oh, there is no Devil. The Devil is dead long ago. The Devil of which they used to talk has no existence."

Make up your mind that these are the people who would like God to be dead, too.

They do not want to have to do with a personal God.

They do not want to have to do with a personal Devil.

They want a "power that makes for righteousness"—whatever that vague phrase may mean. They believe in a "power" that makes for evil, but when you say that there is a personality; that they have to give an account to God, and that they have to look out for the Devil, they say: "Nonsense, that is old wives' fable talk. It belongs to a past age. I believe in an impersonal god. That god is simply the forces of law and nature. I believe in an impersonal evil. It is just simply mortal mind that thinks there is a devil. There is no devil. Evil does not exist."

When you hear that kind of talk, remember that you are listening to the voice of the Devil.

My beloved brother and sister, an abstract potentiality, a principle, is what Christian Scientists, who are practically infidels of the spiritualistic-theosophic school, call God.

**Man Cries Out for a Personal God and Father.**

But both the young child and the old man call out for a Living and Personal God.

Just as truly as the little child cries out for mother, just so truly does the old man cry for God, Father! Father! Father!

A man, in the midst of life, who digs the grave where he puts the dust of his beloved, will find poor consolation in kneeling down at the side of that grave and saying: "O thou potentiality, thou impersonality, thou succession of laws, let the laws come along and comfort me."

That will not do at all, will it? (Laughter.)

We want a Father, do we not?

Voices—"Yes."

General Overseer—We want a great Elder Brother, do we not?

Voices—"Yes."

General Overseer—The abstract legal potentiality will not do. The impersonality will not do.

Heart and flesh cry out for the Living God; for a Father.

Oh, we know that when we are passing down through the valley we want the great Elder Brother to come down, who passed through it, too, to help us to say: "When I pass through the waters, they shall not overflow, for Thou art with me and I am not afraid."

When we were a little child, and the strong hand of one we loved took our hand, and we went down into the darkness, we did not fear; for father took our hand.

Father, take our hand and deliver us from the evil one!

It seems to be so natural, the cry of the human heart, that if it were not so that God was a paternal personality, we should want to have it so.

We should cry out, "O, Laws, get into some form that will be personal to us."

**The Law that Applies in Good Applies in Evil.**

The same principles that logically bring you to find a personality in God, bring you also logically to find a personality in the Devil.

If you have not realized the personality of Satan as a world power, it is because you have never studied how all things work together for evil to them that hate good.

It is because you have never studied how, in all this world, the Devil is bringing together the most diverse forces: Mohammedism, Heathenism, Spiritualism in its many forms, Theosophy, Christian Science, the heresies of Apostate Christian Churches, and working all the evil in these things together until it seems as if, over all this earth, there were countless demons rolling together these false philosophies and false systems, and mixing them over the fire of hell in one great caldron. From this caldron the Devil is serving out his diabolical broth to humanity.

O God, help us to kick the kettle over! (Laughter.) (Amen.)

Help us to do what we can to destroy these false denominational distinctions, these terrible apostasies and false philosophies. (Amen.)

Help us to bring men to see, more and more, over all the earth, the personality of our Father who is in heaven; whose Name we hallow, whose Kingdom is in our heart, whose Will is being done, through faith in His Son, and by the Power of the Spirit; to whom we look up as the Guide of all good, who gives us our daily bread, and so kindly and compassionately forgives us our sins and teaches us in like compassion to forgive others; who delivers us, when, in the power of evil, we feel the silken cords or the cruel chains of habits holding us and binding us fast as hell, and we cannot set ourselves free.

What can we do but cry, "Deliver us from evil."

Let us who are delivered go and deliver others from evil, in

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the Name of Jesus, and in the Power of the Holy Spirit; for this is the Will of our Father in Heaven. (Amen.)

It is written:

**Upon Mount Zion There Shall be Deliverance.**

"And there shall be Holiness, . . . And saviors shall come up on Mount Zion."

There shall be men and women who shall go out to deliver others and to save them from evil in many ways through the Power of God working in them.

God grant that this be so in Zion. (Amen.)

May God, in His Infinite Mercy, take away whatever of evil is in your life, whatever of evil seems to fasten itself upon you by heredity.

The sins of the fathers are fastened upon the children.

Sometimes you think that God does not care, but He does.

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.

There is plentiful redemption
In the blood that has been shed;
There is joy for all the members
In the sorrows of the Head.

There is deliverance from sin and from disease, and from death and from hell.

There is a Saviour who never fails to save unto the uttermost.

Oh, this wonderful Salvation!

Oh, this uttermost Salvation!

Oh, this wondrous Grace, that is so full and so rich and so free and so omnipotent in power to help thee individually; to help me, to help us all.

Let us embark on this great, wide sea of God's Love today. The Ocean and yonder great, broad Lake, whose blue waters fall softly today on the shore of this City of Zion, bear up the little boats and the great twenty-thousand-ton steel ships on their beautiful bosoms.

O God, into the Ocean of Thy Love, we come and we ask Thee as we sail over the Sea of Life from day to day, "Deliver us from the Evil One." (Amen.)

May God grant it.

Rise and ask Him to. (All arose.)

PRAYER OF CONSECRATION.

My God and Father, in Jesus' Name I come to Thee. Take me as I am. Make me what I ought to be in spirit, in soul, in body. Give me power to do right, no matter what it costs. Give me power to do Thy Will, to hallow Thy Name, to let Thy Kingdom come into my heart and home and life and work everywhere. Let Thy Kingdom come. Let Thy Will be done, and give me now this day my daily bread, and from day to day sustain me by Thy Grace, and forgive me as I forgive, and have mercy upon me wherein I have been unforgiving, and deliver me. Let me not be led by my own heart or by any evil person, or any evil power into temptation, and deliver me from evil and from the Evil One, for Thine is the Kingdom, and Thine is the Power, and Thine is the Glory forever. Amen. (*All repeat the prayer, clause by clause, after the General Overseer.*)

BENEDICTION.

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

# PRAISE AND TESTIMONY

**Healed of Severe Attack of Pleurisy.**

NORTH DANVILLE, VERMONT, May 1, 1902.

REV. JOHN ALEX. DOWIE.

*Dear General Overseer:*—Forty-eight hours previous to this writing I lay prostrate upon my bed, writhing in pain and unable to move my right hand the least bit without severe cutting pain, as I was suddenly stricken down with pleurisy under the right shoulder.

My breathing was difficult.

We feared that it might be a severe attack of pneumonia.

My family gathered around my bedside on the morning of April 29th, and my good wife earnestly prayed for my recovery.

My mother was sent for in haste, unbeknown to me.

On her arrival I talked freely with her and my wife (though with much difficulty) on the subject of my departure.

I had no fear whatever as to my readiness, but felt keenly the necessity of being restored to health on account of my wife and family.

My mother believes in the use of means being blessed of God, and urged us to send for a doctor.

I declined at first, as this showed a lack of faith, but afterward yielded, to my sorrow. A Voice has been ringing in my ear ever since, saying "Wherefore didst thou doubt?"

This was my sin.

When we sent for the physician—the doctor of medicine—he came, announced my case to be pleurisy, as I have stated, left me medicine, and went away, saying he would call again in the morning.

I took three or four doses according to his directions but soon found that this was going to upset my stomach and spoil my appetite, which had previously been good.

I had eaten regularly to keep my strength.

I left off the medicine entirely and trusted God to bring me out of this painful condition.

The doctor came again the next morning and left more medicine which I have not touched.

I paid him what he asked for the two visits, and let him go.

My mother came this same morning as she had promised.

I was better, my pain had entirely left, so that I arose, dressed, and came out from my room, placed my hands on the floor and kicked up my heels like a prancing colt, to show my mother the change that had taken place

I am continually praising God by writing my testimony.

I believe as you do, General Overseer, and as I believe the Bible teaches, and as my own experience affirms, that physicians are of "no value."

My good wife has given birth (God bless her!) to six beautiful and perfectly healthy children, all of whom are living, healthy and vigorous, without the aid of any physician except Christ, our "Great Physician."

Next to my wife and children, LEAVES OF HEALING is dear to me.

I love the General Overseer and the Messages of truth which he fearlessly proclaims.

Herewith is my subscription for the Little White Dove. LEAVES OF HEALING.

Very gratefully yours, in His Name,
E. H. SNELLING.

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**Instantly Healed of Broken Foot—Wife Healed of Pneumonia.**

ZION CITY, ILLINOIS, May 20, 1902.

REV. JOHN ALEX. DOWIE.

*Beloved General Overseer:*—On the 6th of January I was severely hurt.

I had two or three bones broken in one foot, and two bones badly bruised in the other.

I had two doctors attending me constantly, but they did not seem to do me any good

I used to belong to the Lutheran church.

Before I was hurt the minister was a good friend of mine. He said I was hurt because God was punishing me. I was brought up to believe that way.

At the same time my wife was very sick with pneumonia.

The minister came down to pray for us, and he said that he had been preaching the Gospel for twenty years, and had been sick all that time.

We read the Bible some, and understood that Christ was never sick.

One afternoon, on the 19th of January, some of the sisters in Zion Seventies came to visit me, and gave me LEAVES OF HEALING.

I saw by it what God had done for His people through faith in His power, and that Jesus was the same Healer today that He was when He was on earth in the flesh.

We took the LEAVES and read it, and took quite an interest in it.

We prayed to God to show us the Way of Life.

Of course, we had been so far away from God that our prayers were not heard at first; but the sisters came to see us, and we all prayed together, and I became well, and could work again.

One day the minister came down, and I found out that he was the same man that I had gone to church with when small. He used to go into a saloon and drink, and smoke cigars, and play cards.

When the sisters came, we asked God to forgive us the wrongs we had done.

God showed us through LEAVES OF HEALING what we ought to do.

I saw in LEAVES OF HEALING that the General Overseer had prayed for some lame people, and that they could walk.

Mr. Westwood said that if he prayed and I prayed then God would hear us.

We prayed, and God heard our prayers, and immediately my foot became well.

I had it in a plaster of Paris cast for three months.

Mr. Westwood took off the cast, and by God's power, the foot was well immediately.

It has been well ever since.

They prayed for my wife, and she was healed of pneumonia at the same time.

She is now well and strong.

God has done for us more than we ever can do in return and we pray that we may serve Him forever and ever.

Through Mr. Westwood and the sisters in Zion Seventies, we have seen the light of God, and we thank Him always.

Faithfully yours in Jesus, W. D. DRUCKEN
In confirmation: (MRS.) ANNE DRUCKEN.

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SUPERINTENDENT, TEACHERS, AND BOYS OF CHICAGO AND ZION CITY JUNIOR SCHOOLS AT CLOSING EXERCISES, SHILOH PARK, ZION CITY, ILLINOIS, SATURDAY, JUNE 21, 1902.

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GIRLS OF CHICAGO AND ZION CITY JUNIOR SCHOOLS AT CLOSING EXERCISES, SHILOH PARK, ZION CITY, ILLINOIS, SATURDAY, JUNE 21, 1902.

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# NOTES OF THANKSGIVING TO ZION'S GOD

*By DEACON O. L. SPRECHER, Private Secretary to the General Overseer*

THE LORD is nigh unto all them that call upon Him.

To all that call upon Him in truth.

He will fulfil the desire of them that fear Him; He also will hear their cry and will save them. —*Psalm 145: 18, 19.*

DELIGHTFULLY refreshing are the inspired words of the Bible to the weary hearts of humanity, suffering from sin and its consequences.

When the weary pilgrim of earth studies into God's Word, he finds it filled with precious promises of blessing to those who fulfil the Divine conditions.

God has kept His truth before His people in all the ages, and especially when His servants have been true to Him and have not hesitated to declare the whole counsel of God; but there has been a growing tendency in these latter days to spiritualize everything away and to leave the child of God with mere theories which bring him no practical or real blessing in the peculiar and trying circumstances of life.

The apostate churches have been content to have it so.

If the Word of God could be so presented that it had little practical application to the every-day affairs of life, little would be required of them in the way of consecration and the meeting of Divine commands. As a result, the people have drifted into a cold formalism, and have possessed little power to pray the prayer of faith for the blessings needed.

Now, in these latter days, comes forth God's special servant; Elijah the Restorer.

With no uncertain sound he calls the people to Repentance, to Confession, to Obedience to God and to those whom He has set in authority in the Church.

It is not always easy to obey immediately and fully. The human heart in its cold spiritual condition is inclined to rebel at first.

The grace of God, however, gives those who desire to do His will the courage and strength to do it.

When they have obeyed and trusted God, His Word opens up before them in a new and powerful light.

Not only do His commands come forth in power, but the promises of His blessings are made very real.

Faith becomes a reality, and then it becomes easy to get into touch with God and receive abundantly for spirit, soul and body.

Multitudes in all the earth are thanking God for His servant in Zion, and for the wonderfully strong and quickening Messages which have come forth from Zion.

It is in the hearts of these who have been blessed through the ministry in Zion, to give thanks to God.

Their testimonies are spoken whenever they have an opportunity to witness for God in that way.

Testimonies on the printed page have been greatly used in extending the Kingdom of God, and so we glorify God from week to week through these Notes of Thanksgiving.

We send out these testimonies from time to time, that God's people and the world may read them and give all the glory and praise to God, the Father, in the Name of Jesus Christ, His Son, and in the Power of the Holy Spirit.

### God Safely Heals and Delivers Trusting Mother.

WEST UNITY, OHIO, June 9, 1902.

DEAR GENERAL OVERSEER:—I felt it my duty to give my testimony of God's goodness to us.

He is All and in All.

On the 18th day of October, 1898, I was taken very sick about 11 o'clock in the forenoon, and it lasted till 3:20 p.m.

I was instantly healed.

We think it was neuralgia of the heart and stomach.

The pain was so great that I thought my clothes would kill me. I could not bear them to touch me, I was bloated so.

But, I thank God, He healed me in one moment, through faith in Jesus.

On New Year's night I was taken very sick.

I had eaten some raisins with the seeds in them.

I was awakened by a terrible pain.

My tongue became dry and stiff.

My mother and husband prayed.

God heard and answered prayer, and in half an hour I was healed.

I threw up a quantity of raisin skins.

We went to Findlay in October, to stay during the winter with my mother.

In 1899, April 30th, at about 5 o'clock, my first and only baby boy was born.

We had no doctor that night.

A few hours after he was born he began to cry, and he cried all night and the next day and the next night, till about 12 o'clock.

About 11 o'clock my husband said he was going up to the Hall and ask the General Overseer to pray for the baby.

He did, and the baby quit crying.

He is a healthy boy, and has never had a drop of medicine.

The neighbors thought he would not live.

He cried so hard, that the one on the east could not sleep; but, thank God, he was healed, and is a nice big three-year-old boy.

We have all been healed through faith in Jesus, and we give God all the glory.

I have not had a drop of medicine for over six years, nor has my husband.

I pray God to bless you and your wife and son, and give you a long life to do His work.

Your Sister in Jesus,

(MRS.) CORA MERRYFIELD.

### Healed of Blood Poisoning.

TE KINTI, AUCKLAND, NEW ZEALAND, May 5, 1902.

DEAR GENERAL OVERSEER:—I wrote to you several months ago requesting prayer for healing from blood poisoning.

Thank God, your prayer was immediately answered.

I was healed at the time stated in your letter, as the time you prayed for me.

Thank you very much.

My case had been getting worse for several months right up to the time you received my request, when I began to be healed, and in a few days was perfectly well.

Praise God!

Yours for God and Zion, J. NICHOLS.

### God Answers Elijah's Prayer for Rain.

PANA, ILLINOIS, June 18, 1902.

DEAR GENERAL OVERSEER:—June 4th I requested rain for Pana.

You prayed for God to send rain to us.

We got five nice showers in all, two and one-half inches in the two weeks just passed, for which we are thankful.

We thank you for your prayers.

We ask you to pray again for us, that we shall not be drouth-stricken any more this summer.

O. G. SIMPSON.

### Healed of Foot Injured by Stepping on a Nail.

PORTLAND, OREGON, June 1, 1902.

DEAR GENERAL OVERSEER:—Kindly accept my sincere thanks for your prayer in my behalf.

On Tuesday, May 13, 1902, I stepped on an eight-penny finishing nail, which entered about the center of the foot, piercing nearly through to the top.

On Thursday, the 15th, the inflammation was so evil looking, that we decided to wire you.

That night I rested without pain.

Friday noon the inflammation subsided.

Saturday morning I put on my shoes and walked quite a good deal.

I am indeed grateful that I have that foot, and even my life.

I know both were threatened, had I allowed a surgeon to interfere.

May the Lord establish and keep you, dear General Overseer, is my prayer.

I believe you are the servant of God, for He has given you the fruits by which we may know them.

Yours for His Kingdom,

CHARLES BROCKMANN.

### Child Healed of Cholera-Infantum, Spasm, and Sore Throat.

INDIANAPOLIS, INDIANA, June 6, 1902.

DEAR GENERAL OVERSEER:—I thank you for your prayers in behalf of our little son Richard.

He was very sick for three weeks.

First he had sore throat and high fever.

There were two days and nights when he only ate one bite.

He could hardly drink milk and water, he strangled and coughed so hard.

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He ate hardly anything for three weeks.

After we sent you a telegram and we made some things right with God, he seemed to be healed.

But I was not wise and let him eat some peanut candy when his stomach was weak.

Again on May 1st he took sick with his stomach and had a spasm.

He had fever every afternoon until May 6th.

I wrote, asking you to pray again in his behalf.

I had not sent the letter when the fever was all gone and, praise the dear Lord, he did not have any more, but was entirely healed.

He has been well and hardy ever since.

Richard was also healed of cholera-infantum when he was a year and a half old, when it seemed as if every breath would be his last.

We did not do anything but trust God.

Richard is three years and four months old and has never taken any medicine or had any swine's flesh or tea or coffee in his life. And, praise God, he is well and hardy.

Your Sister in Christ,

(MRS.) MAUD CORDELL.

### Healed When Dying of Consumption.

1719 CARROLL AVENUE, CHICAGO, ILLINOIS, June 12, 1902.

REV. JOHN ALEX. DOWIE.

*Dear General Overseer:*—I have been healed of consumption.

The doctor said I could not live long.

Now I am well.

I do my own work for five, washing and all.

Our youngest son, Arthur, was very sick.

God gloriously healed him.

We expect to have him consecrated Sunday.

We do praise God for sending you to teach us the Full Gospel.

We have received so much blessing and healing since we have been in Zion, we cannot praise God enough for it all.

We thank you very much for praying for us.

May God bless and keep you and your wife and son, till Jesus comes.

Your sister in Christ, (MRS.) F. R. JOHNSON.

### God Heals of Erysipelas in the Face.

HUNTINGTON, INDIANA, May 28, 1902.

DEAR GENERAL OVERSEER:—I thank God for the wonderful healing which He gave me about two weeks ago, in answer to your prayers and our own, from erysipelas in the face.

Herein you will find a thank offering.

May God bless you and yours.

(MRS.) S. H. CREAGER.

### Prayer Heard for Sick.

STUART, FLORIDA, May 23, 1902.

DEAR GENERAL OVERSEER:—I am very thankful to God for your prayers.

God heard and answered your prayers in my behalf.

On the 12th day of May, the Holy Spirit came to me with healing in his wings.

I thank God for a people that can take God for everything.

Yours truly, (MRS.) SUSAN WILSON.

### Mother Delivered in Childbirth.

SPOKANE, WASHINGTON, May 30, 1902.

DEAR GENERAL OVERSEER:—That for which we asked an interest in the prayers of yourself and your dear wife has occurred, and there has come to us a sweet Zion baby girl, Eva Marie Dowling, a child of the Lord.

Again we have learned of the fulness and the perfectness and permanency of God's promises.

We dispensed with doctors and midwives, and without fear in our hearts, but with perfect cheerfulness and love, looked forward to the hour.

God heard and answered our prayers.

We claimed Paul's promise to Timothy, and God remembered us.

Yours in Christian Love and Fraternity,

J. CHARLES DOWLING.

### God Safely Delivers Mother and Wonderfully Heals the Father and Mother.

CHICAGO, ILLINOIS, June 19, 1902.

DEAR GENERAL OVERSEER:—We rejoice and thank God today for a dear little son, born to us early this morning.

God gave speedy and safe deliverance in about one hour.

Fear was not allowed in our hearts for a moment, but all were praying and trusting.

My wife was healed of Bright's disease and heart trouble and double curvature of spine five years ago, through the prayers of our General Overseer.

She has retained her healing to this day.

I have been healed of epilepsy of twenty years' standing, through Zion teaching.

Our hearts are very grateful to God, and to you, General Overseer, for all that you have done for us, and for teaching us these great truths.

Faithfully yours,

F. A. GRAVES,
(MRS.) VINA PECK GRAVES.

### Son Healed of, and Mother Kept Amid, Smallpox.

SAC CITY, IOWA, May 3, 1902.

DEAR GENERAL OVERSEER:—For the glory of God, I give my testimony to His keeping power in answer to prayer.

My son was away from home at work.

He wrote to me saying, "Pray for me."

He had been in bed three and a half days, and was very sick.

The next morning, after he wrote, he felt perfectly well, but was broken out all over his body.

He had smallpox.

He and I were shut in two small rooms, with paper pasted over the doors, that the rest of the family might not be exposed.

We were there for twenty-five days.

Every one said I would have smallpox, but I told them I would prove to them that Exodus 15:26 was true.

In answer to prayer my son was healed.

My faith was strong from the first, and I had no fear, but I felt that God wanted me to write you to pray that none of the rest of the family would take the disease.

I got a friend to write.

At the time of prayer such a sweet peace came into my heart, and I had such blessed communion with God.

None of us took smallpox.

Your Sister in Christ,

(MRS.) EMMA SUTHERLAND.

### God Wonderfully Answers Prayer for Healing of Children.

AMBOY, MINNESOTA, June 10, 1902.

DEAR GENERAL OVERSEER:—Your letter of May 3d was duly received.

According to the Word of Life, and the promises of Jesus who said:

"Ask, and it shall be given unto you; seek, and ye shall find; knock, and it shall be opened unto you," as soon as you prayed at 9 o'clock in Zion, with us here at Amboy, God, through His beloved Son, stayed the scarlet fever at once in our dear little daughters Marguerite and Pearl.

The city physician came to see the children on the very day they were healed.

Little Marguerite said to him, "Doctor, you need not come any more, Jesus has healed us both."

Praise God for His tender care and mercies.

Your humble Brother, P. A. SEGUIN.

### Healed of Colds in Answer to Prayer.

YORK, NEBRASKA, June 9, 1902.

DEAR GENERAL OVERSEER:—Again I feel it my duty to write and thank you for your prayers, and to praise God for delivering us from our bad colds.

Never had we such hard colds that left us so suddenly.

My husband's cough left him almost at once.

It has strengthened my faith and his.

We believe more than ever that He is a prayer-hearing and prayer-answering God.

We believe that He will heal us of all our sicknesses and diseases, if we trust Him and do as He wants us to do.

May God bless you and your dear wife and son, and give you many great victories in your good work.

Yours sincerely, MRS. G. C. FISHER.

### God Hears Prayer for Sick.

SLATE RIVER, WEST FORT WILLIAM, ONTARIO, June 9, 1902.

BELOVED GENERAL OVERSEER:—For about three weeks this spring, my little girl was very sick.

On the last of April, I sent you a telegram to pray for her.

She was relieved that afternoon.

The next day I was at a neighbor's house at the funeral of a little girl who had died with the same sickness.

When I came home I found that my wife had allowed our little girl to get up.

She took fresh cold.

Was so bad we did not know what to do.

We called in a doctor.

He said she had pleurisy.

He put mustard on her, and gave her brandy and some other stuff.

This was on the 2d of May.

The mustard would relieve the pain, but it would come back again.

She seemed better on Sunday.

On Monday morning she grew worse.

My wife came to the field where I was working, crying, and asked me to come to our child.

I did not know what to do, and asked wife if I should send a telegram, or get another doctor.

She told me to go for one of our neighbors.

Before I went, I took all the bottles away and read the first two or three verses of the 59th chapter of Isaiah.

We both knelt down by the bed, and prayed to God to forgive us, and to save our child.

I went after our neighbor.

When I came back, there was a great change.

We all knelt down and prayed again, and gave her no more medicine.

On Thursday she was up.

On Saturday she was all right again.

With praises to God, I remain,

Your Brother in Jesus, DUNCAN GILLESPIE.

### God Hears Prayer for Sick Baby.

CHENOA, ILLINOIS, June 13, 1902.

DEAR GENERAL OVERSEER:—With a heart full of love and gratitude to God our Father, and thanks to you, I write this testimony to the healing of our little son in answer to your prayers.

He began to get better before you had time to get the letter containing the request.

I feel that I ought to tell you of the wonderful healing our baby had when he was first born.

Owing to some malformation he was unable to pass his water.

My mother, who was with me, said she had never seen anything like it before.

She wrote to Overseer Speicher for prayer.

Praise God, he was soon relieved.

The malformation has all passed away, and he is all right.

Your Sister in Christ,

(MRS.) F. W. HEIDEWALD.

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# OBEYING GOD IN BAPTISM.

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

### Twelve Thousand Eight Hundred and Seventy-Four Baptisms by Triune Immersion Since March 14, 1897.

Twelve Thousand Eight Hundred and Seventy-Four Believers have joyfully followed their Lord in the Ordinance of Believers' Baptism by Triune Immersion since the first Baptism in Central Zion Tabernacle on March 14, 1897.

| | | |
|---|---|---|
| Baptized in Central Zion Tabernacle from March 14, 1897, to December 14, 1901, by the General Overseer. | 4754 | |
| Baptized in South Side Zion Tabernacle from January 1, 1902, to March 14, 1902, by the General Overseer. | 37 | |
| Baptized by Overseers, Elders, Evangelists, and Deacons | 2544 | |
| Total Baptized in Chicago Zion Tabernacles | | 7335 |
| Baptized in places outside of Chicago by the General Overseer | 641 | |
| Baptized in places outside of Chicago by Overseers, Elders, Evangelists and Deacons | 4174 | |
| Total Baptized outside of Chicago | | 4815 |
| Total Baptized in five years | | 12,150 |

Baptized since March 14, 1902:

| | | |
|---|---|---|
| Baptized in Shiloh Tabernacle, by the General Overseer | 263 | |
| Baptized in South Side Zion Tabernacle by Elder Cossum | 28 | |
| Baptized in South Side Zion Tabernacle by Elder Farr | 13 | |
| Baptized in South Side Zion Tabernacle by Evangelist Bowers | 26 | |
| Baptized in South Side Zion Tabernacle by Elder Stuernagel | 3 | 333 |
| Baptized in Australia by Overseer Voliva | 17 | |
| Baptized in Australia by Deacon McCullogh | 7 | |
| Baptized in British Columbia by Elder Simmons | 6 | |
| Baptized in California by Elder Taylor | 16 | |
| Baptized in China by Elder Kennedy | 5 | |
| Baptized in England by Evangelist Cantel | 79 | |
| Baptized in England by Deacon McKell | 3 | |
| Baptized in England by Deaconess Blackmore | 2 | |
| Baptized in Illinois by Elder Fockler | 6 | |
| Baptized in Illinois by Overseer Speicher | 1 | |
| Baptized in Illinois by Deacon Sprecher | 2 | |
| Baptized in Illinois by Elder McCreery | 4 | |
| Baptized in Kansas by Elder Reed | 20 | |
| Baptized in Kentucky by Overseer Mason | 7 | |
| Baptized in Massachusetts by Elder Bryant | 15 | |
| Baptized in Michigan by Elder Adams | 3 | |
| Baptized in Michigan by Elder Bouck | 10 | |
| Baptized in Minnesota by Elder Jenson | 2 | |
| Baptized in Minnesota by Deacon Rendall | 6 | |
| Baptized in Missouri by Elder Hall | 15 | |
| Baptized in New Jersey by Elder Leonard | 8 | |
| Baptized in Ohio by Overseer Mason | 44 | |
| Baptized in Ohio by Elder Bouck | 5 | |
| Baptized in Pennsylvania by Deacon Kelchner | 2 | |
| Baptized in Pennsylvania by Elder Hammond | 11 | |
| Baptized in Scotland by Evangelist Cantel | 17 | |
| Baptized in Switzerland by Elder Hodler | 56 | |
| Baptized in Texas by Evangelist Emma Samuel | 9 | |
| Baptized in Washington by Elder Ernst | 5 | |
| Baptized in Wisconsin by Elder Loblaw | 8 | 391 724 |
| Total Baptized since March 14, 1897 | | 12,874 |

The following-named three believers were baptized in the South Side Tabernacle, Chicago, Illinois, Lord's Day, June 22, 1902, by Evangelist A. E. Stuernagel:

Clark, Claude M. ..... Muncie, Indiana
Mansfield, Catherine M. ..... 3524 Wallace street, Chicago, Illinois
Squire, Mrs. Anna ..... 258 Colorado street, Chicago, Illinois

The following-named eight believers were baptized at Marinette, Wisconsin, Lord's Day, June 15, 1902, by Elder M. H. Loblaw:

Creamer, Mrs. Diana ..... 1936 Thomas street, Marinette, Wisconsin
Fandrei, Frederick ..... Ellison Bay, Wisconsin
Fleury, Caroline ..... Ingalls, Michigan
Hupy, Jennie ..... Ingalls, Michigan
Jenskey, Adolph ..... 1807 Ogden avenue, Menominee, Michigan
McClaskey, Alice ..... 316 Park avenue, Menomonie, Wisconsin
Winters, Mrs. Eliza ..... Marinette, Wisconsin
Winters, Neil A. ..... 2610 Grand street, Marinette, Wisconsin

The following-named fourteen believers were baptized in the Charles river, Cambridge, Massachusetts, Lord's Day, June 22, 1902, by Elder Daniel Bryant:

Aleksen, Mr. Bernard August ..... 142 Irving street, Everett, Massachusetts
Aleksen, Mrs. J. Oliva ..... 142 Irving street, Everett, Massachusetts
Dinsmore, Mrs. Mary Catherine ..... 124 Irving street, Everett, Massachusetts
Ellis, Mr. William C. ..... 319 Cambridge street, Boston, Massachusetts
Fielden, Miss Helen B. ..... 48 Howe street, Methuen, Massachusetts
Harrington, Mrs. Rosa S. ..... 72 High street, Charlestown, Massachusetts
Lee, Mr. Albert C ..... 839 Elmwood avenue, Providence, Rhode Island
Lee, Mrs. Ida M. ..... 839 Elmwood avenue, Providence, Rhode Island
Mabbett, Mr. Albert William ..... Provincetown, Massachusetts
Morrill, Mrs. Rebecca Amelia, Park avenue and Rollins street, Revere, Massachusetts
O'dell, Miss Eliza ..... Park avenue and Rollins street, Revere, Massachusetts
Parson, Mr. Victor A. ..... 9 Winn street, Wakefield, Massachusetts
Pease, Miss Ida M. ..... Home street, Methuen, Massachusetts
Pierce, Mrs. Grace B. ..... 271 Salem street, Malden, Massachusetts

The following-named five believers were baptized in Zion Tabernacle, Shanghai, China, December 29, 1901, by Elder E. B. Kennedy:

Chang, Mrs. S. Z. ..... Shanghai, China
Ing, Mr. Sing King ..... Shanghai, China
Tsiu, Miss Tsae-Yuing ..... Shanghai, China
Tsiu, Miss Tsae-Yuo ..... Shanghai, China
Wong, Mr. Kying-Zin ..... Shanghai, China

The following-named four believers were baptized at Wichita, Kansas, Lord's Day, June 15, 1902, by Elder D. A. Reed:

Brink, J. K. ..... 1506 South Topeka avenue, Wichita, Kansas
Brink, Hattie L. ..... 1506 South Topeka avenue, Wichita, Kansas
Jones, Augusta ..... 1633 Strong avenue, Wichita, Kansas
Michael, Ledema ..... Blackwell, Indian Territory

The following-named three believers were baptized in Lake Michigan, St. Joseph, Michigan, Lord's Day, June 22, 1902, by Elder J. R. Adams:

Burtzloff, Mrs. Minna ..... Twelve Corners, Michigan
Peters, Fred ..... Coloma, Michigan
Tebbe, Mrs. Lena ..... Benton Harbor, Michigan

The following-named believer was baptized in the home of Evangelist Helen A. Smith, Cambridge, Massachusetts, Tuesday, June 17, 1902, by Elder Daniel Bryant:

Derby, Mary Elizabeth ..... Leominster, Massachusetts

The following-named two believers were baptized at Wichita, Kansas, Tuesday, May 20, 1902, by Elder D. A. Reed:

Jones, George ..... 1633 Strong avenue, Wichita, Kansas
Vanfossan, Miss Margaret ..... Arkansas City, Kansas


## TRAIN SCHEDULE Between Zion City and Chicago

Effective May 18th.

| NORTH BOUND To Zion City | | | SOUTH BOUND From Zion City | | | SUNDAYS North to Zion City | | |
|---|---|---|---|---|---|---|---|---|
| Leave | | Arrive | Leave | | Arrive | Leave | | Arrive |
| 7:00 a. m. | | 8:25 | 6:48 a. m. | T | 8:14 | 9:00 a. m. | T | 10:14 |
| 9:00 | T | 10:14 | 9:39 | T | 11:10 | 2:15 p. m. | | 4:04 |
| 11:30 | T | 12:37 | 11:44 | T | 1:15 | 5:00 | T | 6:56 |
| 2:00 p. m. | | 3:13 | 1:18 p. m. (Sat. only) | T | 2:50 | 8:00 | T | 9:14 |
| 3:00 | | 4:16 | | | | **South from Zion City** | | |
| 4:15 | | 5:30 | 2:29 | T | 4:00 | | | |
| 5:20 | T | 6:56 | 5:14 | | 6:45 | 8:19 a. m. | T | 9:45 |
| 8:00 | T | 9:14 | 7:59 | T | 9:30 | 11:44 | T | 1:15 |
| | | | | | | 5:14 p. m. | | 6:45 |
| "T" signifies change Trains at Waukegan. | | | N. B. No Train South Saturdays at 2:29. | | | 7:59 | T | 9:30 |

**NORTH BOUND** Excursion Tickets for Sunday Services in Shiloh Tabernacle or week-day visits to Zion City are on sale at Zion Building, 1201 Michigan avenue; these Tickets for worshipers, lot seekers, sight-seers, home settlers, and workmen, not residents of Zion City, are sold only by Zion representatives. Single and commutation Tickets at regular rates are sold at Depot.

To travel between Zion Building and C. & N.-W. Ry. Depot, Chicago, take South Side Elevated Road from Twelfth Street to Fifth Avenue and Randolph Street. A bus at Zion City meets all trains and can take passengers from Depot to any point about the City at reasonable rates.

**ZION CITY TRANSPORTATION BUREAU, of Zion City, Illinois,** supervises the railway ticket, steamship, excursion, freight, express and transfer business of Zion and her people everywhere.

Direction as to railroad and steamship routes given, upon request.

**DEACON DANIEL SLOAN,**
*Superintendent Zion Transportation.*


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# ZION'S BIBLE CLASS

*Conducted by DEACON DANIEL SLOAN*

## MIDWEEK BIBLE CLASS LESSON, JULY 9th or 10th.

### Heart-Searching Questions.

1. *Why are you blind to the truth?*—Matthew 16: 1-12.
Seeing can never be believing.
With the heart man believeth unto righteousness.
One must obey the truth of God in sincerity.
2. *Why do you doubt His willingness to save?*—Matthew 14:22-33.
Jesus is the Mighty to Save.
Besides God there is no Saviour.
He died to save others.
3. *Why do you say God cannot heal?*—Matthew 9: 1-8.
His Word is a Word of Power.
He sends His Word to Heal.
All of His power is back of all He says.
4. *Why do you weep for the dead?*—Mark 5: 35-43.
God wipes away all tears.
He turns all mourning into dancing.
He is the destruction of death.
5. *Why are you worrying over tomorrow?*—Matthew 6: 24-34.
If you do right you will live.
The Shepherd always cares for His sheep.
The Father feeds the fowls of the air.
6. *Why does your heart give way to fear?*—Luke 21: 36-45.
We are not to be afraid of trouble.
When the heart is fixed in God no fear can alarm it.
Evil tidings coming suddenly should not overwhelm us.
7. *Why do you seek greatness with men?*—Mark 9: 33-37.
What a man may attain unto can never satisfy him.
To be highly esteemed of men is to be abominated of God.
Self-seeking shuts out a desire to seek God.
*The Lord Our God is a Heart-searching God.*

## SUNDAY BIBLE CLASS LESSON, JULY 13th.

### A Better Knowledge of God.

1. *Christ came to make this possible.*—Matthew 11: 20-27.
The works of God testify of Him.
The Heavens tell of the glory of God.
Christ came to reveal the Father.
2. *No one can know God who does not believe in Christ.*—1 John 2: 22.
Christ is God.
To deny Christ is to deny God.
Christ came to restore all to God.
3. *He alone is the Way to God.*—John 14: 1-10.
No one can find God save in Christ.
To see God one must see Him in Christ.
God is in Christ reconciling the World.
4. *The Spirit is ever making known the Father to those who obey the Son.*—John 14: 15-24.
The Father loves all who obey the Son.
He sent the Spirit to make known the Son.
The Words of Christ must dwell within us richly.
5. *It can be had only by those who patiently seek Him.*—Hosea 6: 1-6.
To keep on going is to keep on knowing.
Blessings are ahead as well as goodness behind.
Soon we will see no more through a glass darkly.
6. *It will be had by those who have faith in God.*—Psalms 46: 1-11.
A strong confidence in God is necessary.
Faith in God never looks at things seen.
God helps right early the man of faith.
7. *It is coming through the Messenger of the Covenant, as made known in Zion.*—Hebrews 8: 7-13.
God promises teachers who will lead into the Truth.
The Messenger unfolds a new covenant.
This covenant leads into a full knowledge of God.
*God's Holy People are an Assured People.*

### A True Use of Sabbath Day Hours.

They should be improved well by every member and friend of Zion. The Bible Class Lesson outline should, with the Bible in hand, be gone over carefully and prayerfully, and the sermon by the General Overseer should also be attentively read. Assemble, sometime during the day, your own family. Invite in, if possible, those who want to know God in power, or desire from Him some blessing for spirit, soul or body. Where this is not possible, go where the sick and sinful, poor and neglected are, who have tasted only of the bitterness of life, and open up to them the Gospel which Jesus commanded should be preached to the poor. *Where there are two or more members of Zion near you*, do not fail to regularly come together sometime during the Lord's Day. Pray and speak with one another, and study together the Bible Class Lesson and talk over the marvelous doings of God in Zion. DO NOT OFFEND GOD BY GOING TO SOME CHURCH SERVICE WHERE GOD IS EVER DISHONORED AS THE HEALER, CLEANSER, KEEPER AND PROSPERER OF HIS PEOPLE. Do not go to hear His truth perverted by the cry of Peace, Peace, when sudden destruction is so near because of the prevalent wickedness of the world, which, with a worldly Church, is becoming more and more corrupt. Do not go where scoffing is everywhere heard from so-called Christians at the imminent coming of "the great God and Saviour Jesus Christ." He will receive unto Himself only those who look for Him, even Zion, whom He is now calling into Purity and Holy Living, who daily, in obedience to Her Lord, whatever the cost may be, is thus making herself READY TO SOON RECEIVE THE BRIDE OF CHRIST AT HIS APPEARING.


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A COURSE OF READING?

These Eight Beautiful Books, substantially bound in black Half Morocco, can now be had for

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**$3.50**

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**The Most Blessed Opportunity** of these latter days was to live in Zion Headquarters from the beginning until now. Comparatively few had that opportunity. The next best opportunity is that of reading these Eight Volumes. That is within the reach of almost every one. No member of the Christian Catholic Church in Zion can afford to miss that opportunity.

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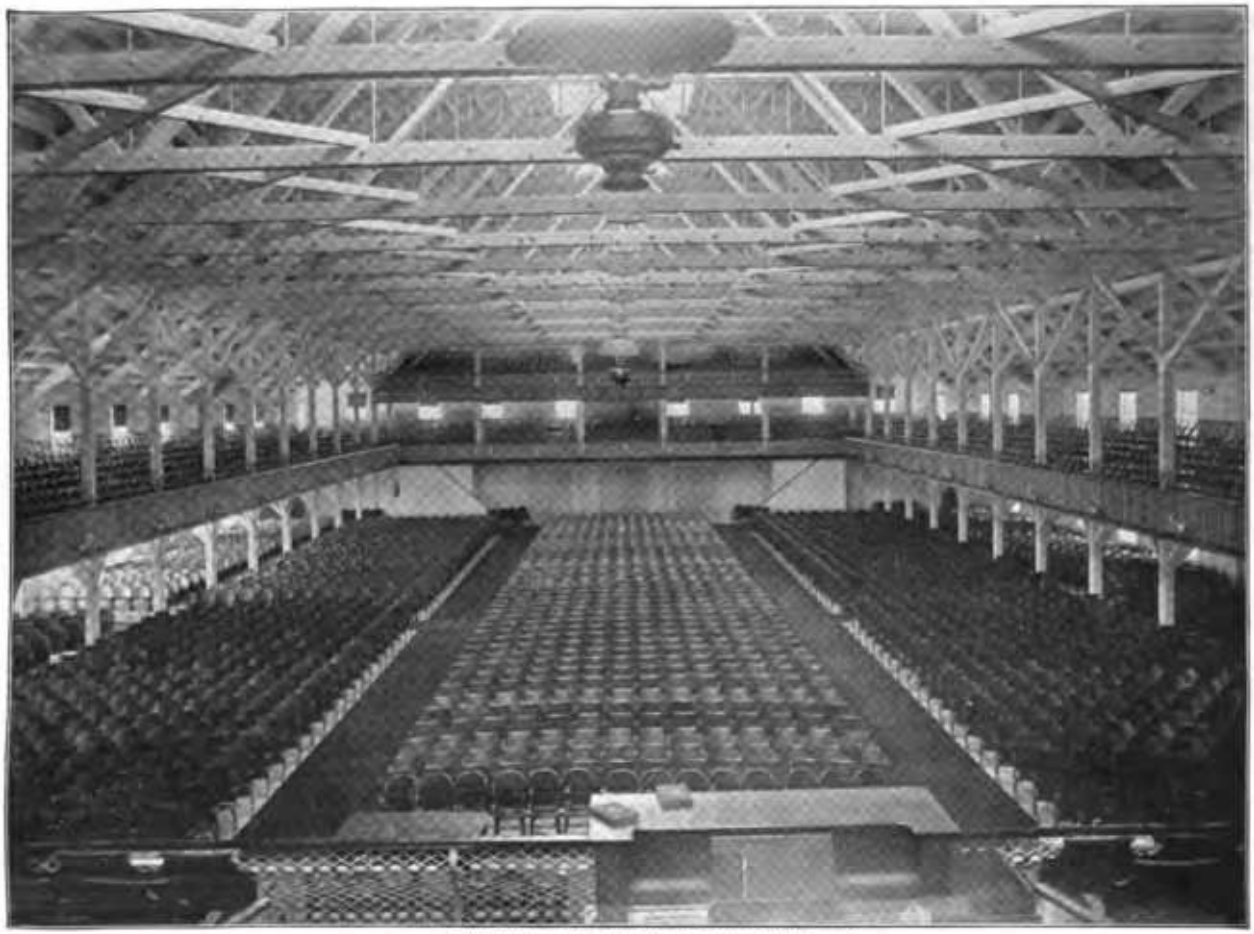
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INTERIOR OF SHILOH TABERNACLE.

# ZION'S ONWARD MOVEMENT

## LORD'S DAY SERVICES IN SHILOH TABERNACLE

### ZION CITY, ILLINOIS

# REV. JOHN ALEXANDER DOWIE

GENERAL OVERSEER OF THE CHRISTIAN CATHOLIC CHURCH IN ZION

Began a Great Series of Meetings in Shiloh Tabernacle at Zion City on

## LORD'S DAY AFTERNOON, JUNE 1, 1902

**These Meetings will be Held Every Lord's Day Afternoon at 2 o'clock During the Months of JUNE, JULY and AUGUST**

## SPECIAL ZION CITY EXCURSION TRAINS

Will begin loading at 9:30 A. M., followed by others as required. A final train at 12:30 P. M. will leave from the Wells street Chicago & North-Western Depot; all trains will return after the services in time to reach the city usually by daylight.

**ROUND TRIP TICKETS, 25 CENTS. Children Between the Ages of Five and Twelve, 15 Cents. Under Five Years, Free**

Early Morning Gatherings every Lord's Day at 6:30 A. M., conducted by the General Overseer, who will deliver a series of twenty-minute lectures on prayer.

The General Overseer and Overseer Jane Dowie will conduct throughout the summer Divine Healing meetings in Shiloh Tabernacle every Tuesday and Thursday afternoon at 2 o'clock.

There will be Reception of New Members, the Ordination of New Officers, and the Communion of the Lord's Supper after the regular services on the first Lord's Day afternoon of each month.

The General Overseer will administer the Ordinance of Believers' Baptism in the large new baptistry in Shiloh Tabernacle after the regular services on the second Lord's Day afternoon of each month.

All Zion is looking forward to a Glorious Summer's Work for God in Zion City.

***Grand Processional of Zion City and Chicago White-Robed Choirs and Robed Officers***

***ALL WELCOME*** ***ALL SEATS FREE*** ***FREEWILL OFFERING*** ***"CHRIST IS ALL AND IN ALL"***

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He sendeth His word — PATIENCE — 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 XI. NUMBER 11. CHICAGO, JULY 5, 1902. PRICE FIVE CENTS.

# GOD'S WITNESSES TO DIVINE HEALING.

## HEALED OF HEREDITARY DISEASE OF THE EYES WHEN RAPIDLY GOING BLIND.

### THEN THE EYES OF THE BLIND SHALL BE OPENED.

The sense of sight is the most valuable of the physical senses, and its loss leaves man more helpless than the loss of any other. The eye is one of the most delicate of all the organs of the body.

The wonderful manner in which it translates light into thought is an unfathomable mystery to man, hence man cannot know how to treat its diseases.

Hence it is, that blindness, although regarded as one of the most terrible of afflictions, is a very common one, and is, almost without exception, acknowledged as incurable by physicians.

But God made the eye.

He understands perfectly all its delicate adjustments and the functions of all its wonderfully fitted parts.

He it was who made that wonderful organ so sensitive to the light, and so faithful in its messages to the brain, that, by its use, man performs with precision all the intricate physical activities of his complex life, and reads from the printed or written page the Word of God and all the wisdom and knowledge given to humanity.

God not only made the eye, and made it to see, but it is His Will that it shall see perfectly. God did not make the eye to lie cold and dead and useless in the head. It is not only God's Will that the eye should see, and that when closed by the Devil, it should be opened again, but He has revealed His Will in unmistakable terms. He has promised in His Word that "the eyes of the blind shall be opened."



OLLA FLORENCE SMITH.

His Covenant, "I am the Lord that healeth thee," applies to the healing of the eye.

Among the most wonderful healings, and those described in greatest detail in the ministry of Christ, were healings of blindness.

Christ is the Healer still.

God's promise, "then the eyes of the blind shall be opened," is for this day.

The eye has not changed since the days when Christ walked the earth in bodily form.

Its diseases have not changed.

Blindness is as terrible an affliction now as it was then.

And, praise be to God, Jesus is as ready and able to heal blindness today as He was when He said: "Go wash in the pool of Siloam," and the man born blind "went away therefore, and washed, and came seeing."

He not only heals those who are totally blind, but those who are partially blind, and those whose eyes are afflicted by

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various diseases so that they see very imperfectly.

Hundreds of those into whose beings the glorious light of day has poured through eyes opened and made perfect and strong by the Power of God through the prayer of Faith, have come with singing unto Zion, praising God.

Among them is the happy young woman whose portrait appears upon the front page of this paper.

From childhood she was afflicted with hereditary disease of the eyes.

As she grew older the disease became worse

Physicians and oculists did all that human skill could do for her.

Their treatments were all sad failures.

God is all-powerful to create and to heal the eye without the interposition of keen-edged instruments and poisonous drugs.

The conditions upon which He heals are not the skill and reputation of oculists and physicians, but the simple conditions contained in His Covenant of Divine Healing—Repentance, Faith and Obedience.

When this young woman turned aside from all human aid, fulfilling God's conditions and trusting Him only and fully, God's Messenger, the General Overseer, prayed for her.

God fulfilled His promises and she was healed.

As a teacher in Zion's Junior Schools, she has made constant use of the eyes which God made strong, and has suffered not the slightest inconvenience from them.

How wonderful is God's Love!

How mighty is His Power!

How blessed is the privilege of turning aside from painful, expensive and useless human treatments to Him!

How blessed is the assurance which He gives in His promises!

How joyous is the realization of their fulfilment! A. W. N.

### WRITTEN TESTIMONY OF MISS OLLA FLORENCE SMITH.

ZION CITY, ILLINOIS, June 30, 1902.

REV. JOHN ALEX. DOWIE.

*Dear General Overseer:*—It is with gratitude and praise to God, our Heavenly Father, that I write my testimony, praying that it may be the means of helping some poor sufferer to know God, in Christ, their Saviour, Healer, Cleanser and Keeper.

I thank God, first of all, for Christian parents, who would not allow me to attend dances, card parties or theaters, although they were members of an apostate church.

It made it much easier to turn from the World, the Flesh and the Devil, being free from these worldly amusements.

From the time I was two years old, I had trouble with my eyes.

This trouble started in such a way as to cause my parents to believe I had weak eyes.

They did not know Jesus as the Healer at that time, so I was taken to a physician.

But God's Word was proven true—that they are all "physicians of no value."

This first attempt at getting rid of suffering was a failure.

My parents next asked advice of an Indian doctress.

Her advice was, that my hair, being so heavy, was taking all the strength from my eyes and must be cut off.

My parents complied with her wishes and had my hair cut off.

After my hair was cut my eyes seemed to improve, but the Devil was only waiting his chance to give me a more severe blow than I had ever had.

In the summer of 1895 the pain became so severe that I felt sick in all parts of my body.

I could endure it no longer.

My father decided to take me to an oculist, which he did.

After the oculist had made an examination, he said that my eyes were in a very bad condition; that I was going blind and if I did not wear glasses I would be blind very soon.

He also said that the disease was hereditary.

He gave my father a bottle of medicine.

A few drops of this liquid was to be dropped into my eyes each day for several days.

This enlarged the pupil of the eye and for three days I could not see anything but light.

The oculist then gave me a pair of glasses, which I wore for months.

I disliked the glasses very much and at last decided not to wear them but endure the pain as long as possible.

But, praise God for His loving kindness and tender mercies! it was not long before the Little White Dove flew into our home, bringing with it Words of Life.

August 1, 1897, my mother received a wonderful healing in Zion Home.

This set me to thinking, but I was very stubborn and did not come into Zion until the spring of 1899.

For months after coming into Zion my eyes seemed to improve.

December 4, 1899, I went to Zion Home, Chicago, for the first time.

I arrived at the Home in time to attend the Monday morning Divine Healing Meeting.

The leader of this meeting told us that we must obey God in Baptism.

I had been baptized by single immersion, but when I heard that it was God's Will that all should be baptized by Triune Immersion, I had a strong desire to obey, which I did December 7, 1899.

I believe Triune Immersion to be the Seal of the Living God.

This first visit to Zion Home proved to me that Zion was of God, for while there, you and your dear wife laid hands upon me in the Name of the Lord, and I know my eyes were made whole at that time.

Two years have passed since this first manifestation of God's Power in my body. Since that time I have spent most of my time with books or needlework.

My eyes are very strong and the old disease has never returned, for which I thank God.

Since my first healing I have been saved from pain at a time when I was having teeth extracted. I have also been healed of tonsilitis and colds.

The following words have proven themselves a blessing to me:

"At last, I stopped to listen,
His Voice could ne'er deceive me;
I saw His kind eye glisten,
So anxious to relieve me;
And I was sure I heard Him say,
As He came along the way:
'Wand'ring soul, come thou to Me;
My sheep should never fear Me;
I am the Shepherd true.'"

I especially thank God at this time for Zion City, and that I have the privilege and joy of being one of the first teachers in the Zion Junior Schools in this City of God.

I thank you, dear General Overseer, for the Zion Junior Schools, where God is recognized as the Alpha and the Omega.

Many wonderful healings have taken place among the pupils since the schools opened, for which we thank God.

I thank you and your dear wife for your kindness to me. I pray that God may bestow upon you and yours His choicest blessings.

Please pray that I may be kept faithful to Zion in every way.

Yours in the Master's Service,

OLLA FLORENCE SMITH.

## Praise and Testimony

### Healed of Wounds in Hand.

PITTSBURG, PENNSYLVANIA, April 7, 1902.

DEAR GENERAL OVERSEER:—With sincere gratitude to you, we thank our Heavenly Father for all the blessings we have received through your teaching of the Full Gospel and for LEAVES OF HEALING.

It was just what we so much needed.

We have found that it is well to draw nigh to God.

We have received spiritual blessings and physical healings.

On December 23, 1901, a fellow workman let a saw fall with teeth downward on my husband's right hand, hurting the second knuckle.

In a few days it was very painful and the hand swelled.

He had taken cold in it, and it appeared as if it had been poisoned.

He asked Deacon Wright to pray and lay on hands and it became better.

In a few days he wanted to go to work, but soon after he was up in the morning the hand swelled right up again, and he felt sick, so went back to bed till about 6 p. m.

In the evening Deacon Wright called, laid on hands and prayed.

We had also sent a request to you.

His hand was better immediately and he was soon able to go to work again.

We give God all the glory and thank the dear General Overseer and Deacon Wright for praying.

I also thank God for His keeping power, for the way He has kept me through all our trials.

We are so thankful for the teaching the children are getting at the Zion Junior meetings.

Your Sister in Christ, (MRS) JOHN JACOB.

### Increase in Salary Through Tithing.

861 MARQUETTE STREET,
LASALLE, ILLINOIS, May 13, 1902.

REV. WILLIAM HAMNER PIPER.

*Dear Overseer:*—We feel it our duty to testify to the fact that God has blessed and prospered us since we have paid our tithe into His Storehouse in Zion.

We are drawing over $15 more per month in salary than we received last year.

It is a real pleasure to us to give unto God the tenth which is His.

Yours in Jesus' Name,

MR. AND MRS. M. V. CORZINE.

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Now the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: and he cannot know them, because they are spiritually judged.—*1 Corinthians 2:14.*

MAN is a trinity, three beings in one —a spirit, a soul and a body.

The soul and the body form what Paul calls the natural man, because he is adapted to work with and understand nature in the material world around him.

He comprehends what he can see and feel and investigate through his senses and what he is able to reason out from his own knowledge.

He knows and cares nothing about God by nature.

If left to himself he is satisfied to eat and sleep and live only for the flesh.

He is developed first in childhood and becomes so strong that e his determined to rule man's wonderful spiritual being which he was made to serve.

Man's spiritual being is just the opposite of this.

He is capable of receiving the "things of the Spirit of God," for he is spiritual by nature and he is able to commune with his Maker.

But he is held in abeyance to the natural man while the latter in childhood is being developed.

Paul says: "Howbeit that is not first which is spiritual, but that which is natural; then that which is spiritual." (1 Corinthians 15:46.)

There comes a time, however, when he is not satisfied to be longer under this control, but he is not strong enough to throw it off without the help of God.

The natural man does not want God to reign over him.

He is determined to do what he likes, unrestrained by anything higher than his own will.

While this condition exists man is in a state of inward war.

For the flesh lusteth against the spirit, and the spirit against the flesh; for these are contrary the one to the other. (Galatians 5:17.)

Man cannot have true peace within until he is born anew and the Rule of God, the Theocracy, is established within him.

The new birth is instantaneous.

The subjection of the natural man to the Rule of God within is a gradual process, through the crossing of his appetites and passions when they attempt to rule.

God has raised up Zion, in these latter days, to establish the Theocracy in man through the teaching of the Covenant of Salvation, Healing and Holy Living.

This is to prepare the whole world for the reign of Christ.

Each one in Zion from the least to the greatest, the old and the young, God expects to take part in this work.

Every one can help to send out this Zion teaching, of which God says: "I send it forth."

He says it shall go forth to purify the people.

If all in Zion who have been blessed through the literature would send it out as thank-offerings according to their ability, what a cloud of Little White Doves would be flying over the earth!

### "Where Are the Nine?"

The letter which follows is from Deaconess Blackmore of London:

81 EUSTON ROAD,
LONDON, N. W., June 16, 1902.

DEAR DEACONESS HILL:—Excuse delay in acknowledging the receipt of case of Zion Literature which I was very glad to receive.

We always have prayer before starting out on Zion Seventy work Wednesday afternoon.

Then those who can do so, stay for tea and are ready for the evening meeting.

I am sending a good parcel of literature to Deacon Williamson, who has moved from London to Southampton.

He has given me an invitation to come there.

I feel that if Zion Literature is well distributed first, possibly there may soon be a Zion Gathering started there.

Evangelist Cantel has asked me to take a meeting at Harrow on Hill.

This I believe will be the first Zion meeting there.

Zion Literature has found its way there and I believe there are two or three members and others interested.

Zion in Ipswich is certainly going forward.

I have given several parcels of literature to Miss Bonn to distribute there.

Miss Frost is sending you $—— for literature sold from the box, and the rest of the order is from one of my Clapham Zion Seventies who wished me to send it for the Zion Free Literature Mission.

It is a thank-offering to the Lord for blessing received through Zion, and especially in answer to prayer.

She came here one afternoon for conversation and prayer.

She was suffering from a very bad cough.

She was delivered at once and returned three days after to praise God and to leave this offering for the distribution of Zion Literature.

This made me think of our Lord's saying: "Where are the nine?"

She says she has been very much blessed in reading the literature, and just lately again in reading, in Volume III, on the Great Neglected Chapter, the sermon on healing.

Her two daughters have been led to Christ, through Zion, and she has asked for a form of application for membership.

I am with you all in Spirit at the Feast of Tabernacles.

I am glad I have been there, as I can enter more fully into it as I read.

"Thy God Reigneth!"

### Blessed Through Leaves of Healing.

A lady writes as follows:

BLADEN SPRINGS, ALABAMA, June 23, 1902.

DEAR GENERAL OVERSEER:—Please find enclosed five cents in stamps; send us a copy of LEAVES OF HEALING.

It will soon be two years since I first laid my eyes on that precious paper, and through it you taught me that God was the same yesterday, today and forever.

I was wonderfully healed after having been an invalid for twenty-five years.

I am very poor now, but hope and pray that my husband will soon get a position that will pay.

As soon as possible I will send for the paper regularly.

I have told my healings to many, many people.

I got two persons to trust for healing and they got the answer.

I have sent and given LEAVES OF HEALING to all I could.

If you would trust me to distribute the papers and other literature I would be very thankful to be used to do the work.

How I long to talk about my "Father's business!"

We know you are God's messenger and I expect to hear your voice and look into your face some day in the future.

A lady from Los Angeles, California, not a member of Zion, writes:

Enclosed please find postoffice order for two dollars for which kindly send me LEAVES OF HEALING for one year.

I borrowed a copy of a friend and was so inspired by reading it that I am sending immediately that I may have it regularly.

If every subscriber of LEAVES OF HEALING would pray over it and then go forth with their own hearts full of the contents of the paper, I believe each one would find some person who would be inspired to want it all the time.

We must send God's literature out to root up the Devil's literature.

The daily newspaper, with its foul record of crime, is going into the family to make the children acquainted with vice.

The thought of vice is parent to the deed.

### Zion Literature Sent out from a Free Distribution Fund Provided by Zion's Guests and the Friends of Zion. Report for the Week Ending June 28, 1902.

| | |
|---|---|
| 423 Rolls to | Hotels in Maine |
| 612 Rolls to | Hotels in Michigan |
| 237 Rolls to | the Hotels in Kentucky |
| 203 Rolls to | Hotels in India |
| 204 Rolls to | Hotels in Italy |
| Number of Rolls reported for the week | 1,679 |
| Number of Messages distributed by Seventy Workers, hitherto unreported | 249,999 |
| Number of Rolls reported to June 28, 1902 | 2,114,578 |

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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.

A WEEKLY PAPER FOR THE EXTENSION OF THE KINGDOM OF GOD.

EDITED BY THE REV. JOHN ALEX. DOWIE.

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

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OF ZION PUBLISHING HOUSE, LENNOX AND GUPPS STREETS, RICHMOND, VICTORIA, AUSTRALIA;
OF PARIS HOUSE, RUE DE MONT, THABOR I.

CHICAGO, ILLINOIS, SATURDAY, JULY 5, 1902.

## TABLE OF CONTENTS.

LEAVES OF HEALING, SATURDAY, JULY 5, 1902.

GOD'S WITNESSES TO DIVINE HEALING—
Illustration—Miss Olla Florence Smith, . . . 345
Written Testimony of Miss Olla Florence Smith, . . . 346
ZION'S LITERATURE MISSION, . . . 347
EDITORIAL NOTES—
The Work of Jehovah Our God, . . . 348
Acknowledged Success of Zion City at First, . . . 348
Lies of the Press, . . . 348, 349
The Messenger of the Covenant in London, . . . 349
Zion's Triumph Over Hosts of Foes in Great Britain, . . . 349
Zion's European Headquarters in Switzerland, . . . 349
The Messenger's Triumphal Return to Chicago, . . . 349
Return of Overseer Jane Dowie and Inauguration of Women's Work, . . . 350
The Declaration of June 2, 1901, . . . 350
Zion's First Feast of Tabernacles, . . . 350
Opening of the Gates of Zion City, . . . 350
Zion Sends Forth Messengers, . . . 350
Series of Restoration Messages, . . . 350
The Prophet Foretold by Moses, . . . 351
Shiloh Tabernacle, . . . 351
Zion City's Advanced Status, . . . 351
Spiritual Work in Zion City, . . . 351
King May Come Before Twenty-Fifth Feast of Tabernacles, . . . 352
Come, for the Feast is Spread, . . . 352
Zion City Houses Full, . . . 352
The Declaration of June 22, 1902, . . . 353
Zion's Restoration Army, . . . 353
Attacks of Leaders in Salvation Army to be Answered, . . . 353
PROGRAM OF ZION'S SECOND FEAST OF TABERNACLES, . . . 354-359
CARTOON—
The Key to the Gate of Divine Healing, . . . 360
STREAMS OF LIFE FROM SHILOAH—
Praise and Testimony Meeting, . . . 361-365
NOTES FROM ZION'S HARVEST FIELD, . . . 366
EARLY MORNING MEETING IN SHILOH TABERNACLE—
Praise and Testimony Meeting, . . . 367, 368
NOTES OF THANKSGIVING TO ZION'S GOD, . . . 369, 370
ZION'S SEVENTIES, . . . 371, 372
ZION'S SECOND FEAST OF TABERNACLES, . . . 373
OBEYING GOD IN BAPTISM, . . . 374
ZION'S BIBLE CLASS, . . . 375
ANNOUNCEMENT OF MEETINGS IN SHILOH TABERNACLE, ZION CITY, . . . 376

# *EDITORIAL NOTES.*

"JEHOVAH HATH BROUGHT FORTH OUR RIGHTEOUSNESS: COME, AND LET US DECLARE IN ZION THE WORK OF JEHOVAH OUR GOD."

AS WE APPROACH the great anniversaries of Zion in America, we praise God that He has so gloriously brought forth our Righteousness, not only on this Continent, but in the eyes of All the World.

IT IS FITTING, therefore, that we should say to the hosts of Zion:

"Come, let us declare in Zion the Work of Jehovah our God."

THE Christian Catholic Church in Zion began the year 1900, the closing year of the Nineteenth Century, with the announcement of the Selection of a Magnificent Site of ten square miles of beautiful land on the shores of Lake Michigan, for the building of the City of Zion.

THE DAILY PRESS, even of Chicago, was compelled to admit the "business sagacity," as they called it, of our selection, and while they hated and detested us because they were of the "world, the flesh, and the devil," they were compelled to praise the location as in every way fitted for a City Site.

WHEN real estate men began to offer us millions of dollars to turn over our options to them, then the world began to see that Zion had suddenly done something which must be regarded as among the marvelous successes in real estate operations.

BUT AS THE year went on they began to spread false statements as to our capacity to carry out the undertaking, and lies innumerable were prepared, especially for "foreign consumption," and cabled from Chicago to all the world.

This was specially done when we announced that we would pay a visit to Europe in August of that year.

BUT ZION kept steadily her onward way.

After seven months of glorious success in every department of our work, we sailed on August 11, 1900, for Europe, and unfurled the Banner of Zion in the Metropolis of the Anglo-Saxon race, London, the capital of the British Empire.

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PREPARATIONS had been made by the enemy for our reception.

The secular press, and the denominational and spiritually apostate press, attacked us in a long series of virulent paragraphs, and in some cases in lengthened articles of many columns.

Some of these attacks were like "religious" fictions, continued from week to week for months, notably in the case of the *British Weekly*.

THESE SPITEFUL attacks merged into one wild wail of Pharisaic indignation and horror when we issued our very brief announcement at the beginning of our Mission, saying:

TO ALL WHO LOVE THE TRUTH IN LONDON

AS THE MESSENGER OF GOD'S COVENANT
I SEND FORTH THESE WORDS:

I have brought the Banner of the Christian Catholic Church in Zion to this Seat of Empire, believing this to be God's Will.

BENEATH ITS FOLDS I WILL PREACH

1. The Everlasting Gospel of the Kingdom of God.
2. Repentance, Restitution, Salvation, Healing and Holy Living.
3. Baptism by Triune Immersion.
4. Obedience, the Royal Law, and the Eleventh Commandment.
5. Christian Union in Church, Home, Business and State.
6. The Downfall of all forms of Apostasy and Tyranny in Church and State in all Nations.
7. "The Restoration of All Things, whereof God spake by the mouth of His Holy Prophets which have been since the world began."—Acts 3:21.

Faithfully thy friend and God's servant,

JOHN ALEX. DOWIE.

ALL WHO COME ARE HEARTILY WELCOME, ESPECIALLY THOSE WHO COME IN THE NAME OF JESUS, SEEKING GOD'S BLESSING.

WE FULFILLED our Mission, despite all the powers of hell working through the apostate churches, the Masonic Temples of Baal, and the Ruffianly Mobs of thousands and tens of thousands of Medical Doctors and Professors who howled in vain for our life's blood, in the very center of London, around the doors of St. Martin's Hall in Trafalgar Square.

BUT ZION TRIUMPHED!

And we had the Joy of Planting the Banner of Zion not only in London, but in Leeds and Manchester and Grimsby, in England; in Edinburgh, Scotland; in Belfast, Ballymena and Londonderry, Ireland; in Paris, France, and away up under the shadow of the Alps, in the City of Zurich in mountainous Switzerland.

WE PLANTED Zion's Banner amidst all the empires and monarchies of Europe; in the Supreme Court House of the Canton of Zurich, where God blessed us to great numbers of persons.

Our Headquarters in Europe are in lovely Switzerland.

There is now a vigorous and healthy work in that country under the direction of Elder Hodler, with his co-workers Evangelists Hertrich and Brieger, and Deaconess Baliff.

It is a center from which the work is proceeding throughout many Nations in Europe.

ZION'S WORK being founded on the Continent of Europe, we opened the First Year of the Twentieth Century in London, at an All-Night with God, surrounded by a large number of those who formed the Branch of the Christian Catholic Church in Zion, to whom we entrusted the Banner of Zion in the Great Center of the Anglo-Saxon Empire.

A FEW DAYS thereafter we had once more crossed the Atlantic Ocean and Planted the Banner of Zion in Boston, where the Pilgrim Fathers first landed in America.

There we laid the foundations of this work on the Atlantic Coast, on a Rock stronger than the Plymouth Rock: for Jehovah is the Eternal Rock of Zion.

QUICKLY PASSING forward, however, we resumed the personal direction of the Christian Catholic Church in Zion at our then Headquarters in Chicago.

TO THE amazement and chagrin of our enemies, we had a wonderful reception.

They had done their utmost to discredit us by countless press lies that had been cabled from Great Britain and Ireland, and the Continent of Europe, during the five months of our absence.

The great City of Chicago came forth to meet us in a marvelous manner.

NEVER CAN we forget the love which surrounded us from the moment of our arrival, January 17, 1901, until, at the head of a Great Procession on Lord's Day afternoon, January 20th, we passed through an assembly of at least 12,500 persons, gathered in Chicago's largest hall, to the platform of the Coliseum, amidst the prayers and tears and songs of Zion, and of the friends of Zion in Chicago.

How hearts throbbed, and were raised in aspiration to God, as the White-robed Choir sang the processional hymn:

Ten thousand times ten thousand
In sparkling raiment bright,
The Armies of the Ransom'd Saints
Throng up the Steeps of Light:
'Tis finished! all is finished,
Their fight with death and sin:
Fling open wide the Golden Gates,
And let the victors in.

Hallelujah!

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WHEN WE looked around and found that great throngs were outside the building trying to get in, reported to us later as consisting of between Twenty and Thirty Thousand persons, we felt that God had indeed opened unto us "A Great Door and Effectual," even although, as with Paul at Ephesus, there were "many adversaries."

DURING THAT wondrous year, 1901, Zion swept forward with ever-increasing power; successful in every department of her enterprises, Ecclesiastical, Educational and Commercial.

Multitudes were blessed.

The arrival, in the Spring, of our beloved wife and sainted daughter, after their nine months' absence in Europe, brought forth a magnificent reception by more than Seven Thousand persons, on Lord's Day, May 26th, in the Chicago Auditorium.

On that occasion we installed Mrs. Dowie in her glorious work and office as Overseer of Women's Work in Zion throughout the World, to which she had been ordained in Bermondsey Town Hall at the close of the last terrible night of our conflict in London, on Lord's Day, December 30, 1900.

THEN FOLLOWED an Event which our enemies predicted would be the "complete destruction of the entire Zion fabric."

We refer to our Declaration as Elijah the Restorer, made before probably Eight Thousand persons, in the Chicago Auditorium, on Lord's Day, June 2, 1901.

"ZION HEARD and was glad."

THROUGHOUT the whole world the Christian Catholic Church in Zion received the Declaration, with so insignificantly few exceptions that they would not amount to one-half of one per cent of the entire membership.

But thousands more were quickly added to our fellowship.

THEN THE battle began.

Every power that the press could muster of misrepresentation and ridicule and falsehood, both in the secular and so-called religious papers, was employed.

The avowed purpose was to destroy all confidence in us as the founder, under God, of Zion City, the Gates of which were about to be opened, and the first lots disposed of under One Thousand One Hundred Year Leases.

BUT ZION was calm and confident, and went joyously forward into her first Feast of Tabernacles, from July 12 to 22, 1901.

THAT WONDROUS Feast, the First Feast of Tabernacles of the Twentieth Century, was a Holy Convocation, never to be forgotten.

Not only did the people gather in thousands, and even in more than ten thousand on one occasion; but they came to do business with God.

And when, on July 15th, the First series of lots was thrown open for selection, we were able to record the amazing fact that before the end of one week practically every lot that we had offered had been taken up.

In fact we were not able to satisfy fully the immediate demand.

A second series was quickly prepared.

ZION ENTERED, therefore, with joy into her glorious work with us of founding the City, and the first house was built on the City site, far on in the month of August, 1901.

THEN BUILDING continued rapidly.

Houses arose on every side; foundations for great factories and great educational and other institutions were laid.

All through the fall and winter the work proceeded, and has continued, and is continuing with every mark of Divine Approval and with the confidence of all the people.

ZION WAS not only occupied in the work of preparing a home for her headquarters and a center for her operations in America, but, for the time being, throughout the world.

During that First Year of the Twentieth Century, Zion did not forget the Regions Beyond.

We had the great joy in September, 1901, of sending forth increased help to Zion in Asia, and in Australasia, and in Europe.

We sent forth three bands of consecrated and splendidly equipped Messengers of Zion, who had for years proved their fitness at Zion's Headquarters in Chicago, and who have since done magnificent work on those distant Continents.

ZION ALSO entered upon a Restoration Campaign which has been of the greatest importance to the world.

The great Series of Thirty-nine Messages which began upon September 1, 1901, continued for nine months every Lord's Day afternoon, and was attended by over 150,000 attendances, in the Chicago Auditorium.

We were able to close that series (notwithstanding a Great Sorrow which befell us on May 14th) on Lord's Day, May 25th, the fifty-fifth anniversary of our birth and the thirtieth anniversary of our ordination to the ministry, with the Greatest Assembly of Witnesses to Divine Healing that the world has ever seen, or at least of which there is any record.

THOUSANDS upon thousands on that Day stood up in the vast Auditorium, witnessing to the Truth in their Own

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Experience of the Eternal Covenant of Jehovah; the Covenant of Salvation, and Healing, and Holy Living.

AT THAT meeting we also made the Third Great Declaration of our Office which had been indeed practically, and even verbally, included in the two previous declarations.

But we were led of God to make the Message plain that our Office as the Messenger of the Covenant, and of Elijah the Restorer, also included that of "the Prophet" foretold by Moses, concerning whom God said:

To Him shall ye hearken
In all things whatsoever he shall speak unto you.
And it shall be, that every soul, which shall not hearken to that prophet,
Shall be utterly destroyed from among the people.

AND THUS we closed, amidst the Rejoicings of Zion, the First Great Series of Restoration Messages.

We then immediately began to give our full attention to the work of God in the City of Zion, having removed our official residence there.

MEANWHILE we had erected a large and, interiorly, beautiful Tabernacle, close to the Zion Temple Site, in Shiloh Park, Zion City, seated for 5,200 and, with extra available seats, for 800 more.

SHILOH TABERNACLE had been opened and consecrated to God on Easter Monday, March 31st.

When perfectly completed, we reopened it on Tuesday, April 22d, with a Divine Healing Meeting.

We held our first Lord's Day afternoon General Assembly in it on June 1st, when a congregation of nearly Five Thousand assembled.

From that date Zion has swept forward in her work with Ever-increasing Power.

Shiloh Tabernacle is "Zion's Great Power-House," as a newspaper which gave a picture of its plain exterior called it.

HER CITY Beautiful is rising on Zion Hill, amidst the radiant glories of a rich and fruitful summer.

Her Garments of Beauty, woven by God on the Loom of Nature, which surround the lovely little City, never looked fairer, for the foliage of forest, and field, and garden are wondrously beautiful in their brilliant green.

LITTLE MORE than ten months ago, Zion began to build this City in earnest.

Now it is a City indeed, holding a charter from the State of Illinois as having fulfilled all the conditions of the law which entitle us to recognition as a City.

Hence it is fully incorporated under the law of the State, with an excellent Christian Municipal Administration; with a Court of Arbitration; and with most of the facilities of a City of many years' growth.

The City of Zion is now fully established with a resident population of between five and six thousand persons, and growing daily.

ZION IS lovingly preparing for the Hosts that are coming to the Second Feast of Tabernacles.

The great Elijah Hospice, which will offer entertainment it is hoped, to about one thousand guests, has already had its accommodation largely bespoken, before it is even completed.

The large Administration Building approaches completion also.

Our Headquarters Offices have been completed for some time.

The Educational Buildings are rising rapidly, and will provide accommodation for one thousand two hundred students of Zion College in the Fall of this year.

Zion City General Stores and Zion City Fresh Food Supply are now provided with large new premises, and are doing a wonderful business, with great satisfaction to their many thousands of customers. They are in splendid shape for the ever-extending necessities of Zion City.

Zion Lace Industries, covering eight acres of floor space, have a beautiful building, which is the admiration of all who behold it.

Many other industries are rising in that neighborhood, and today the homes of the people, from humble cottages to stately mansions, are rising on every side.

Zion City Bank and Zion Land and Investment Association are already established on a large scale and growing at an amazing rate.

The great Power-House has its engines and boilers and dynamos all working. The wires are being stretched on poles to pour Light into hundreds of homes and all the large buildings, and are already giving Power to drive heavy machinery in many Zion factories.

THE SPIRITUAL WORK in Zion City is its most striking feature.

Every day begins and ends with God.

Early on every Lord's Day morning, at half past six o'clock, Thousands assemble in Shiloh Tabernacle for the Morning Sacrifice of Praise and Prayer.

At the great Assembly in the afternoon the building is sometimes taxed almost to its utmost capacity.

God is blessing every day in the Salvation, Healing and Cleansing of many through the devoted labors of able Elders, Deacons and Deaconesses, and Seventies.

These not only help each other and the dear children of the people of Zion, but they go out into the surrounding villages and towns and cities regularly with the Message, "Peace Be to This House!"

AND NOW ZION is about to enter into the Second Feast of Tabernacles of the Twentieth Century.

The conviction exists in many of our hearts that the King Himself may come, and the glorious Rapture of His Saints take place, and perhaps His return to begin the Millennial Reign, BEFORE THE TWENTY-FIFTH FEAST OF TABERNACLES IN THIS CENTURY!

THIS COMES to our hearts even as we write, as a great and glorious Possibility.

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We do not say that we have any Revelation from God directly to that effect.

But every time we think of the Coming of the King, we feel in our hearts that He will come within twenty-five years for His people and take from the earth His own.

Then after the Rapture, a short period, He will come and establish His Throne at Zion in the Holy City in the Holy Land and Reign on Earth for a Thousand Years. In the Preparation of that Great City for our King, Zion in America hopes to have a part.

---

AND NOW we say to Zion's Hosts and to all who love God, and to all who are looking for the "glorious appearing of the great God and our Saviour, Jesus Christ":

Come for the Feast is spread,
Hark to the Call!
Come to the Living Bread
Broken for all.

Come where the Fountain flows,
River of Life,
Healing for all thy woes,
Doubting and strife.

Come to the Throne of Grace,
Boldly draw near;
He who would win the race
Must tarry here.

What'er thy wound may be,
Here is the Grace for thee,
Jesus thy only plea,
Come, Christian, Come!

---

THE ZION TRUMPETS are, therefore, sounding forth o'er all the lands, the beautiful Invitation of the Bridegroom:

Come; for all things are now ready!

---

AND, FROM far and near, they are coming.

---

ALREADY MANY are daily flocking into Zion City.

Tents in Camp Esther—a lovely name, sanctified to us now by sorrow and by joy, and by triumph—the White Tents of the beautifully situated Camp, are increasing every day amid the trees of the grove at Shiloh Park.

---

WE ARE ALSO informed of the departure from Europe of a considerable number of friends of Zion, and also members of the Christian Catholic Church in Zion, who are now upon the Atlantic Ocean.

We have been similarly informed of those who have set forth from Australia, whose vessel is now steaming through the lovely coral Islands of the Pacific Ocean.

Friends also are coming from Asia, passing down through the Indian Ocean, and from Africa through the Mediterranean Sea.

All the Continents, if not all the Nations, are being represented at this Feast.

---

WE THINK that when we "count up the people" at Zion's Second Feast of Tabernacles it will be found that Representatives of more than Fifty Nations will present themselves to the Lord in Zion City during the Ten Days of this Holy Convocation.

---

THERE IS "room for all," if they will be content with such accommodations as Zion can provide.

---

WE CAN promise at least Tent Accommodation for All, and in this beautiful warm summer weather such accommodation is very delightful nearly all the time.

---

WE CAN promise without charge a Plentiful Supply of Water from a Well over one thousand five hundred feet deep in Shiloh Park.

We can promise food for all at moderate prices, for Zion is not seeking to make a great monetary gain in her food supply.

The Zion City Fresh Food Supply and Zion City General Stores can quickly find all the supplies that are needed.

Edina Hospice and Elijah Hospice will between them be able to find food for thousands every day, and sleeping accommodation for a very large number.

But we again say earnestly to our friends at a distance: "Make no delay in arranging with Deacon Daniel Sloan, Zion's genial and able Transportation Agent. Address him at Zion City, and tell him what accommodation you desire, so that he may be able to make provision without fail before you arrive!" See page 359 for his announcements.

---

WE HAVE HEARD that many have supposed that because there are many hundreds of houses now in Zion City, that table board and lodging can be obtained during the Feast in the homes of the people.

---

THIS IS entirely without foundation, for on Wednesday last at our weekly Rally we asked an assembly of about 2,500 persons, representing nearly all the householders of the City, what rooms were vacant, so that we might direct guests to them, and in the whole City we could only find there were two rooms.

These, we have been informed, were taken on the day we write these Notes.

We were also informed that there were only two houses in which they could put any more guests at their table, and this accommodation also has been taken up, so it is a simple fact that Zion City has not a vacant seat at a table at the present moment, nor a room in any home to spare.

---

ACCOMMODATION therefore can only be had in Elijah Hospice and Edina Hospice, and in Tents in Camp Esther, and again we say, to prevent disappointment, "Make arrangements early, and come early!"

---

OH, THAT the Salvation of God in all its glorious fulness, delivering spirit, soul and body from the Bondage of Sin and the Oppression of Disease and Uncleanness, might flow like a River in Streams from Shiloh at this Second Feast of Tabernacles!

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THIS IS the Prayer that is ascending every day from thousands upon thousands of hearts in this City of Zion, from which we write.

This is the Prayer that is ascending from the Hosts of Zion throughout the World.

This is the Prayer that we do not doubt is ascending from our beloved who have entered the Pearly Gates, and are looking down upon us as we press forward into the closing years of the Consummation of the Age, watching with intense interest the work that is just beginning, and which is rapidly advancing, and which will continue rapidly to advance, until the whole earth is summoned by the trumpet call of Zion and the Voice of the Restorer, to Repentance and Restitution, Confession and Faith, Hope and Love, and to the bringing forth of "Fruits meet for Repentance."

---

ALL OTHERS have failed.

There is no hope left in any Apostate Church that they can do the work that must be done in these days of the "Final Restoration of all Things." Their utmost expectation is "to hold their own."

It is left for the Christian Catholic Church in Zion to lead the van and do the work.

---

THE DECLARATION which we have recently made in our discourse of Lord's Day, June 22d, is one that we feel and know that God is blessing.

We have said: "Zion is altogether right, or altogether wrong."

We are not afraid of the verdict, for if Zion were wrong we should pray for its destruction; but since we know that *Zion is right*, we pray and expect its rapid extension and its glorious triumph in preparing for the Coming of the King.

---

WE SHALL make some Important Declarations during the Feast of Tabernacles as to a great Forward Movement in Zion, of an Evangelistic nature, foreshadowed in our discourse of Lord's Day week last, in the following words:

The next Zion Salvation Army that goes forth must be sent forth by Elijah the Restorer.

The next Zion Salvation Army that goes forth must be sent forth by the Messenger of God's Covenant. (Amen.)

The next Zion Salvation Army that goes forth must be sent forth by the Prophet foretold by Moses.

The next Zion Salvation Army that goes forth must be sent forth by the General Overseer of the Christian Catholic Church in Zion, and that is John Alexander Dowie. (Applause.)

Your Zion Salvation Army will have to belong to the Christian Catholic Church in Zion, or it is of no use. (Applause.)

That Zion Salvation Army will be, and it now is, an integral part of the Kingdom and Church of God.

---

LET OUR FRIENDS in all parts of the world pray for Zion's Salvation Army, which by the grace of God, will be organized and sent forth to conquer for God during the present year.

We will probably call it ZION'S RESTORATION HOST.

WE HAVE been *slow to speak* and *still slower to write* concerning the shameful attacks made upon Zion by Mr. Bramwell Booth, the eldest son of General William Booth, and the Chief of the Staff of the Salvation Army.

---

WE HAVE been slow to mention the fact that in the most shameful manner we have also been attacked by Commissioner Railton, in charge of the Salvation Army in France, and by many others.

---

THE STATEMENTS made concerning us have been utterly and shamefully false, and we now declare them to be so, and shall, at no distant date, give the proof for these allegations in a manner which cannot be disputed.

---

WE HAVE it now beside us in the clear, plain, bold type in which it has been communicated to us by Ex-Commissioner Booth-Clibborn and the beloved Marechale, who are now upon their way to Zion's Second Feast of Tabernacles.

---

AND WE HEREBY give plain and clear notice to General Booth and all concerned, that we are now going to answer the false attacks that for months have been rained upon our heads in Europe and in America by the officers and *War Cry* of the Salvation Army.

The time has come!

Judgment has begun at the house of God!

We have borne wrong and contumely, long and patiently, in many forms, at the hands of General Booth, his son Bramwell, and his Commissioners.

We have borne with misrepresentations long and patiently in their various publications.

We once thought and said that Ballington Booth was in error in leaving his father; but we now know better.

We have felt for, and sympathize deeply with, the children of General Booth, who have suffered much at the hands of a cruel and harsh and, to our mind, Ungodly Government of an Institution that has done much good in the past, but which has passed into a System so heartless and oppressive, that even those who have loved it most have been compelled to come out.

Therefore we again say: The Time has come that Judgment must begin at a House of God, which has been made the Headquarters of a Band of Cruel Oppressors in the Superior Officers of the Salvation Army, not only in Europe and America, but in all parts of the world.

---

WE WRITE these words with deep regret, but we shall not sail under any false colors, nor make war upon an Apostate Army under any other than the flag of Truth, the Banner of Zion.

"All hail to ZION'S RESTORATION HOST!" is the Cry of Elijah the Restorer.

---

BRETHREN, PRAY FOR US.

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# PROGRAM

*The set Feasts of Jehovah . . . .*
*Ye shall proclaim to be Holy Convocations.—Lev. 23:2.*

## ZION'S SECOND FEAST OF TABERNACLES

*WILL BE HELD IN SHILOH TABERNACLE, SHILOH GROVE, ZION CITY, ILLINOIS, FROM THE EVENING OF SATURDAY, JULY 12th, TO THE EVENING OF TUESDAY, JULY 22, 1902, AND WILL BE CONDUCTED*

*BY THE*

## REV. JOHN ALEXANDER DOWIE
*(ELIJAH THE RESTORER)*

*GENERAL OVERSEER OF THE CHRISTIAN CATHOLIC CHURCH IN ZION*

| | |
|---|---|
| ***SATURDAY, JULY 12*** | Presentation and Consecration of the People to God. |
| **7:30 TO 9:00 P. M.** | Address by the General Overseer: "A FOUNTAIN OPENED." |
| ***LORD'S DAY, JULY 13*** | Early Morning Sacrifice of Praise and Prayer. |
| **6:30 A. M.** | Twenty-Minute Address by the General Overseer on "THE TEACHINGS OF JESUS." |
| **9:30 A. M.** | First Convocation of Zion's Junior Seventies; The Rev. F. A. Graves will conduct the exercises. Fifteen-Minute Address by the General Overseer on "CHILDREN IN THE TEMPLE CRY, HOSANNA!" |
| **11:00 A. M.** | The Rev. John G. Speicher, M. D., Overseer of the Christian Catholic Church in Zion in Chicago, will preach. |
| **2:00 P. M.** | GREAT GENERAL ASSEMBLY. Full Processional of Zion's Robed Officers and White-Robed Choir, probably five hundred in line. The General Overseer will speak on "ZECHARIAH'S VISION CONCERNING A COMING FEAST OF TABERNACLES." The Reception of New Members and the Ordination of New Officers at the close. |
| **8:00 P. M.** | The General Overseer will speak on "YE PREVAIL NOTHING! THE WORLD HAS GONE AFTER HIM!" The Ordinance of the Lord's Supper will be administered at the close to the thousands of Zion present. |

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***MONDAY, JULY 14*** — ***Second Anniversary of the Consecration of the Site of Zion Temple.***

Public Holiday in Zion City.

Trains will begin loading at the Wells street Chicago & North-Western depot, Chicago, at 9:00 a. m. Last train at 11 a. m.

**6:30 A. M.** Early Morning Sacrifice of Praise and Prayer.

Twenty-Minute Address by the General Overseer on the First Beatitude:

Blessed are the Poor in Spirit;
For theirs is the Kingdom of the Heavens.

**9:30 A. M.** Second Convocation of Zion's Junior Seventies,
Conducted by Rev. F. A. Graves.

**2:00 P. M.** Full Processional of Zion's Robed Officers, Choir, and Zion's Seventies will *march around the Temple Site*, and then take reserved seats in Shiloh Tabernacle.

Address by the General Overseer on "JEHOVAH SHALL SUDDENLY COME TO HIS TEMPLE."

**7:30 P. M.** Evening Sacrifice of Praise and Prayer.

***TUESDAY, JULY 15*** — ***First Anniversary of the Opening of the Gates of the City of Zion.***

**6:30 A. M.** Early Morning Sacrifice of Praise and Prayer.

Twenty-Minute Address by the General Overseer on the Second Beatitude:

Blessed are they that mourn:
For they shall be comforted.

**9:30 A. M.** Third Convocation of Zion's Junior Seventies,
Conducted by Rev. F. A. Graves.

**10:30 A. M.** DIVINE HEALING MEETING,
Conducted by the General Overseer.

Address on "THE COVENANT OF JEHOVAH-ROPHI."

At the close of this meeting the General Overseer and Overseer Jane Dowie will pray with the sick who are seeking the Lord for Healing.

**3:00 P. M.** A PROCESSION, headed by Zion Guards with Band, consisting of
The Municipal Officers of the City of Zion,
All officers and employees of the Financial and Business Institutions of Zion,
All officers and employees of the Educational Institutions of Zion, and
All officers of the Political Institutions of Zion, will be REVIEWED BY THE GENERAL OVERSEER AT THE ADMINISTRATION BUILDING, and then proceed to Shiloh Tabernacle, where a SERVICE OF THANKSGIVING will be held.
The General Overseer will preside.

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**3:00 P. M.—Continued.**

Short addresses will be delivered by Deacons Charles J. Barnard, H. Worthington Judd, Daniel Sloan, Richard H. Harper, Arthur Stevenson and Attorneys Packard and Barnes.

Those in the Procession, as they enter Shiloh Tabernacle, will take their places in the Choir and Officers' Gallery, and on the ground floor.

Spectators will occupy the galleries.

**8:00 P. M.**

Evening Sacrifice of Praise and Prayer.

***WEDNESDAY, JULY 16***

Early Morning Sacrifice of Praise and Prayer.

**6:30 A. M.**

Twenty-Minute Address by the General Overseer on the Third Beatitude:

Blessed are the Meek:
For they shall inherit the Earth.

**9:30 A. M.**

Fourth Convocation of Zion's Junior Seventies,
Conducted by the Rev. F. A. Graves.

**11:00 A. M.**

THE ORDINANCE OF BELIEVERS' BAPTISM BY TRIUNE IMMERSION will be administered by the Rev. William Hamner Piper, Overseer-at-Large of the Christian Catholic Church in Zion, assisted by Overseers Speicher and Mason, and others.

**2:00 P. M.**

A MEETING FOR ZION WOMEN ONLY will be addressed by the Rev. Jane Dowie, Overseer for Women's Work in the Christian Catholic Church in Zion Throughout the World.

Subject: "WORDS OF ADVICE TO WIVES, MOTHERS, AND YOUNG WOMEN."

This Meeting will be strictly limited to female members of the Christian Catholic Church in Zion, and no children under twelve years of age will be admitted.

**8:00 P. M.**

A MEETING OF ZION MEN ONLY will be addressed by the Rev. John Alex. Dowie, General Overseer of the Christian Catholic Church in Zion.

Subject: "WORDS OF ADVICE TO HUSBANDS, FATHERS, AND YOUNG MEN."

This meeting will be strictly limited to male members of the Christian Catholic Church in Zion above the age of twelve.

***THURSDAY, JULY 17***

Early Morning Sacrifice of Praise and Prayer.

**6:30 A. M.**

Twenty-Minute Address by the General Overseer on the Fourth Beatitude:

Blessed are they that hunger and thirst after righteousness:
For they shall be filled.

**9:00 A. M.**

Fifth Convocation of Zion's Junior Seventies,
Conducted by the Rev. F. A. Graves.

**10:30 A. M.**

The Rev. George L. Mason, and Elders and Evangelists, and other Messengers of Zion to the Orient, will speak on

"ZION IN ASIA."

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2:30 P. M. CONFERENCE ON THE WORK OF ZION'S SEVENTIES THROUGHOUT THE WORLD.

The General Overseer will preside, and at the close will consecrate and separate, by the "laying on of hands," a large number of newly-appointed Zion Seventies.

8:00 P. M. Evening Sacrifice of Praise and Prayer.

***FRIDAY, JULY 18***

Early Morning Sacrifice of Praise and Prayer.

6:30 A. M. Twenty-Minute Address by the General Overseer on the Fifth Beatitude:

Blessed are the merciful:
For they shall obtain mercy.

9:00 A. M. Sixth Convocation of Zion's Junior Seventies, Conducted by Elder F. A. Graves.

11:00 A. M. THE ORDINANCE OF THE PRESENTATION AND CONSECRATION OF YOUNG CHILDREN TO GOD WILL BE HELD.

2:30 P. M. A CONFERENCE OF SHAREHOLDERS IN ZION'S FINANCIAL AND COMMERCIAL INSTITUTIONS, AND OF LEASEHOLDERS OF THE CITY OF ZION, will be presided over by the Rev. John Alex. Dowie, General Overseer of the Christian Catholic Church in Zion, and will be ADDRESSED BY THE MANAGERS OF THE MOST IMPORTANT INSTITUTIONS.

Opportunities will be afforded for answering questions which have been submitted in writing to the General Overseer by Investors only.

This Meeting will be strictly limited to Investors in Zion's Stocks, and Leaseholders of the City of Zion.

8:00 P. M. Evening Sacrifice of Praise and Prayer.

***SATURDAY, JULY 19***

Early Morning Sacrifice of Praise and Prayer.

6:30 A. M. Twenty-Minute Address by the General Overseer on the Sixth Beatitude:

Blessed are the Pure in Heart:
For they shall see God.

2:00 P. M. ZION CITY ATHLETIC ASSOCIATION; FIELD GAMES ON THE NORTHEAST CORNER OF SHILOH PARK.

8:00 P. M. Evening Sacrifice of Praise and Prayer.

***LORD'S DAY, JULY 20***

Early Morning Sacrifice of Praise and Prayer.

6:30 A. M. Twenty-Minute Address by the General Overseer on the Seventh Beatitude:

Blessed are the Peacemakers:
For they shall be called Sons of God.

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9:00 A. M. Seventh Convocation of Zion's Junior Seventies.
Overseer Jane Dowie will deliver an address, entitled:
"BE YE ALSO READY!"

11:00 A. M. Deacon Daniel Sloan will conduct a Bible Lesson for Young and Old.

2:00 P. M. GREAT GENERAL ASSEMBLY:
Full Processional of Zion's Robed Officers and White-Robed Choir, probably five hundred in line.
The General Overseer will speak on "TRIUNE IMMERSION; GOD'S SEAL ON A LIVING CHURCH."
At the close of this service the General Overseer, assisted by three Overseers and eight Deacons, will administer the Ordinance of Baptism.
All persons desiring to be baptized on this occasion must fill up their Application Cards for Baptism and present them to the General Recorder, Deacon E. S. Anderson and his assistants, not later than 1:30 p. m.

8:00 P. M. Evening Sacrifice of Praise and Prayer.

***MONDAY, JULY 21*** Early Morning Sacrifice of Praise and Prayer.

6:30 A. M. Twenty-Minute Address by the General Overseer on the Eighth Beatitude:

Blessed are they that have been Persecuted for Righteousness' Sake:
For theirs is the Kingdom of the Heavens.

9:00 A. M. Eighth Convocation of Zion's Junior Seventies,
Conducted by Rev. F. A. Graves.

11:00 A. M. A Conference on Junior Schools,
Presided over by Deacon J. H. Sayrs, M. D., Superintendent of Primary Instruction.

2:00 P. M. A CONFERENCE ON ZION COLLEGE, AND ZION PREPARATORY AND MANUAL TRAINING SCHOOLS, will be addressed by the Rev. William Hamner Piper, Vice-President of Zion's Educational Institutions, and other members of the Faculty.

8:00 P. M. Evening Sacrifice of Praise and Prayer.

***TUESDAY, JULY 22*** Early Morning Sacrifice of Praise and Prayer.

6:30 A. M. Twenty-Minute Address by the General Overseer on the Ninth Beatitude:

Blessed are ye when men shall Reproach you,
And Persecute you,
And say All Manner of Evil against you falsely,
For My sake.
Rejoice, and be Exceeding Glad:
For Great is your Reward in Heaven:
For so persecuted they the Prophets
Which were before you.

9:00 A. M. Ninth Convocation of Zion's Junior Seventies,
Conducted by Rev. F. A. Graves.

11:00 A. M. A MEETING FOR WOMEN ONLY will be addressed by the Rev. Mother Stewart and others.
Subject: "PURITY."

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**2:00 P. M.** WOMAN'S WORK IN THE CHRISTIAN CATHOLIC CHURCH IN ZION THROUGHOUT THE WORLD.

Addresses by Overseer Jane Dowie, Elder Emma Keeler-Mason, Deaconesses Kate Hubbard-Peckham, and Jennie Paddock, Deaconess in charge of Zion Home of Hope for Erring Women.

**8:00 P. M.** THE ORDINANCE OF THE LORD'S SUPPER will be administered by the General Overseer and Ordained Officers of the Christian Catholic Church in Zion.

This Gathering will be open only to members of the Christian Catholic Church in Zion and other Christians desiring to commune with them.

At the close the General Overseer will deliver the CONCLUDING ADDRESS OF THE FEAST

Many friends of Zion from many parts of America, Europe, Asia, Africa and Australasia have expressed their intention of being present at Zion's Second Feast of Tabernacles.

Amongst these are many distinguished Christian workers, including Ex-Commissioner Arthur Booth-Clibborn, late of the Salvation Army, and his wife, the Marechale, who will be accompanied by friends of Zion from Belgium, Holland, France, Switzerland and Great Britain.

The Meetings will be addressed by many ministers and friends whose names are not mentioned in the above Program.

On Lord's Days, July 13th and 20th, Excursion Round-trip Tickets from Chicago to Zion City, at 25 cents for adults, 15 cents for children under 12, and free transportation for children under five, can be had at all Zion Tabernacles and at the North-Western depot, Wells and Kinzie streets, on the departure of trains, which will run from 8:30 a. m. until 12:30 p. m.

On Zion's Great Anniversary Day, July 14th, Special Excursion Trains will be run from Chicago at intervals, from 9 to 11 a. m.

Tickets at 30 cents for the round trip, with rates as on the Lord's Days for children, can be had in the same manner.

On other days during the Feast of Tabernacles special tickets for the round trip can be had as follows: Fifty cents for adults, and 25 cents for children, good on all regular trains.

All Officers and members who desire to be present at this Feast of Tabernacles should make arrangements early for accommodations in Edina or Elijah Hospices, or in tents in Camp Esther, by writing to Deacon Daniel Sloan, Zion City, Illinois, to whom all inquiries concerning Transportation and other arrangements must be addressed.

Tickets from all stations East and West of Chicago can be had at the special rate of one and one-third fare by attending to the following directions issued by Zion's Transportation Agent:

Railroad Tickets may be purchased from points throughout the United States and Canada, beginning at midnight, July 8th, up to midnight, July 14th, travel to immediately follow the purchase of ticket.

Returning Tickets may be purchased after Certificates are certified, any time up to midnight of July 25th. A first-class full tariff fare ticket must be purchased coming and *a Certificate in the standard Convention form secured from the agent at the time the ticket is bought.*

All Certificates will be certified at Zion City, July 16th, and on and after this date persons may secure return tickets at one-third of the full fare paid coming. The Passenger Associations exact a fee of 25 cents for each Certificate attested, to be paid their representative at Zion City, upon delivery of the Certificate for return trip.

Everywhere throughout the country, those who propose coming to the Feast of Tabernacles should apply at once to their home railroad ticket agents, and ask whether they have instructions to sell tickets on the Certificate plan, at a fare and one-third for either Chicago or Zion City, Illinois, *for the annual meeting of the Christian Catholic Church in Zion, to be held at Zion City, July 12th to 22d.* Where they reply, "No," request them to write their General Passenger and Ticket Agent for such authority. Any member or friend of Zion who seems unable to secure such tickets within the dates given, *should write at once*, and I will immediately see that such railroad and station is notified to sell such tickets on the authority of the rate having been granted us by the particular passenger association operating within such territory.

Applications for the rate of a fare and one-third for this occasion have been made to the proper authorities. Persons coming from the west and southwest may secure Certificates on the purchase of tickets direct to Zion City, but all persons coming from points east or southeast must secure tickets and Certificates *good only to and from Chicago.*

This includes all territory east of Lake Michigan and east of the Mississippi River, south of St. Louis, which includes all the New England and Southern States and Canadian Provinces.

At Chicago, persons with tickets purchased to Chicago only should go to Zion Hospice No. 1, 1201 Michigan avenue, and there they will be sold tickets to Zion City and return, and directed to the proper railroad station and train service.

For further particulars, address DEACON DANIEL SLOAN,
Superintendent Zion Transportation.

CHRIST IS ALL, AND IN ALL.

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THE KEY TO THE GATE OF DIVINE HEALING.

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# Streams of Life from Shiloah

**Summer Series of Services Held in Shiloh Tabernacle, Zion City, Illinois**

*"The Scepter shall not depart from Judah,*
*Nor the Ruler's staff from between his feet,*
*Until Shiloh come;*
*And unto him shall the Obedience of the Peoples be."*

REPORTED BY S. D. W. AND A. W. N.

SALVATION from Sin, Healing of Disease, Cleansing from evil Habits and Impurity, Keeping from Injury and Sickness, Blessing in Material Things; bright, healthy children, healed by the Power of God; Peace and Joy in family life, the inexpressible Joy of Fruitful Service to God and for humanity, and many other blessings were recounted from the platform of Shiloh Tabernacle on Lord's Day, June 29, 1902.

Morning, afternoon and evening meetings were given up to praise and testimony by the thousands who attended these services. The principal service of the day was the great afternoon assembly at 2 o'clock.

Over a hundred of the Ordained Officers of the Christian Catholic Church in Zion and several hundred members of Zion White-robed Choir participated in this service, Rev. William Hamner Piper, Overseer-at-Large, conducting the exercises and taking charge of the giving of the testimonies.

The meeting was attended by between three and four thousand people, despite the cold and rain, five or six hundred of them being from Chicago.

God's Spirit filled the place, and all were lifted nearer to Him by the wonderful words of testimony which told of His Love and Power. The innovation introduced by Overseer Piper, of calling for testimonies of those healed of certain diseases and of those saved in Zion, made the meeting a very interesting one to all who attended.



INTERIOR OF SHILOH TABERNACLE.

## PRAISE AND TESTIMONY.

Shiloh Tabernacle, Zion City, Illinois, Lord's Day Afternoon, June 29, 1902.

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

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

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

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

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

At the close of the Processional Overseer Piper came upon the platform, the people rising and standing with heads bowed while he pronounced the

INVOCATION.

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

All then joined in singing Hymn No. 161:

PRAISE.

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

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

RECITATION OF CREED.

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

I believe in God the Father Almighty,
Maker of heaven and earth:
And in Jesus Christ His only Son our Lord;
Who was conceived by the Holy Ghost;
Born of the Virgin Mary;
Suffered under Pontius Pilate,
Was crucified, dead and buried;
He descended into hell,

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The third day He rose from the dead;
He ascended into heaven,
And sitteth on the right hand of God the Father Almighty;
From thence He shall come to judge the quick and the dead.
I believe in the Holy Ghost;
The Holy Catholic Church;
The Communion of Saints;
The Forgiveness of Sins;
The Resurrection of the body;
And the Life everlasting. Amen.

READING OF GOD'S COMMANDMENTS.

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

I. Thou shalt have no other Gods before Me.

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

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

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

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

VI. Thou shalt do no murder.

VII. Thou shalt not commit adultery.

VIII. Thou shalt not steal.

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

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

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

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

Overseer Piper read from St. Matthew, 5th chapter. Also the 43d chapter of Isaiah.

Prayer was offered by Overseer Speicher, while Overseer Piper offered supplication for the sick.

Overseer Piper then read the following

**Telegram from the General Overseer:**

MONTAGUE, MICHIGAN, June 29, 1902.

PRESIDING OVERSEER, Shiloh Tabernacle,
Zion City, Illinois.

General Overseer, wife and son send loving greetings to Zion's thousands in general assembly at Zion City.

Read 43d Isaiah, 10th verse; 4th Malachi, 2d and 3d verses.

Pray for us, and for all who are coming from many lands to the Feast of Tabernacles.

Mizpah! JOHN ALEX. DOWIE.

**Many Wonderful Healings of Divers Deadly Diseases Testified to by Rising.**

Overseer Piper then said:

All in the meeting who have been healed of consumption of the lungs, stand. (Those who arose were counted, in this and the following cases. In the case of consumption, there were twenty-five who arose.)

All in the meeting who have been healed of cancer, stand. (Twenty arose.)

All who have been delivered from the epileptic demon, stand. (Six arose.)

All who have been healed of paralysis in any form, in any part of the system stand. (Twenty-five arose.)

All who have been healed of either partial or total blindness, in one eye or both, stand. (About twelve people stood.)

All who have been healed of deafness, in one ear or both; total or partial, rise. (Nineteen rose.)

Rheumatism. (Between 125 and 150 stood.)

Pneumonia. (Thirty-five or forty arose.)

Scarlet fever. (Forty testified by rising.)

Diphtheria. (Forty-two arose.)

Those who have been healed of smallpox stand. (Eight or ten responded.)

Dropsy. (Eight arose.)

Heart disease. (Eighty-seven stood.)

All who have been healed through faith in God, without medicine, of anything, stand. Several thousand people, including nearly all in the Tabernacle, arose.)

Who healed you?

Answer—"God."

Overseer Piper—Did Zion charge you anything for it?

Voices—"No."

Overseer Piper—Those who have had broken bones healed practically instantly, and perfectly, arise. (Twenty-five testified by standing.)

All who have been delivered from the use of whisky or any other intoxicating drink, stand. (Two hundred were estimated.)

All who have been delivered from the use of tobacco by the power of God, stand. (Five hundred was the estimated number.)

As the General Overseer used to say, "I read you out of the Order of American Stinkpots."

All who have been delivered from any kind of secret societies, get upon your feet. (Estimated at 250.)

Did God really heal all you who have testified?

Voices—"Yes."

**Some Testimonies to Spiritual Growth and Obedience.**

Overseer Piper—All who, by the grace of God, are faithfully tithing every dollar of your income, stand.

(Several thousand people arose; including, with some exceptions, the entire audience.)

All who will promise, by the grace of God, to tithe from this time on, stand. (A number who had remained seated arose.)

All who have been saved by the power of God, through the ministrations of Zion, stand. (Thousands arose.)

**A Very Significant Testimony.**

All persons who were church members but not saved, but have been saved through Zion, stand. (A count showed that the number amounted to 369.)

All who are present who are not Christians, but who really want to be, and want us to pray for you, stand.

(Twelve was the estimated number of those who arose.)

Bow your heads and pray.

PRAYER FOR INQUIRERS.

Hear us, O God, our Father, on this Lord's Day afternoon in this Tabernacle. Send the Spirit of Conviction and Repentance, and help this people to do Thy Will, that they may work out a Genuine Repentance, and Full Confession to those whom they have wronged, and Restitution to those whom they have in any way defrauded, to a Real Trust in Jesus Christ, the Saviour of the world. Give them the consciousness of Thy abiding and indwelling Presence, for Jesus' sake, and let all the people say, Amen. (Amen.)

May God answer that prayer.

The tithes and offerings were then received, after which Deaconess Carrie Louise Bradley sang very beautifully the solo, "God is Our Refuge and Strength."

Overseer Piper then offered the

INVOCATION.

Let the words of our mouths and the meditations of our hearts be acceptable in Thy sight, and helpful to all to whom these words shall come, for Jesus' sake.

**God Hears Prayer of Father and Mother for Little Girl.**

Charles F. Peters, Zion City, Illinois, said: "I testify to the healing of our little daughter, Grace Georgiana Peters.

"She caught cold. She became worse, until she did not drink a drop or eat a mouthful of anything for nine days. She was very sick.

"Mrs. Dowie came in one day to see her, but she would not have Mrs. Dowie pray with her at all.

"She grew worse, and although we had never spent a night in all our five years of married life in doing night patrol, as it is called (sitting up with a sick child), this night I got up and

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said to my wife, 'Bertha, it is business tonight. Get up and dress.'

"It was just 12 o'clock. I called up the Temple Cottage at Zion City to have the General Overseer pray for her, but they told me that everybody had gone to bed.

"I said, 'Bertha, we are up against it ourselves.'

"I rolled up my sleeves. That room was pitch dark. I could see the Devil in that room. I prayed with her, and she was just wild herself. My wife prayed again, and I said, 'That is all, Bertha; she is healed; let's go to bed.'

"We did, and we slept. That was at 1 o'clock.

"The little girl received her healing and never woke up until the next morning.

"The next morning she ate a half slice of toast and drank a cup of milk. The following day we called for Overseer Speicher. He laid hands on her, and she prayed the same prayer we all did.

"From that day to this we thank God she has been healed.

"She was so weak she could not walk. We had to carry her. She was nothing but skin and bones.

"Today she is the healthiest and fattest girl we ever saw.

"I thank God for her healing. I thank Dr. Speicher for his kindness to us. I thank the General Overseer for his teaching us to pray for ourselves."

Overseer P.per—Now I wish to hear from a young man who was taken out to the Isolation Hospital, ill with smallpox, at the time of the quarantine of Zion College and Divine Healing Home.

**Healed of Smallpox, and Delivered when Dying from Scarlet Fever.**

George Bottomley, Zion City, Illinois, said: "I thank God first for the privilege of testifying this afternoon.

"I was only 14 days in quarantine when I developed symptoms of smallpox. Elder Farr was sent to the room to pray for me. I had a very high fever all night. In the morning I got up and was better. They locked me in the room, but I thought I was safe.

"I thought that I would go to school with the students the next morning, but Overseer Speicher and Dr. Spaulding, the health officer, came and said that they would send me away to the Isolation Hospital.

"I met all the others who had been sent there.

"That rather scared me at first, but I held on. I had my Bible with me. I read it, and I was very comfortable there.

"I had been there for about two weeks when a rash appeared on my body, and my throat was very sore. I sent a message to the General Overseer which he never received, and I became worse, and began to worry.

"I seemed to be worse.

"They took me upstairs to a room by myself. I first asked the doctor if he took me up there to die. He said, 'No, you are getting along all right.'

"I thanked him, because before, I was in a room where smallpox patients were. I had a bed at the end of the hall, and the fellows there played cards all day long, Sunday and all, and it annoyed me.

"I did not know that I had scarlet fever. It was about three days, I believe, before Dr. Speicher came. He came and asked me if I had any fear, and I told him I had not.

"He prayed for me.

"I was delirious then for about five days. I did not know very much of what took place, but the sisters told me that I was very sick.

"I knew that all Zion was praying for me, and I felt safe.

"I do not know what they did to me, but I believe they rubbed something over my body, but that is about all. When I was getting better they gave me some pills, and when they turned their backs, I would spit them out. I was getting stronger every day. In about three weeks I was able to get up.

"I did so well that they let me out a week before they expected to. I know it was all through the prayers of Zion. I thank God for it all."

**Confirmation of Testimony by Overseer J. G. Speicher, M. D.**

Overseer Speicher said: "I desire to confirm what the young man has said. When I came to see him, his mind was very much worried about the fact that the doctors in the hospital had given him medicine against his will. He was afraid God Almighty would not be pleased, would not heal him because he had gotten some medicine in him. I showed him the promise that God had said through Jesus His Son, 'If they shall drink any deadly thing, it shall in no wise hurt them.' I showed him that promise was for him, because he could not help it, so his mind was put at peace immediately, and he worried no more about it.

"They insisted on gargling his throat a little. I do not know what they used. I do not know what they did while he was unconscious. Our brother was not responsible for what they did, and he got healing.

"While the smallpox was a serious case, it was not itself a dangerous case, but I never saw a worse case of scarlet fever. I never saw any one so sick with scarlet fever as he was.

"His body, from head to toe, was covered with one red mass of disease. His throat was almost swollen shut. The matter was running out of his nose and eyes. The glands of the throat and neck were swollen almost as large as your fists, on either side.

"The doctors had no hopes. They were glad to have me come, and said I should come as often as I could. They did not have any hopes that he would recover.

"Now, I suppose they would say it was their medicine that healed him; that if he had not had medical treatment he would have died. But I say, and he knows it is true, and you know it is true, that he got well in spite of their treatment, for they did not expect him to get well."

Overseer Piper—I may say that there was a good deal of prayer offered for the young man. At the time of the excursion to Zion City, which was participated in by those who were in quarantine, he was not here.

When one in Zion is afflicted, the whole body suffers, and we prayed very earnestly for him, in the back room here, in the morning when the little service was held on that day.

**God Wonderfully Heals a Baby Boy.**

Mrs. George M. Smith, Zion City, Illinois, said: "I first thank God for healing me of internal trouble after an illness of seven years, and for bringing me to Zion six years ago, after having been given up by the physicians.

"I thank Him for special healings given to us since that time, especially those given to our little two-year-old boy, James Murray Smith.

"He was born, you might say, with constipation.

"When he was ten days old, Elder Hoy came to pray with him, his bowels not having moved for five days.

"We had lost three babies, and the Devil tried to use the thoughts of their dying to keep us from getting the healing for this baby, but the Elder was very spiritual, and he talked to us on believing and receiving. He repeated it to us a number of times. He said that we might just as well have our blessing at the time we prayed as to wait for it to come later.

"We had an excellent Christian nurse with us, and she was holding the baby at the time he prayed. As he laid his hand on the child's bowels they moved, and his healing has been perfect.

"I never in my life saw a more perfect working little system.

"Later on he was healed of measles—last Thanksgiving time. God wonderfully rebuking the disease, kept it from running on.

"In February he was taken with membranous croup. He was a very, very sick baby.

"God helped us to be faithful the best we knew how, having lost children before, but I believe we had very little or no fear in our hearts, because we were with Zion people whom we knew were faithful, and whom we knew were praying for us, and those at Headquarters were praying for us; the Elders and Officers, Deacons and Deaconesses were also faithful. I give them public thanks, especially Overseers Piper and Speicher, who came to us a number of times.

"Dr. Speicher came, and Overseer Piper came unsought and uncalled for, and he gave us a great lesson that night on putting our wills with God's Will. That did us a great deal of good, for it helped us to stop all kinds of questioning, except that he was going to be healed.

"We had many victories after that, all by ourselves, when the little child was choking all up.

"Many times my husband and I just had to get right up and literally shake our fists at the Devil, telling him that he had no right to touch that baby; that he belonged to God; that he was going to be raised for God, and that he should not have him.

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"Every time we took this attitude, knowing in our hearts that we were as near right as we knew how to be, we got the blessing, and the child would quiet down and go to sleep.

"I thank God for the teaching in Zion.

"Another thing I desire to say in regard to this child is that he is the first of five which I have been able to nurse. The first child was born to us nineteen years ago. When it was three days old, because of my sickness, and from my being so ill the third day, I was not able to nurse the child. Consequently, after that, every child that came to us could not be nursed by myself, as it should have been.

"But when this baby came, I could not see how the child could ever get anything to eat, but I would say to the nurse, 'We will put him to the breast whether there is anything there or not, and we will trust God, and tell God if He does not give him something to eat, I would not feed him.' He was God's child, and He was consecrated to Him, and I knew that He could do the work.

"I give this testimony for a great many mothers. It is a great comfort to a mother to be able to nurse her baby. I believe every Zion woman ought to be able to praise God for healing of that weakness, as well as for any sickness."

**The Reality of the Fight with the Devil in Sickness.**

Overseer Piper—I would like to add to that testimony just a word. Request after request had come during the month of February, this year; and at Headquarters, one Lord's Day night I heard some of the Deaconesses, in the hall, talking about the little sick baby.

That got into my heart.

I had prayed several times for the child. I had had some little experience along that line myself.

A year ago, we fought the powers of death for the life of our little boy. As some of you remember, I had to leave the Feast of Tabernacles to go home and fight the Devil for his life. For about six weeks we fought, and you may think it strange and foolish for people to talk about rolling up their sleeves, but I tell you, when you get down really face to face to fight with the Devil, you will do many things that may seem foolish to people who know nothing about such a fight.

I have walked the floor and gritted my teeth—literally gritted my teeth—when I, humanly speaking, knew that my little boy was breathing his last breath.

I held on to God.

God answered.

When somebody tells me today, "my baby is sick," I have had experience enough for that to go down to my heart.

I put on my hat and went down to the home of Mr. and Mrs. Smith without being asked. I do not remember volunteering my prayers any time before, but I went down, and God blessed, and I thank Him for it.

There is a time when you have to fight the Devil in a very serious way. You cannot be easy and namby-pamby about it. You have to get down to business.

**Healed of Total Blindness in One Eye and Almost Total Blindness in the Other.**

Mrs. G. W. Brownewell, Zion City, Illinois, said: "I am so thankful this afternoon that God so wonderfully healed me two years ago, the 28th day of October.

"I was brought to Chicago blind and sick. I knew very little of Zion teaching. I ought to have known more, because I had had the LEAVES sent to me, but I was careless as long as I had my health. When my health failed me I began to think of what my sister, Mrs. R. M. Simmons, wife of Elder Simmons, had told me. When I lost my sight and I could not read, I had no one who was enough interested in Divine Healing to read LEAVES OF HEALING to me. Consequently I began to plead to come to Chicago.

"I thank God that He opened up the way for me to get there.

"I was in Chicago only about two months when I was able to renew my work at dressmaking.

"I have been working every day since.

"I have had some wonderful healings, besides my eyesight.

"When I came to Zion I was stone blind in the left eye, and could see but very little with the right eye.

"Overseer Piper used to say, 'Can you see me?' I could only see his shirtfront and his cuffs, the white in them.

"When I learned to trust God, my sight came, and my strength came with it. Today I am quite well, and I think I see quite as well without my glasses as with them; but inasmuch as I sew all the time, almost day and night, I wear them because my eyes grow weak.

"I am so thankful that God brought me into Zion, and I am so thankful that He brought my husband. We are now a very happy Zion family.

"I thank my dear friends in Zion who have prayed for me. I shall never forget the kindness of Overseer Piper and Elder Graves and Elder Excell and Elder Fockler. God bless these Overseers and Elders! They have all been so good!

"I am ready and willing to do anything that God has for me to do. I want to work for God. He has wonderfully blessed me, and today I praise Him for it."

**Little Girl Learns to Sing in Answer to Prayer.**

Conductor Burt M. Rice said: "I wish to say something that may encourage many. As a rule I believe that parents think their children can sing like angels, but once in awhile you discover that your children cannot sing. Edith, Mrs. Brownewell's little daughter, came to me at the time the Zion Girls' Choir was formed in Chicago.

"After spending a little time with her, I believe I sent her home, saying that she would not do. She could not keep step. She could not sing.

"Her mother wrote me a little note saying how disappointed she was, and asked me what she had better do. Then Edith came to see me, and I was led to try and see if the child could not be gotten to sing and march.

"We all prayed about it, and now she sings and marches as well as any one. I believe it is in answer to prayer.

"It is not always that I have the time, and you must not always expect it of me, but it just happened that I was in position to give her a little special care.

"If your children, or if you yourself, cannot march and cannot keep step, I believe this thing can be wrought out through prayer and perseverance. Edith Brownewell marches and sings beautifully. I thank God for it. It brought a great deal of joy to my heart, and I know it has given her much also.

Overseer Piper—I want a little girl—she will excuse me if I call her that—who is Conductor of the Zion Gathering in Sault Ste. Marie, Michigan, Miss Clara Lake, to give her testimony.

I may say that there are seventy-two people now living in Zion City who came from Sault Ste. Marie. There are a dozen on the way, and forty more who want to come. (Applause and laughter.)

During the month of May that little Gathering disposed of 800 copies of LEAVES OF HEALING, Miss Lake and her partner selling about 500 of them. I think that she has a right to be heard. (Applause.)

**God Blesses Work of Zion Seventies—Wonderful Healing of Dying Woman.**

Miss Clara J. Lake, Sault Ste. Marie, Michigan, said: "I think I have to thank God above all else for the preaching of the Gospel of Repentance that brought me into Zion.

"I am glad, especially, for the health that God has given me since I came into Zion. During the past year I have had more to do than any previous year of my life, and God has given me greater strength and greater blessing than ever before.

"Since I was a little child I have been troubled with terrible headaches, that would generally last for three days at a time. Sometimes my eye would close altogether. Frequently it has been so.

"During the last year I have been almost entirely free from that. When I did take one, it seemed as if the Devil thought he would only have me for a little while, and so he gave it to me hard.

"Twice during the year I suffered intensely from one of these severe headaches. Both times I telegraphed to Overseer Piper to pray for me. The first time I was delivered, immediately at the time he prayed, and went out in the Zion Saloon Seventy work.

"The second time also, I was delivered almost at the very time. On that occasion I could not speak. I could scarcely stand, but God delivered me, and I could have gone out, had the occasion required, but some one else went in my place.

"I would like to tell of one healing in our Gathering. The husband of the woman is here to confirm the testimony.

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"Six or eight weeks ago a lady in our Gathering gave birth to a little son. A few hours afterward she took very, very ill, and that was about 2 o'clock in the morning.

"The husband came over for me; I live just across the road. He told me afterwards that he thought he would not have time to go back to his wife, that she would be dead before we could get there.

"I arose, dressed as quickly as possible, went over to his home, and we knelt by the bed and prayed for her. A nurse who was there was not a member of Zion, but when we prayed the woman was a great deal better.

"It troubled me, however, to think that that nurse who did not believe as we did was in the room. I did not know how to get rid of her, but finally she took the child up in her arms and went into the next room.

"It seemed as if something said to me, 'Get down and pray.'

"The woman had taken a very bad spell, and so I said to her husband, 'Let us kneel and pray.' We knelt and prayed.

"She said she had such a terrible oppression in her heart. She told me afterwards that she did not hear us rise from our knees, but when we arose I saw that she was sleeping quietly.

"I called in the morning, and she told me that she had not wakened until 6 in the morning.

"We had hard work to keep that woman in bed as long as a person ought to stay. She wanted to get up.

"God has perfectly healed her.

"Over and over again, God has answered prayer for us at Sault Ste. Marie. We cannot thank Him enough.

"I believe Mr. Harvey, whose wife was healed, is right down there in the audience."

Overseer Piper—Let him get up, please. (The brother arose.)

Is that true, my brother?

Mr. Harvey—"That is true."

Overseer Piper—Do you thank God for it?

Mr. Harvey—"I thank God for what He has done. I thank God this afternoon that He has healed my wife."

**Many Wonderful Blessings in Answer to Prayer.**

Deacon J. W. Stockholm, Zion City, Illinois, said: "I praise God for Zion; for the return of the power of God in the ministry of the Church of God, and what God has done in the Restoration of these things through the General Overseer. I praise God for that ministry whereby I was blessed after coming to Zion City.

"I give my testimony to my last healing after coming to Zion City.

"I caught cold and was attacked by rheumatism. I suffered very greatly about half a day until Elder Brock arrived and prayed the prayer of faith, and I claimed the blessing in Romans 8:11.

"I praise God for what He has done for these little Zion Gatherings, and for the lonely ones throughout this land and throughout the world.

"In this ministry God has greatly blessed the work where I have been. It is now about two years and a half since I was ordained and took first charge of the Gathering in Eau Claire, Wisconsin. The Zion Gathering was started two weeks before I came there. I quit the position of missionary with the American Sunday School Union, with which I had been working for about two years and a half, finding that I was not in a ministry where there was authority according to the Word of God.

"As soon as I came into the light of the teaching through LEAVES OF HEALING, I found that this is the ministry where there is authority; where there is government, discipline and power, according to 1 Corinthians, 12th chapter.

"The American Sunday School Union is an undenominational society, and yet it is ingratiated with all denominations.

"It has not been smooth sailing since coming into Zion, and in some respects it has been the hardest three years of my life, and yet it has been the most glorious time of my life.

"God has blessed me and made me a blessing. We have had many healings in Eau Claire in answer to prayer; healing of scrofula and many other diseases of such a nature.

"I testify to the healing of my wife of scarlet fever and the stoppage of a hemorrhage when she was dying, in answer to prayer. Her life was spared.

"I praise God and rejoice to be in Zion City. I am working in the hardware department of Zion City General Stores. I praise God that in this we can be partakers, working for God."

The Recessional was then sung, and the meeting closed with the

BENEDICTION.

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

## TRAIN SCHEDULE Between Zion City and Chicago

Effective May 18th.

| NORTH BOUND To Zion City | | | SOUTH BOUND From Zion City | | | SUNDAYS North to Zion City | | |
|---|---|---|---|---|---|---|---|---|
| Leave | | Arrive | Leave | | Arrive | Leave | | Arrive |
| 7:00 a. m. | | 8:25 | 6:48 a. m. | T | 8:14 | 9:00 a. m. | T. | 10:14 |
| 9:00 | T | 10:14 | 9:39 | T | 11:10 | 2:15 p. m. | | 4:04 |
| 11:30 | T | 12:37 | 11:44 | T | 1:15 | 5:00 | T | 6:56 |
| 2:00 p. m. | | 3:13 | 1:18 p. m. (Sat. | | | 8:00 | T | 9:14 |
| 3:00 | | 4:16 | only) | T | 2:50 | **South from Zion City** | | |
| 4:15 | | 5:30 | 2:29 | T | 4:00 | 8:19 a. m. | T | 9:45 |
| 5:20 | T | 6:56 | 5:14 | | 6:45 | 11:44 | T | 1:15 |
| 8:00 | T | 9:14 | 7:59 | T | 9:30 | 5:14 p. m. | | 6:45 |
| "T" signifies change Trains at Waukegan. | | | N. B. No Train South Saturdays at 2:29. | | | 7:59 | T | 9:30 |

**NORTH BOUND** Excursion Tickets for Sunday Services in Shiloh Tabernacle or week-day visits to Zion City are on sale at Zion Building, 1201 Michigan avenue; these Tickets for worshipers, lot seekers, sight-seers, home settlers, and workmen, not residents of Zion City, are sold only by Zion representatives. Single and commutation Tickets at regular rates are sold at Depot.

To travel between Zion Building and C. & N.-W. Ry. Depot, Chicago, take South Side Elevated Road from Twelfth Street to Fifth Avenue and Randolph Street. A bus at Zion City meets all trains and can take passengers from Depot to any point about the City at reasonable rates.

**ZION CITY TRANSPORTATION BUREAU, of Zion City, Illinois,** supervises the railway ticket, steamship, excursion, freight, express and transfer business of Zion and her people everywhere.

Direction as to railroad and steamship routes given, upon request.

**DEACON DANIEL SLOAN,**
*Superintendent Zion Transportation.*

**Subscribers, Read This!**

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

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

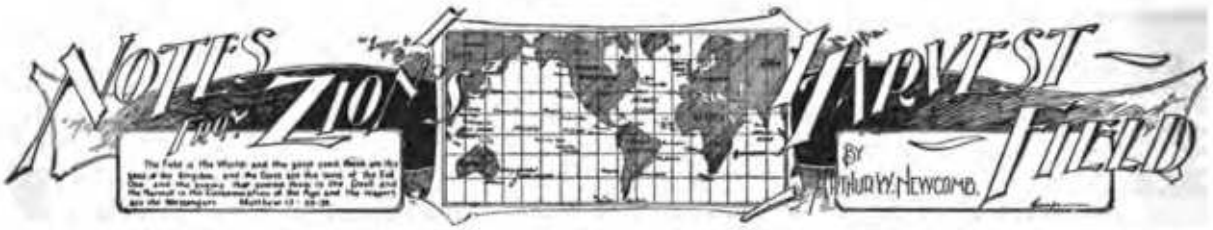
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### Philadelphia, Pennsylvania.

Rev. Gideon Hammond, Elder-in-Charge; Evangelist Nellie Hammond, Assistant.

Zion Literature is the greatest force, under God, at the hand of His people, in these days, for the extension of the Kingdom of God.

In hundreds of cities, villages, country communities, and on the wide prairies, where neighbors are many miles apart, there are little Gatherings and larger Branches of the Christian Catholic Church in Zion, practically all of them built up, under God, by the faithful distribution of LEAVES OF HEALING and other Zion Literature.

Those Branches and Gatherings which have grown largest and have had the greatest blessing from God have been those which have been most faithful and persistent in the circulation of Zion Literature.

One of the largest Branches of the Church is at Philadelphia, Pennsylvania.

This Branch has grown and God has blessed it, because faithful officers and faithful Zion Seventies have distributed and sold LEAVES OF HEALING, A VOICE FROM ZION, Gospel tracts and other Zion Literature, in season and out of season, day and night, summer and winter, on the streets, from house to house, in the saloons, and other places of a public character, at street meetings, and, indeed, wherever and whenever possible.

Elder Gideon Hammond, who has been in charge of the work in this place for over two years, sends us the following report of the work there for June:

We are accomplishing as much as ever, if not more, by holding our own.

Some of our members were unable to withstand the pressure any longer and are flying Zionward. I cannot blame them, for there certainly is not a more interesting spot on the face of the earth than Zion City.

For many of us, ordinary city life, its congested population and closely crowded houses, has no attraction, and we endure it simply for the purpose of continuing to spread the Gospel of God and Zion.

Our work is more interesting in our new quarters, especially since having our baptistry installed. We have a large complete outfit, well heated and conveniently arranged.

About the only way that we can reach the people of Philadelphia is to hold street meetings. We have large and appreciative audiences on the street every Sunday evening as well as during the week.

During the last twelve months our Zion Seventies made 13,000 calls, disfributed 20,000 tracts and sold 20,000 copies of LEAVES OF HEALING.

We have a second mission in a distant part of the city in which we hold three meetings a week.

A little one was recently restored to life in answer to prayer by Deacon Kelchner and several of the members. Death had evidently taken hold and life was almost extinct; the child had been in convulsions and unconscious for several hours. At the time of prayer it revived and speedily regained life and was about, quite happy, the next morning.

I have recently been to the northern part of the state, Bradford county.

Some of the members and friends at Edsallville secured the Methodist church, although the presiding elder had positively refused to allow it to be used by a Zion preacher. The minister kept his hands very clear of any coöperation, as he knew he would get into trouble with the presiding elder. People were interested and many of them glad to hear Zion teaching, which is old and yet so little taught, that it seems like a New Gospel.

Our day school has just closed its second year. We more and more appreciate the privilege and need of Zion schools.

Closing exercises, under the direction of Deaconess Ortman, were held in the evening, June 19th. The next day, at noon, the children enjoyed a lunch treat provided by the General Overseer.

Children are not taught to work things out for themselves in the public schools, to say nothing about the many bad things they are taught by each other.

Since beginning in our new quarters we have been able to do better work in the school because of more room and better accommodations.

The equipment of our school has been furnished by ourselves. Deaconess Ortman has raised much of the money by selling LEAVES OF HEALING—at least $30.

The general spirit of the children and their application to study is manifestly improved.

We hope to have quite a little company gathering around our Zion Banner at the Feast of Tabernacles.

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### Ledyard, Iowa, and Vicinity.

Deacon J. B. Rendall, formerly in charge, now in Zion City.

Gatherings of the Friends of Zion in all parts of the country are now being called upon to bear the mingled joy and sorrow caused by many of their members, and often their conductors, leaving them for Zion City.

Sometimes there are more who go than there are left behind, but God is caring for these little Gatherings of faithful people.

He is giving His strength and faith and courage to those who are left with such depleted ranks.

They go forward, with renewed zeal, to fill up the gaps, rejoicing that their brethren have the privilege of living in Zion City, and that their Gathering has had the honor of sending men and women to help in the building up of this City of God.

The spring of this year has seen many farewell meetings of friends with their Gatherings, as from every corner of this and other lands the people have come flocking to Zion City.

One of these meetings was held by the happy little Gathering which has held so many joyous assemblies in the vicinity of Ledyard, Iowa, the home of Deacon J. B. Rendall, who was, up to the time of his removal to Zion City, the Conductor.

This farewell meeting was held at Blue Earth, Minnesota, on Decoration Day, and is thus described by Deacon Rendall:

The Lord was with us in our meeting May 30th, and gave us a beautiful day and a glorious time.

We met at the home of Brother Rudolph Gartzke, near Blue Earth, Minnesota, for a farewell gathering before moving to Zion City.

Zion members and friends were present, 150 in number) from Ledyard, Iowa; Kiester, Elmdale, Delavan, Winnebago City, Nashville Center, Pilot Grove, Elmore, and Blue Earth, Minnesota.

Six believers joyfully obeyed God in Baptism, by Triune Immersion.

This service was held at the river and, with all the beauties of nature about us, was very impressive.

After being royally entertained at the noon hour, we spent several hours in a social meeting.

The wonderful testimony only closed when the people had to start for their homes.

There were a few tears of sorrow at parting, but more of joy, rejoicing in the thought, "The best of all is, God is with us."

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## Praise and Testimony

### Delivered in Childbirth and Healed of an Ulcerated Tooth.

371 SALEM STREET, MALDEN,
MASSACHUSETTS, March 31, 1902.

DEAR GENERAL OVERSEER:—I wish to give my testimony and praise God for His goodness to me.

December last a baby girl was born into our home after a short illness, with only one or two hard pains.

My first child was born with the aid of a doctor, and while I was under the influence of ether.

I was left in such a condition that I was obliged to undergo an operation later or die.

I desire to tell also of a victory I had over an ulcerated tooth.

I suffered terribly with it until I nearly went into hysterics with the agony.

We sent a friend to Evangelist Smith late at night to have her pray for me.

Relief came at the time she prayed, and I never had a return of the pain.

I praise God for Zion, for our General Overseer and his wife, and for Evangelist Smith in Boston, through whose prayers we have been helped many times.

We hope some day to be in Zion City.

Yours in Jesus' Name, (MRS.) FRED PIERCE.

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# EARLY MORNING MEETING AT SHILOH TABERNACLE

REPORTED BY E. W. AND A. W. N.

LORD'S Day, June 29, 1902, being the last Lord's Day in the month, was wholly given over, at all the services in Shiloh Tabernacle, to Praise and Testimony.

Although it was at the very end of June, the day was cold and a great deal of rain had fallen, so that the grass and roads were very damp and disagreeable; but notwithstanding all that, Zion met in the early morning meeting in Shiloh Tabernacle in no diminished numbers.

The General Overseer and Overseer Jane Dowie and their son, Deacon A. J. Gladstone Dowie, had gone across Lake Michigan to their summer home on the shores of White Lake, at Ben MacDhui, near Montague, Michigan, to rest and pray in preparation for the important work of Zion's Second Feast of Tabernacles.

Presiding Elder W. O. Dinius conducted the morning meeting in the General Overseer's absence.

A number of ringing testimonies were very briefly given, to the Love and Power and willingness of God to Save and Heal and Cleanse and keep His children, and to blessed personal experience of that goodness of God, through faith in His Son Jesus Christ, and by the Power of His Holy Spirit, through the ministry of God's Messenger to Zion.

## PRAISE AND TESTIMONY.

Shiloh Tabernacle, Lord's Day Morning, June 29, 1902.

The service was opened with singing. Elder Dinius, who conducted the meeting, then read from the fifth chapter of James, following which, prayer was offered by Overseer Speicher.

Hymn No. 44 was sung:

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

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

After a few remarks by Elder Dinius, the following testimonies were given:

E. E. WITTER, Zion City, Illinois, said: "I thank God for many healings and blessings of this week. I got a splinter of steel in my eye, and the Lord has helped me to get rid of it."

DEACONESS BOYD, Zion City, said: "I thank God for delivering me from a very severe cough. Elder Dinius prayed for me, and I was healed almost instantly. I thank God for these early morning meetings."

ELDER PERCY CLIBBORN, Zion City, Illinois, said: "During the cold snap last week I got a bad cold, and had the beginning of bronchitis. When I get a touch of bronchitis it usually takes a long time to shake it off. This week going into the city I met Overseer Piper at Waukegan. I just had him pray and lay hands on me. I praise God, the bronchitis was completely cured. I praise God for the joy and peace that fills my heart, and for the blessings that I receive continually from Him, and the realization I have of His presence from day to day."

MRS. MAGGIE E. COSGROVE, Zion City, Illinois, said: "I praise God this morning, not for healings during the last month, because I have not had anything in the last month particularly to be healed of, but that it is now four years since I was so wondrously and gloriously healed. I can say to the glory of God that I have not been one day deprived of my meals or been in bed because of affliction coming upon me. I praise God for His Keeping Power."

JULIUS WHITNEY, Zion City, Illinois, said: "I thank God for the blessings I have received. I was taken very sick Monday night. Deacon Held came and prayed for me, and I got healing right away. I thank God for the strength He has given me."

J. B. CUNNINGHAM, Zion City, Illinois, said: "I thank God for keeping me well in Zion City. Directly after I got here the Devil attacked me, but since that time God has wonderfully kept me. I only lost one day of work last winter during all the cold weather, and I never felt better or happier in all my life. They told me when I came here that Dr. Dowie would get all my money. They felt sorry for me. Instead of Dr. Dowie getting my money, I have earned $500 from him, and I thank God for it."

DEACONESS KATE HUBBARD-PECKHAM, Zion City, Illinois, said: "I thank God that in the last two months He has healed me. I also thank Him for His Keeping Power."

EDWARD BOYLEN, Zion City, Illinois, said: "I praise God this morning for His wonderful Keeping Power. I praise Him for the wonderful healing that He has given me of quick consumption."

DEACON E. B. ELLIS, Zion City, Illinois, said: "I praise God for His wisdom and love in giving us such wonderful weather in regard to our department. God led leaders of this city to plant out a great number of trees this year; and, God be praised, He has given us the weather to protect and keep these trees. Perhaps if they had been planted last year three-fourths of them would be dead, but this year none have died. When we trust our heavenly Father to guide us in all things, not only in healing, but in our every day business, and in every avenue of life, He will never go back on us."

DEACONESS M. T. CLEMONS, Zion City, Illinois, said: "I praise God this morning for showers of blessing. I praise God for the joy and peace of the Holy Spirit."

MR. BOARDMAN, Zion City, Illinois, said: "I thank God for Zion City. They told me, the same as the brother who testified a moment ago, that Dr. Dowie would get all my wages. I praise God that since getting to Zion City, instead of his taking my wages, he has trusted me, and he has helped me to get money to pay the money I borrowed to get here. I thank God for His Healing and Keeping Power."

DEACONESS M. S. ORTMAN, Zion City, Illinois, said: "I praise God I am in Zion, that I am in Zion City. I praise Him for the wonderful experience of working in Zion City; also for His Healing and Keeping Power."

E. W. BROWN, Zion City, Illinois, said: "I praise the Lord this morning for complete healing of rheumatism in my knee. It was my first experience in Divine Healing; it was so sudden and complete that I was surprised to get what I asked for."

M. L. REESE, Zion City, Illinois, said: "I had wild hairs and my little granddaughter prayed for me, and I have not been troubled since."

MRS. D. S. FLETCHER, Zion City, Illinois, said: "I praise the Lord with you all this morning for complete deliverance from meningitis. During the past week, Wednesday and Thursday, there were times when I could not speak. Today you are all able to hear me."

C. D. IRVINE, Zion City, Illinois, said: "I thank God for His Keeping Power, and for the strength He has given me to work in Zion City."

GEO. W. CARROLL, Zion City, Illinois, said: "I praise God for His Keeping Power."

EMMA PARKER, Zion City, Illinois, said: "LEAVES OF HEALING came to me through Mrs. Mann, of New Whatcom, Washington. I praise God for His Keeping Power, and that He has spared my life to come into Zion City to see the wonderful work that has been done here. It is my joy to be among you today to testify what God has done for me."

MARY SISSON, Zion City, Illinois, said: "I praise God this morning that I have been privileged to live in Zion City, now

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two weeks. I praise God for the wonderful blessings of healing that He has given me. I have been in Zion six years, and He has wonderfully kept and healed me of many things."

MR. GARRY, Zion City, Illinois, said: "I praise God this morning for His wonderful kindness to me. One day I thought I would have to lay off, and I praise God He heard the prayer of my family, and the pain was taken entirely away, and I was able to work."

JOHN H. PETERS, Zion City, Illinois, said: "I praise God this morning that I am in Zion City instead of West Unity. I praise God for delivering me out of the hands of wicked doctors. Seven years ago God healed me. I praise Him for His Healing and Keeping Power."

MISS FANNIE MURPHY, Zion City, Illinois, said: "I praise God for healing me of a severe cold."

MR. GILVRAY, Zion City, Illinois, said: "I praise God this morning for deliverance last week for my wife and little one. My wife was sick one day and night last week. When I went to retire that night she asked me to pray especially for her after we had our service. I did, and the next morning she was able to come down stairs, and she has been able to be up ever since."

DEACON W. S. PECKHAM, Zion City, Illinois, said: "I do praise God this morning for wonderful healing and deliverance this week. One morning I went to my house which I am building, and in crossing a joist I slipped off the end. It let me through. I peeled my leg from the ankle up six or eight inches, and bruised my hip. When I got on the board again it seemed as if my whole side was paralyzed and numb. I just lifted my heart to God, went on to give some directions to the men who were working there, and really forgot all about it. I went through no stages at all. If I had not known the Lord as my Healer it would have taken days and days for that soreness to have passed away. The healing occurred almost instantly. I praise God that He is so near that we can touch Him at any moment and be delivered. He keeps me in splendid health, gives me wonderful strength for heavy work. I praise Him from day to day for Healing Power."

HENRY ROBINSON, Zion City, Illinois, said: "A year ago I came to Zion from Toronto. I had a battle before I became reconciled to the teaching of Zion. At last I realized that I was not right with God, and I became convinced that Zion was of God. I asked some Zion people to pray for me. That prayer was answered, and God has blessed me."

DEACON J. D. JOHNSON, Zion City, Illinois, said: "I thank God this morning for His wonderful Keeping Power. Although the Devil tries hard to get us down, God is able to keep us so that we can attend to our business."

After the Doxology had been sung, the service was closed by Overseer Speicher pronouncing the

BENEDICTION.

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

# PRAISE AND TESTIMONY

### Healed of Injury to the Back.

LEDYARD, IOWA, March 26, 1902.

REV. JOHN ALEX. DOWIE.

*Dear Brother in Christ:*—I am one among thousands who thank God for the wonderful teaching received through LEAVES OF HEALING and officers connected with the Christian Catholic Church in Zion, and also for healing received in answer to prayer.

While living at Lake City, Iowa, being employed by the North-Western Railroad company, I sprained my back.

The pain was so severe that I stopped work.

After using medicine for about two months, we removed to Ledyard, Iowa, where we received the truth through Deacon Rendall and LEAVES OF HEALING, telling us that God was our Healer.

We have made practical use of the teaching, beginning by asking God to heal my lame back, which He did.

Since then we have trusted God for healing for each member of our family, and today we do praise God for healing of spirit, soul and body.

We have joined Zion and feel that God has led us.

We wish to thank you for prayers offered in our behalf, which, without exception, were answered.

Your Brother in Christ, F. A. SNYDER.

### Healed of Severe Pneumonia and Other Ailments.

76 MAPLE AVENUE,
PITTSBURG, PENNSYLVANIA, March 30, 1902.

DEAR GENERAL OVERSEER: I wish to add a testimony to the long list now on record.

I am a machinist.

On Monday, March 10th, while at work I began to feel ill but kept working until I sank back on a bench at the side of my machine.

Then I laid down and went to sleep. When I awoke I felt much better and when I came home I felt quiet well.

Tuesday I was unable to go to work, so I lingered around the house all day.

Wednesday I was unable to get up and I was in great pain with my chest and lungs.

Deacon Wright came and prayed for me and laid hands on me.

I felt much better.

About an hour after the Deacon left I began to get worse and continued getting worse until I was in frightful agony.

Every person who saw me said I had pneumonia very bad.

Most people who saw me were somewhat alarmed at my condition, but I told them that I put my case in God's hands and I would be all right.

A telegram was sent to you for prayer at 10:40 a. m., and at 11:00 a. m. I went to sleep.

While I slept, I began to breathe easily and regularly, and from that time the pain and soreness gradually left my chest and lungs.

Then my right foot began to swell and became very painful.

Deacon Wright prayed, laying hands on my foot, and the pain and swelling gradually left.

Then my left foot swelled and the pain was most severe, but we prayed and trusted God and my left foot became well.

We are praising God and giving Him all the glory for what He has done for me and for all the rest of our family.

Your brother in Christ Jesus,

ALONZO M. KENNEDY.

### God's Healing Power Manifested in Family.

ZION CITY, ILLINOIS, May 17, 1902.

REV. JOHN ALEXANDER DOWIE.

*Dear General Overseer:* It is with a thankful heart that I write this testimony.

About a year ago last April, our little boy had a very bad skin disease on his face and hands.

I wrote and asked you to pray for him, which you did.

He was healed.

We praise God for every victory we gain over the Devil.

A little later on he put some lye in his mouth, and his mouth and tongue were very raw and swollen.

He also swallowed some of the lye.

I wrote and asked you to pray for him.

We prayed at home and trusted that God would heal him.

The urine he passed was very yellow and smelled strongly of lye.

I praise God that he was so wonderfully and speedily delivered from the sore mouth and all evil effects of the lye.

The next day he was able to eat as usual.

Two years ago I was healed of female trouble and constipation through the prayers of Miss Ida Rush, who was then teaching Divine Healing in our town, Lake Mills, Iowa.

My husband came out of the lodge through Zion teaching.

I thank God for the Little White Dove. It has been such a blessing in our home.

I thank God for the blessing I received while in the prayer room in Shiloh Tabernacle.

I thank you for your prayers in our behalf.

May God bless you and yours and all Zion everywhere till Jesus comes.

Your Sister in Christ.

(MRS.) MAMIE FISHER.

### Prayer Wonderfully Answered.

PATTERSON, LOUISIANA, May 23, 1902.

DEAR GENERAL OVERSEER:—I sent you a request for prayer May 1st. You prayed for me, and your prayer was wonderfully answered.

I am glad we have a great Physician who is able and willing to heal all our sicknesses.

I had cough and catarrh in my head.

Through reading LEAVES OF HEALING I have received a new life in body, soul and spirit.

I have not eaten any swine's flesh for over eight months, and my health is better.

I have not had a doctor for over two years, and do not intend to have any. I have learned how to keep God's command.

Yours in Christ, ALFRED B. BURNLEY.

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# NOTES OF THANKSGIVING TO ZION'S GOD

By DEACON O. L. SPRECHER, Private Secretary to the General Overseer

IF THEREFORE the Son shall make you free,
Ye shall be free indeed.—*John 8: 36.*

FREEDOM through the Atonement of our Lord Jesus Christ!

How beautiful the thought!

How real the fact!

The true Christian, in times of national celebration, reflects upon the goodness of God to the individual and to the nation.

His heart goes out in thankfulness to God for His overruling providence.

He realizes that it is a great thing for one nation to be delivered from the oppression of another; but, to him, the greatest freedom in this world is that which has been made possible by the Son of God.

He reflects and considers the question as to how far he has been set free from bondage.

The people of God in Zion rejoice with this great nation in all the blessings which the Almighty God has bestowed upon it.

They do not forget, however, the national sins, and in deep humility they bow their heads and bend their knees before God in prayer, asking that He shall continue to grant His tender mercy unto this nation, and, if possible, bring it to repentance.

The Voice of our leader, with no uncertain sound, is ringing out, calling the individual and the nation to repentance and to a fuller trust in God.

Those who have already received his ministry and have been obedient have received much freedom through the Power of God, and the deliverances and blessings granted in spirit, soul and body have brought forth a mighty Song of Praise and Thanksgiving.

While the nation celebrates the national freedom by booming cannons and pyrotechnic displays, Zion continues to record the story of its freedom in Christ Jesus, through the Power of the Holy Spirit.

### Healed of Typhoid Fever and Pneumonia.

FAIRMONT, WEST VIRGINIA, June 3, 1902.

DEAR GENERAL OVERSEER:—It is with pleasure that I obey you and write a brief testimony of our darling boy's healing.

DeWitt was taken sick on the evening of April 20th, with pain in his lungs.

We prayed for him and retired, and some time after midnight he awoke me.

He had a high fever and was very sick, and could scarcely breathe at all for pain and tightness in his lungs, and with it all he had a cough.

I asked God to heal him.

As he seemed no better, I asked him what I could do for him, not thinking of you when I spoke.

He said, "Write to Dr. Dowie to pray for me, and I will get well."

I awoke his papa who was in another room, and told him we had a very sick boy.

As DeWitt requested, we sent you a telegram for prayer, after which he got immediate relief, and could breathe better.

I wrote you then and explained his case as best I could.

His papa went to work Monday morning, and DeWitt was very sick and delirious most of the day.

When my husband came home in the evening, and had eaten his supper, he started out, and I asked him where he was going, fearing that he was going for a doctor.

He said, "To get a nurse," and so I let him go. Soon he was back with a nurse and doctor.

The doctor said he would call the next morning and sent him several kinds of medicine. The nurse said she would not go where she could not have a doctor.

My husband began telling me how to give the medicine. I told him kindly that I would not give him any medicine.

He never once insisted or said I must, and I did not give DeWitt one drop.

The next morning the doctor called and said his temperature was 105, and would be higher before the day was over.

He said he had typhoid fever, and told me to get him a teaspoon and a glass, and he would mix him something, and leave him some calomel.

DeWitt was the first to object. He told the doctor he would not take any of his medicine. The doctor asked him if he wanted to die. DeWitt told him he was not going to die, as God was his Physician.

The doctor turned to me for an explanation. I explained our belief to him, and told him I would not make him take the medicine.

He asked me why I sent for him. I told him I had not done so at all, but that my husband became frightened and called him.

He left the medicine and told me that he would have me apprehended if the child died without medical attendance.

He was very angry and said he would be a witness against me.

I told him that none of his threats could frighten me, as I knew whom I was trusting, and was sure our boy would soon be well.

I also told him that if I gave him medicine, after the teaching I had had on Divine Healing, I felt sure he would die.

He seemed sure the boy would die.

The next morning the doctor came again, uncalled, and admitted that DeWitt was better than on the previous morning.

The doctor never saw him at his worst, as he was in his right mind every morning, and then toward noon and all through the night he would be delirious and in a high fever.

When the doctor called the second morning and said DeWitt was better, although yet a very sick boy, I told him we had burned and thrown out all the medicine.

He again said that he wanted me to understand that he would have me arrested and he would be a witness against me for letting the child die.

I told him again, and so did DeWitt, that he was not going to die.

From that time on DeWitt improved slowly until the morning of the 25th, Friday, when his cough and the pain in his lungs were so bad that he could scarcely breathe.

He suffered terribly and gasped for breath and wanted to cough and could not for tightness and pain.

His papa took another telegram to send to you when he went to his work in the morning.

But he got worse, and could scarcely breathe at all.

He called us to pray for him, and said he knew his papa had not sent the telegram.

We united in prayer, and he got some relief, but suffered terribly until about 10:30, when suddenly he called out, "Oh, mamma, the pain is all gone, all gone!"

It proved afterward to be the very moment you prayed, in answer to the telegram, and from that moment on, he never had any more pain anywhere, and the next evening the fever broke, and on Monday, the 28th, he got up and dressed, and gained strength rapidly.

DeWitt and I went and paid the doctor, and took him two copies of LEAVES OF HEALING, one of them having in it, "Where God rules man prospers."

He seemed very much surprised, and said the child might have died had he treated him. I told him I felt sure of it.

He was kind, and said he would read the papers. He said the boy was apparently in good health, and said it was great faith.

Vera took the fever just nine days later, and in answer to your prayers and ours was healed.

She was not as sick as DeWitt, had no trouble with her lungs, and was not in bed over five days.

Jeanie Esther was also healed of worms, or something that caused her to choke and cough. The trouble all passed away after you prayed for her, and now she is in perfect health.

Last fall DeWitt and Vera had scarlet fever, and in answer to your prayers and ours, God most wonderfully healed them, while others lay for weeks, and one child two doors from us died with the disease.

Oh, how I do feel strengthened, and give God all the glory for these and other healings too numerous to mention!

I thank you and your dear wife and all Zion for your prayers.

Ever yours for Christ, ZURA INMAN.

### Prayer Answered for Perfect Deliverance from Constipation.

CEDAR FALLS, IOWA, June 22, 1902.

REV. JOHN ALEX. DOWIE.

*Dear General Overseer:*—I desire to tell of God's goodness toward me.

I sent and asked you to pray for me about two weeks ago that I might be entirely deliverd from constipation, and I thank God that your prayers are answered.

I could not begin to tell of the many blessings I have had since I came into Zion.

The Bible became a New Book to me.

When I was in the Baptist church, I saw this teaching but did not know how to take hold of it.

They said it did not belong to this age.

I had some prejudice against you as General Overseer of the work, but God in His way quickly removed it from my heart and by the Holy Spirit pointed me to Malachi, 3d chapter.

It is about four years ago that God showed me

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that you were the Forerunner of Christ's second coming.

I have had many healings and great spiritual blessings.

It has given me much joy to sell LEAVES OF HEALING and do Zion Seventy work.

The Devil has tried several times to put me out of existence, but I am still here, fighting him as hard as ever.

May God bless you and your dear wife.

Your Sister in Christ,

(MRS.) MARY LARSON.

### Wholly and Wonderfully Saved.

DEAR GENERAL OVERSEER:—I feel I should testify to the blessings God has given me.

I have been wholly and wonderfully saved.

I have had marked blessings by tithing. God raised my earnings and I have doubled my offerings.

I never was so well and strong.

What a blessing it is to work in God's City, where every man is his brother's keeper, and all are brothers in Christ!

Your Brother in Christ, J. ALVAH MCNATT.

### Healed of Internal Trouble, Inflammatory Rheumatism, Heart Disease and Other Ailments.

GROVERTOWN, INDIANA, June 24, 1902.

DEAR GENERAL OVERSEER:—I will add my testimony to the many thousands which have already been given.

Praise God for blessing and healing received through your teaching, which I first heard in 1895.

I was healed in April of that same year.

Near the 10th of the month, I first heard you and saw that Christ was the All and in All; that was written on the wall of Zion Tabernacle No. 1, and I saw many trophies captured from the enemy hanging around that Name.

A song was read and sung, "The Light of the World is Jesus."

I shall never forget the thrill which passed through my whole system. The healing then began, and I came there for teaching for a few weeks.

I was healed of many sicknesses, some of which I may mention.

I had internal trouble for a long time. It took me fast toward my grave.

I had inflammatory rheumatism, heart trouble, and many other sicknesses, of which I was healed.

Grace and peace be multiplied to you.

I give God all the glory for His goodness to me and mine

May God bless you abundantly in your good work.

Yours in Christ, (MRS.) ANNA NELSON.

### Income More Than Doubled Through Obedience in Tithing.

MOUNT VERNON, IOWA, June 11, 1902.

REV. W. HAMNER PIPER.

*Dear Brother in Christ:*—In reply to your question found in LEAVES OF HEALING, "Has God blessed you in tithing?" I will say He has and is still blessing me.

The greatest and most important blessing is that of spiritual growth.

Although my progress has been slow along this line, yet I can say God has given me the needed grace in many trials; my faith is stronger, and my hope is brighter.

Before I knew the teaching of the Christian Catholic Church God put it into my heart to give to Him one-tenth of my income, but I did not understand how to give, so missed much of the blessing.

In 1897 I visited, for the first time, Zion Home in Chicago.

There God taught me, through His servant, that the whole tithe was to be brought into His storehouse.

I decided then to give my tithes to the Christian Catholic Church, as it was the only one I knew of that was teaching that Christ's Atonement on the cross was for our spirits, souls and bodies.

In a short time I could see that God was blessing me.

My income has more than doubled since I began sending my tithes to Zion.

God has given me a home and employment.

For these blessings I thank and praise Him.

Your Sister in Christ, EVA A. WHITCOMB.

### "The Bible Is Now a New Book."

ALFRED, NEW YORK, June 20, 1902.

DEAR GENERAL OVERSEER:—One year ago this month I received a copy of LEAVES OF HEALING.

What a blessing and comfort they have been to me!

The Bible is now a New Book, and I praise my Heavenly Father for it.

I intend to abide by the teaching.

I sent you a request for prayer on the 21st of April.

I praise God for His healing, keeping and cleansing power.

I am very thankful that I am in Zion.

I have not much of this world's goods, but wish to do all I can for Zion and my Lord and Master.

(MRS.) CATHARINE SMITH.

### Mother Restored to Soundness of Body and Mind.

Mrs. Sarah E. Frary, of Ashtabula, Ohio, writing under date of June 26th, says:

DEAR GENERAL OVERSEER:—I wrote you several times in the early spring for prayers for my mother, who was very sick, in body and mind.

I am very glad and happy to say my mother has been restored to her usual health, both body and mind.

We praise God for it all, for it was in Him we trusted; but I desire to thank you for your prayers, patience with us, and for your sympathy.

She pays her tithes and looks after her business matters as well as ever.

I also wish to say God wonderfully gave me strength and help through it.

### Delivered from Piles.

Eliza Pinnious, Herbert House, Clifton terrace, Bedminster, Bristol, England, writes:

DEAR BROTHER IN CHRIST:—I am thankful to say I get no inconvenience from the piles now.

Before I wrote to you I used to lose a great deal of blood.

### Better in Health Than for Twenty Years.

Ellen Burrows, of Pahiatua, Willington, New Zealand, writing under date of April 21st, says:

DEAR GENERAL OVERSEER:—I thank God He put Zion into my heart and brought me into Zion May 1, 1901.

I have greatly improved in health since coming into Zion.

I am better than I have been for twenty years.

A dear Zion sister, Mrs. Clapham, has been staying with me a fortnight, and God was with us while she was with me.

We established a Zion Gathering.

This dear sister has trusted God for healing sixteen years, and not a drop of medicine or a doctor has been in her house in all that time.

We do thank and praise God for sending the beautiful teaching we get in the LEAVES, also for Elijah the Restorer in our day.

And we do thank our Father that He so gloriously delivered His Messenger and Prophet out of the hands of his enemies in this great battle.

We do pray that God will bless you and spare your life to fulfil the great work God has sent you to do.

### Father Healed When Given up to Die of Heart Disease.

Miss Bessie du Preez, of Middleburg, Transvaal, South Africa, writing under date of April 5th, says:

MY DEAR FATHER IN CHRIST:—Mr. du Preez, my father, who suffered of heart disease and whose case was given up by several doctors, is quite recovered since he believed in Divine Healing. "Praise the Lord for ever and ever."

### The Devourer Rebuked.

ZION CITY, June 13, 1902.

DEAR GENERAL OVERSEER:—Since coming into the Christian Catholic Church I have had many blessings, many answers to prayer.

This one I must tell you and our friends the world over.

That pest, the cockroach, had been thick in my house and as I got right with God, I believed He would do anything I might ask Him.

I prayed that God would cause the roaches to die and He immediately answered the prayer, praise his Name!

I believe God wants His people to ask Him for the things they most need.

"According to your faith be it unto you."

God forever bless Zion, and the General Overseer and family, all so dear to us.

Yours for a pure Gospel,

MARTHA S. FULLER.

### Praise to God for Many Blessings and Healings.

Mrs. Hannah Jenkins, Nunn street, Benalla, Victoria, Australia, writes as follows, under date of May 16, 1902:

We feel thankful to God for the General Overseer, Elijah the Restorer.

We praise God for all that he has taught the world and us.

We praise God for the spiritual health we enjoy, and health of our bodies, and the healings we have had since he has taught us how to pray.

We praise God for the healing my husband got, when Overseer Voliva prayed for him.

I could not say what was the matter with him, but he was very ill indeed.

### Beast Healed of Broken Leg.

TWINMOUND, KANSAS, June 24, 1902.

DEAR GENERAL OVERSEER:—July 22, 1901, a man threw a rock at a steer, one year old, and broke his left hind leg above the hock joint.

I wrote to the General Overseer to pray for the Lord to heal the broken leg. The steer soon walked again.

I praise the Lord.

Your Brother in Christ,

WILLIAM O. SULLIVAN.

AND YE shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I do make, saith the Lord of Hosts.—*Malachi 4:3.*

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# ZION'S SEVENTIES

*Elder A. F. LEE, Recorder*

AND let us not be weary in well doing: for in due season we shall reap, if we faint not. So then, as we have opportunity, let us work that which is good toward all men, and especially toward them that are of the household of the faith. — *Galatians 6:9, 10.*

ZION'S ministry is to the entire world, both to saint and to sinner.

While especial consideration is given to the care and comfort of the household of faith, no effort is spared to reach the sinful and rebellious and to make known to them the conditions of surrender whereby they, too, may participate in the blessings of the Kingdom of God in all its fullness

To this end, Zion Seventies are going forth throughout the world with hearts full of Divine Love, bearing their little "Peace Message" to rich and poor alike, calling them to Repentance and testifying to the blessings of Holy Living.

By no means all, however, at first recognize the self-sacrificing and faithful workers to be their friends.

On the contrary, they, like their Master, are often met with insults and abuse, but we rejoice to say that their persistent, earnest and loving spirit has in many instances conquered the most obstinate and wicked hearts.

We take great pleasure in introducing to the readers of this number of LEAVES OF HEALING two of these faithful workers, with a brief account of the excellent work they have been doing in Spokane, Washington.



MRS. LIZZIE LEE, MRS. MARGARET SEGER,
Spokane, Washington.

### Zion Seventy Work in Spokane, Washington.

I wish to write a few lines regarding Zion Seventy work here. We have but four regular Zion Seventies, and oftimes only two can go out in the work, yet we are using one hundred and fifty copies of LEAVES OF HEALING weekly, besides a number of the German issue.

Thousands of Tracts and Messages are being given away.

This city is becoming seeded well with Zion Literature, which teaches men and women to clean up and live for God.

We are leaving the fruit-time with the Father, knowing well that some day an abundant harvest will be reaped.

During the month just passed, Mrs. Seger and myself have been able to sell 651 papers.

We have also distributed 709 tracts and have made 1,150 calls, reaching in all over 1,400 people with the truth of God's Word.

In some places where we were ordered out at first we have, by obeying the General Overseer, become victorious.

They simply have to smile at us, for they know how determined Zion Seventies are.

One saloon keeper said: "I have not sold much 'booze' today. I believe your papers are taking effect."

We told him if the others were going to be good, he might as well give up, too.

Then he laughed and bought a paper.

A merchant who evidently belongs to one of the apostate churches told us we would greatly oblige him by keeping out of his store. On telling him that we were to stop at every place and pass none by, he said that we would be kept out of there or be put out if we continued to come.

The next time we went in as usual and he was waiting on a customer.

As I went up to him and offered the paper I cannot forget the look of astonishment as he said, "No, thank you."

I am certain of one thing now, that if Zion Seventies go on fearlessly, no matter what people say or threaten, the influence will be a power for good.

I often think of what our dear General Overseer says regarding cowards.

May God bless and sustain him. He has been the greatest blessing to me of any one human being in the universe.

Oftentimes, when we are out in the work, our faces get pale and hearts beat very fast, yet we are determined to obey, no matter what the cost, for God will take care of us.

Dear Zion Seventies, who read these lines, obey in all things and march onward in the Name of the Lord, remembering that there is so much to be done and the night is soon coming, when no man can work.

Yours in Christian love,

(MRS.) LIZZIE LEE.

### Seventy Work in Benton Harbor, Michigan.

It was our joy on Lord's Day, June 8th, to meet with the faithful Zion Seventies of Benton Harbor, Michigan, where we heard some very refreshing testimonies from many concerning the work in that place.

We give below a letter recently received from Elder Adams who is now in charge of that Branch:

June 3, 1902.

MY DEAR ELDER:—Inclosed you will find our Zion Seventy cards for the month of May.

They show 632 calls with the sale of 204 copies of the LEAVES and the distribution of 456 tracts.

In connection with Evangelist Adam's card, let me say that last Saturday she went out before 10 o'clock in the morning with 28 copies of LEAVES OF HEALING, English and German, including 1 or 2 BANNERS.

She toiled all day long, going from place to place, answering questions, meeting opposition, dispelling prejudice, giving the soft answer that "turneth away wrath," selling her Little White Dove everywhere.

When she returned a little before 7 o'clock p. m., she had tasted neither food nor drink since leaving home and had succeeded in selling every paper.

But this is her usual way of doing.

On one of the coldest and most stormy days of last winter, she worked among the stores, saloons and shops from 9 o'clock until noon without selling a single paper, but she kept on, determined to make the people listen. Claiming Divine power, she worked with a brave heart until she had sold thirty-three copies, which she did before 7 o'clock p. m., though not stopping at all for either dinner or supper.

I mention this to encourage those Zion Seventies who are too easily rebuffed or who soon become discouraged and, above all, as an example of the glorious truth, "Be not weary in well doing, for in due time we shall reap, if we faint not."

With earnest prayers, I remain, Yours in Jesus,

JAMES R. ADAMS.

### Zion's Seventy Work in Indiana.

Below we give a report of some faithful work done by Deaconess Nellie Hanna, who is the conductor of the Gathering at

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Logansport, Indiana. Miss Hanna received a remarkable healing a few years ago, but has often borne testimony to the fact that the full blessing only came in response to obedience to the command to go and do Zion Seventy work.

MY DEAR BROTHER IN CHRIST:—You will find inclosed the report cards for Logansport, and also one showing the work I did while at Mount Vernon, Indiana.

The Lord wonderfully blessed my trip to Mount Vernon.

I was on the way all day, from early in the morning until late at night.

I was kept busy, both on my way and also on my return trip, handing out Zion literature on the trains and at the depots at the intervening stations.

Many people were interested, and I had several pleasant talks with various ones whom I met.

One especially interesting conversation was with a man on the train who wanted to know what we would do with a broken limb.

I talked with him for two hours, and many in the car listened to the conversation.

At Terre Haute, while waiting for a train, I had a pleasant conversation with a very nice young lady.

She was on her way to Brazil, Indiana, to see her mother, who was very ill.

I told her of God's Way of Healing, and gave her my experience, as well as that of many others.

She was intensely interested, and I gave her a copy of LEAVES OF HEALING, which contained many testimonies.

She was glad to get it, and said she would tell her mother.

I talked with many others and many were deeply interested.

While at Mount Vernon, I went out on Zion Seventy work nearly every afternoon.

I went into many of the residences and also many of the business houses and distributed tracts.

Some were interested, but others were angry.

I had quite a conflict with a Methodist preacher, but God wonderfully helped me and gave me words to say.

I was there at the parsonage about two or three hours.

There were two other ministers present, one of them a presiding elder.

I went away leaving Zion Literature and am praying God may show them the blessings of Divine Healing.

While at Mount Vernon, I made 107 calls, and gave out 870 tracts.

I also received one application for membership and also a year's subscription to LEAVES OF HEALING.

I do thank God for the Full Gospel of Salvation, Healing and Holy Living for spirit, soul and body.

I arrived home last Tuesday evening and am busy now making plans for our new Tabernacle.

God has been very good to us and we hope to be able to send better reports in the future.

Your sincere and faithful servant for Christ,

NELLIE HANNA.

### Zion Seventy Work in Old England.

Most excellent reports are coming to us from all parts of England and Scotland, telling of the faithful work of Zion Seventies in the British domain.

Below, we give a few extracts from a letter recently received from one of Zion Seventies at Ipswich, England:

MY DEAR BROTHER IN CHRIST:—I have long wanted to thank you for the parcel of tracts you so kindly sent me.

Zion Seventies have taken them all out long ago and need more.

We began Zion Seventy work in Ipswich several months ago.

There are thirteen of us, and now one more whom I am sure will join us.

We have four Zion Saloon Seventies.

Several more would join if business or home duties did not prevent.

We sell about one hundred LEAVES per week; not quite that number always, but I expect there will soon be many more than that.

We have twenty-three members here.

At this time last year there were only three members of the Christian Catholic Church in Zion in this town.

We do praise God.

This morning a case of Zion Literature arrived from America for which we thank Deaconess Hill.

We should all like to live in Zion City and would if it were possible.

How happy our Christian life is, since we came under our General Overseer's teaching!

What a blessing the light of Zion teaching brings all who will receive it!

With Christian love, from yours sincerely,

CLARA SACH.

We have, during the past month, received many more equally interesting reports, which we are unable to give space to in this issue of the LEAVES.

We rejoice to know that God is so wonderfully blessing the faithful efforts of Zion Seventies in all parts of the world.

There are many members of the Church, however, who will read this page, who are not enlisted in this work, but who ought to be.

We are praying, dear reader, that you may be led by God's Spirit to take up this work and to obey His command to "Go and make disciples of all the nations."

We ought to have a representative of Zion Seventies in every community where a member of the Christian Catholic Church in Zion may be found.

Send your name in for enrolment to the recorder of Zion Seventies and get your instructions at once.

## Praise and Testimony

### Healed When Dying of Consumption.

SAN JOSE, CALIFORNIA, January 8, 1902.

DEAR GENERAL OVERSEER:—I feel it my duty as well as my privilege to tell you how wonderfully God healed me of consumption, heart and brain trouble.

In 1888, after the birth of my baby, I had an abscess on my left lung.

The doctor said I must go to a warmer climate. I then lived in South Dakota. I came to California; was no better.

I coughed continually.

Dr. Ewing said my lungs were very bad and I had consumption.

I was in bed most of the time, but God spared my life.

I was trying to serve Him, but had not been taught that he could heal the body as well as save the spirit.

Drs. Miller and McCraith, of San Francisco, said that I could not get well; that I had heart trouble.

I did not know then that disease was of the Devil.

I thought God sent it to make us obey and serve Him better.

I became very much discouraged, and thought that perhaps it was not God's Will for me to live.

I was not resigned to die, however, and leave my large family.

Oh, how I prayed that I might live to raise my children!

I came to San Jose in 1898.

My baby was seven months old.

I then had Dr. Goss treat me.

She said she could do nothing for me.

We then had Dr. Habersell examine me.

He treated me from 1898 to 1900.

I still coughed and was in bed most of the time.

I was told that there was no hope for my recovery.

I had my clothes made for burial, but was unwilling to go, and leave seven children without a mother.

While I was in this despair, God sent His servants, Mrs. Byler and one of Zion Seventies, telling me Christ was just the same today.

They prayed with me and gave me LEAVES OF HEALING.

It was so hard for me to understand at first, for I belonged to the Methodist church and it taught that God afflicted us with disease to keep us nearer Him; but it did not draw me nearer, for I had backslidden.

I thought I was not good enough for God to heal.

They told me Christ came to save and heal the very lowest if they would repent and make things right.

I truly repented and consecrated my life to God.

I promised Mrs Byler to give up the medicine.

I believed God would heal me when they prayed.

I felt the healing power go through my body.

Two weeks after the sisters called on me, I went in a buggy to a Zion meeting. I had fully given up all things into God's hands.

After the meeting, Brother Byler prayed and anointed me.

Praise God, the prayer of faith was answered.

I have been doing the work of my large family, washing, cooking, and baking; and I can do more work and am stronger than I was fifteen years ago.

It seemed so wonderful to be able to walk and distribute LEAVES OF HEALING and to testify to the Saving and Healing Power of God, after being an invalid so long.

It will be two years in March since I received my healing.

I weighed at that time 117 pounds.

I now weigh 144 pounds.

Last summer I camped out in the hop-field with my children.

I walked three miles a day and worked most of the time.

I had not been able to walk more than a block at a time without severe pain and hard breathing for about twelve years.

I praise God for restoring my health and strength; also for sending the General Overseer to teach us the Full Gospel.

Since receiving these truths, my husband and one daughter have been converted, for which I praise and give God all the glory. Yours in Jesus' Name,

(MRS.) IRENA JOINER.

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## ZION'S SECOND FEAST OF TABERNACLES.

Particulars concerning boarding and rooming accommodations in Zion City during the great Divine Healing Meetings, Feast of Tabernacles, or for those locating to reside in Zion City, either temporarily or as permanent residents:

Rooming conveniences in private homes are very limited, and often impossible to secure, but meals are served by families in different sections of the city at 25 cents each, or regularly by the week at a lower rate.

Elijah Hospice will receive guests after July 10th at a rate of a $1.25 and up a day for lodgings and meals, or, for individual rooms, $2.00 and up a day; 50 cents and up for lodgings, and 25 cents for meals. Rates for permanent guests will vary from $7.00 to $15.00 per week. A lunch room will be run in connection with the Hospice, where food can be secured at reasonable prices.

Tents, 9x14, in the established camps of Zion can be rented furnished, for $8; unfurnished, for $6 per month. Unfurnished tents include double-covered tents with floors and the necessary poles, stays and pegs for support. The furnished tents, in addition to the foregoing, include cots, mattresses, pillows, blankets, chairs, tables, pails, cups, and wash-basins; but stoves, towels, dishes, cooking utensils, and other household conveniences are not included, and must be provided by occupants.

A separate camp of furnished tents during the Feast of Tabernacles will be equipped, for which a charge of $2.50 per person (four persons to a tent) will be in effect for this period.

Applications for reservations at Elijah Hospice should be addressed to Deacon F. W. Cotton, Manager, and for tent accommodations to Deacon Daniel Sloan, Supervisor Zion Camps.

Accommodations during the Feast of Tabernacles cannot be assured unless applications are made early, and favorable replies given hereto.

## RAILROAD RATES TO ZION'S FEAST OF TABERNACLES.

### To be Held at Zion City, Illinois, July 12th to 22d, 1902.

Railroad Tickets to Zion City may be purchased from points throughout the United States and Canada, beginning at midnight, July 8th, up to midnight, July 14th, travel to immediately follow the purchasing of ticket.

Returning tickets may be purchased after Certificates are certified, any time up to midnight of July 26th. A first-class full tariff fare ticket must be purchased coming and *a Certificate in the standard Convention form secured from the agent at the time the ticket is bought.*

All Certificates will be certified at Zion City, July 16th, and on and after this date, persons may secure return tickets at one-third of the full fare paid coming. The Passenger Associations exact a fee of 25 cents for each Certificate attested, to be paid their representative at Zion City, upon delivery of the Certificate for return trip.

Everywhere throughout the country, those who propose coming to the Feast of Tabernacles should apply at once to their home railroad ticket agents, and ask whether they have instructions to sell tickets on the Certificate plan, at a fare and one-third for either Chicago or Zion City, Illinois, *for the annual meeting of the Christian Catholic Church in Zion, to be held at Zion City, July 12th to 22d.* Where they reply, "No," request them to write their General Passenger and Ticket Agent for such authority. Any member or friend of Zion who is unable to secure such tickets within the dates given, should write me at once, and I will immediately see that such railroad and station is notified to sell such tickets on the authority of the rate having been granted us by the particular passenger association operating within such territory.

Applications for the rate of a fare and one-third for this occasion have been made to the proper authorities. Persons coming from the West and South may secure Certificates on the purchase of tickets direct to Zion City, but all persons coming from points east or southeast must secure tickets and Certificates good only to and from Chicago.

This includes all territory east of Lake Michigan and east of the Mississippi river, south of St. Louis, which includes all the New England and Southern States and Canadian Provinces.

At Chicago, persons with tickets purchased to Chicago only, should go to Zion Hospice No. 1, 1201 Michigan avenue, and there they will be sold tickets to Zion City and return, and directed to the proper railroad station and train service.

For further particulars, address

DEACON DANIEL SLOAN,
Superintendent Zion Transportation.

## SPECIAL EXCURSIONS TO ZION CITY.

### Leaving Chicago & North-Western Wells Street Depot.

Trains running between Chicago and Zion City and return without intermediate stops:

Sunday, July 6th, Monthly Communion and Reception of Members. Trains will begin loading at 8:30 a. m. Last train at 12:30 sharp.

Sunday, July 13th, Feast of Tabernacles Services. Trains will begin loading at 8:30 a. m. Last train at 12:30.

Monday, July 14th, Anniversary of Temple Site Consecration. Trains will begin loading at 9:00 a. m. Last train at 11 a. m.

Sunday, July 20th, Continuation of Feast of Tabernacles. Trains will begin loading at 8:30 a. m. Last train at 12:30.

RATE OF SPECIAL TRAIN, ROUND-TRIP TICKETS.

Tickets on week days, adults, 30 cents; children, 15 cents. Tickets on Sundays, adults, 25 cents; children, 15 cents. These are sold only at Zion's institutions and Tabernacles and at the train platform during the loading of trains.

BETWEEN JULY 10TH AND 24TH, A ROUND-TRIP TICKET, good for 14 days, covering the Feast of Tabernacles period, will be sold at 1201 Michigan avenue, at 50 cents for adults and 25 cents for children, which will be good on all regular trains.

Tickets at the railroad company's regular schedule prices can always be had at the railroad ticket offices. Zion's Special Tickets can be had only at Zion's agencies and are not on sale at the depot.

DEACON DANIEL SLOAN,
Superintendent Zion Transportation

### Important Notice.

It is of great importance that all mail for all departments of Zion Printing and Publishing House should be addressed as indicated below. This address is sufficient, and any addition to it of any kind will only complicate the delivery of mail, causing delay, inconvenience and loss. All correspondents are very urgently requested to bear this matter in mind.

*All checks, drafts, and money orders must be made payable to John Alex. Dowie.*

*Drafts and checks must be drawn on Chicago, New York, Philadelphia, or Boston, or must contain ten cents for exchange if drawn on other places.*

ZION PRINTING AND PUBLISHING HOUSE,
1300 Michigan Avenue, Chicago, Illinois, U. S. A.

# ZION'S SECOND FEAST OF TABERNACLES

CONDUCTED BY THE REV.

## JOHN ALEX. DOWIE

*General Overseer of the Christian Catholic Church in Zion*

**Assisted by Hundreds of Overseers, Elders, Evangelists, Deacons and Deaconesses.**

## SHILOH PARK
## ZION CITY, ILLINOIS

**From Saturday Evening, July 12th, at seven o'clock, to Tuesday Evening, July 22d.**

CELEBRATION OF

**THE ANNIVERSARY OF THE CONSECRATION OF ZION TEMPLE SITE**

**On Monday, July 14th.**

Zion's First Feast of Tabernacles was a season of Refreshing from the Presence of the Lord, the power of which is increasingly felt in the lives of tens of thousands.

God will give Zion even greater blessings in the Second Feast of Tabernacles.

It is hoped that

**ELIJAH HOSPICE,**
**WITH ACCOMMODATIONS FOR ABOUT 1,000 GUESTS**

will be open to the public in time for this Feast.

See Deacon Daniel Sloan's announcement concerning tents on this page.

Deacon Sloan makes an announcement concerning special transportation arrangements from all parts of the United States and Canada for this occasion, in this issue of LEAVES OF HEALING.

Applications for tents and other accommodations should be made to Deacon Daniel Sloan as soon as possible.

**CHRIST IS ALL AND IN ALL**

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# OBEYING GOD IN BAPTISM.

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

### Twelve Thousand Nine Hundred and Three Baptisms by Triune Immersion Since March 14, 1897.

Twelve Thousand Nine Hundred and Three Believers have joyfully followed their Lord in the Ordinance of Believers' Baptism by Triune Immersion since the first Baptism in Central Zion Tabernacle on March 14, 1897.

| | | |
|---|---|---|
| Baptized in Central Zion Tabernacle from March 14, 1897, to December 14, 1901, by the General Overseer. | 4754 | |
| Baptized in South Side Zion Tabernacle from January 1, 1902, to March 14, 1902, by the General Overseer. | 37 | |
| Baptized by Overseers, Elders, Evangelists, and Deacons | 2544 | |
| Total Baptized in Chicago Zion Tabernacles | | 7335 |
| Baptized in places outside of Chicago by the General Overseer | 641 | |
| Baptized in places outside of Chicago by Overseers, Elders, Evangelists and Deacons | 4174 | |
| Total Baptized outside of Chicago | | 4815 |
| Total Baptized in five years | | 12,150 |

Baptized since March 14, 1902:

| | | |
|---|---|---|
| Baptized in Shiloh Tabernacle, by the General Overseer | 263 | |
| Baptized in South Side Zion Tabernacle by Elder Cossum | 28 | |
| Baptized in South Side Zion Tabernacle by Elder Farr | 13 | |
| Baptized in South Side Zion Tabernacle by Evangelist Bowers | 26 | |
| Baptized in South Side Zion Tabernacle by Evangelist Stuemagel | 3 | 333 |
| Baptized in Australia by Overseer Voliva | 17 | |
| Baptized in Australia by Deacon McCullogh | 7 | |
| Baptized in Australia by Elder Reiff | 18 | |
| Baptized in Australia by Deacon Moss | 10 | |
| Baptized in British Columbia by Elder Simmons | 6 | |
| Baptized in California by Elder Taylor | 16 | |
| Baptized in China by Elder Kennedy | 5 | |
| Baptized in England by Evangelist Cantel | 79 | |
| Baptized in England by Deacon McKell | 3 | |
| Baptized in England by Deaconess Blackmore | 2 | |
| Baptized in Illinois by Elder Fockler | 6 | |
| Baptized in Illinois by Overseer Speicher | 1 | |
| Baptized in Illinois by Deacon Sprecher | 2 | |
| Baptized in Illinois by Elder McCreery | 4 | |
| Baptized in Kansas by Elder Reed | 20 | |
| Baptized in Kentucky by Overseer Mason | 7 | |
| Baptized in Massachusetts by Elder Bryant | 15 | |
| Baptized in Michigan by Elder Adams | 3 | |
| Baptized in Michigan by Elder Bouck | 10 | |
| Baptized in Minnesota by Elder Jenson | 2 | |
| Baptized in Minnesota by Deacon Rendall | 6 | |
| Baptized in Missouri by Elder Hall | 15 | |
| Baptized in New Jersey by Elder Leonard | 8 | |
| Baptized in New Zealand by Deacon Johnson | 1 | |
| Baptized in Ohio by Overseer Mason | 44 | |
| Baptized in Ohio by Elder Bouck | 5 | |
| Baptized in Pennsylvania by Deacon Kelchner | 2 | |
| Baptized in Pennsylvania by Elder Hammond | 11 | |
| Baptized in Scotland by Evangelist Cantel | 17 | |
| Baptized in Switzerland by Elder Hodler | 56 | |
| Baptized in Texas by Evangelist Emma Samuel | 9 | |
| Baptized in Washington by Elder Ernst | 5 | |
| Baptized in Wisconsin by Elder Loblaw | 8 | 420 753 |
| Total Baptized since March 14, 1897 | | 12,903 |

The following-named eight believers were baptized in the Nambucca river, New South Wales, May 4, 1902, by Deacon Charles Moss:

Ainsworth, Frank.....West Kempsey, New South Wales, Australia
Bale, Mrs. Caroline M.....Warrell Creek, New South Wales, Australia
Crispin, Charles,
Taylor's Arm, Nambucca river, New South Wales, Australia
Crispin, Mrs. Charlotte F.,
Taylor's Arm, Nambucca river, New South Wales, Australia
Crispin, Mrs. Eliza,
Taylor's Arm, Nambucca river, New South Wales, Australia
Crispin, Ethel Jane,
Taylor's Arm, Nambucca river, New South Wales, Australia
Crispin, Leslie,
Taylor's Arm, Nambucca river, New South Wales, Australia
Gill, Edward James.....Warrell Creek, New South Wales, Australia

The following-named eighteen believers were baptized in Adelaide, South Australia, May 16, 1902, by Elder J. C. Reiff:

Cliff, Louisa Sophia.....North Terrace, Adelaide, South Australia
Cliff, Henrietta Beatrice.....North Terrace, Adelaide, South Australia
Dunbar, George.....Phillip street, Southwark, South Australia
Dunbar, Lucy.....Phillip street, Southwark, South Australia
Dunbar, Mabel Findon.....Phillip street, Southwark, South Australia
Dunbar, Alma Findon.....Phillip street, Southwark, South Australia
Hawkes, Priscilla Marion...17 Hinders street, Kent Town, South Australia
Hooker, James.....Lily street, Goodwood, South Australia
Hooker, Caroline Adelaide.....Lily street, Goodwood, South Australia
Hosken, John Henry.....Hope Valley, South Australia
Hosken, William.....Hope Valley, South Australia
Hosken, Selina.....Hope Valley, South Australia
Hunter, Herbert Henry.....Walsh street, Southwark, South Australia
Hunter, Rosa Octaira.....Walsh street, Southwark, South Australia
Kellow, Joseph.....180 Carrington street, Adelaide, South Australia
Krauz, Ernstine Polly.....16 David street, Adelaide, South Australia
Krauz, Johanna Amelia.....16 David street, Adelaide, South Australia
Perry, Mary Ann.....Statenboro street, Knightsbridge, South Australia

The following-named two believers were baptized at West Kempsey, New South Wales, Australia, April 27, 1902, by Deacon Charles Moss:

Ainsworth, Ada.....West Kempsey, New South Wales, Australia
Cox, Alfred.....West Kempsey, New South Wales, Australia

The following-named believer was baptized at Auckland, New Zealand, March 30, 1902, by Deacon William Johnson:

Crooke, Percy Clement,
Care of Mr. Everts, Vincent street, Auckland, New Zealand

### A NEW TRAIN TO AND FROM ZION CITY.

Sunday trains on Chicago & North-Western Ry. leave Chicago at 5:20 P. M., arriving at Waukegan at 6:35 and transferring at 6:45 to the Waukegan-Kenosha train, reaching Zion City at 6:59. This Waukegan-Kenosha train returning in the evening leaves Zion City at 7:59, and reaches Waukegan at 8:15, so that the fast train leaving Waukegan at 8:29 will enable our people to reach Chicago at 9:30, this making one more train each way.

DANIEL SLOAN,
Superintendent Zion Transportation.


# ZION IN ZION CITY

## Rev. John Alex. Dowie

**(ELIJAH THE RESTORER)**

General Overseer of the Christian Catholic Church in Zion

**Conducts Services at 6:30 A. M. and 2:00 P. M., tomorrow, in**

**SHILOH TABERNACLE,** **Which Accommodates 6,000 People**

IN

**Shiloh Park, Zion City**

Processional of Zion's White-Robed Choir and Officers, numbering several hundreds.

**TICKETS** for Adults, 25 cents for round trip. Children from five to twelve, 15 cents. Under five, free. Tickets may be procured at all Zion Tabernacles, Zion Publishing House, 1300 Michigan Avenue, and Zion Hospice No. 1, 1201 Michigan Avenue, and at the Depot on Lord's Day morning.

Trains begin loading at 9:30, and the last one leaves at 12:30 from the Chicago & North-Western Depot.

*CHRIST IS ALL AND IN ALL.*


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# ZION'S BIBLE CLASS

*Conducted by DEACON DANIEL SLOAN*

## MIDWEEK BIBLE CLASS LESSON, JULY 16th or 17th.

### God's Readiness to Answer Prayer.

1. *He hears with us that He may answer us.*—Luke 18:1-8.
   God sympathizes with us.
   God is able to help us.
   God wants to bless us.
2. *He vigilantly seeks those He can answer.*—2 Chronicles 16:7-9.
   He hears the faintest cry.
   He sees the feeblest sigh.
   He always discerns true faith.
3. *He answers often before the petition is spoken.*—Isaiah 65:17-25.
   Prayer does not consist of utterances.
   Prayer is an unspoken wish or desire.
   Prayer comes from the heart, not the lips.
4. *Whenever trouble arises, His answer is ready.*—Psalm 81:1-7.
   Trouble brings occasions for prayer.
   Trouble brings to God in prayer.
   Trouble shows the goodness of God through prayer.
5. *No matter what the needs may be, the answer is sure.*—Psalm 91:9-16.
   He loves to answer.
   He looks for faith.
   He wants sincerity.
6. *Anything is everything, which may be answered by prayer.*—John 14:10-14.
   What a range of needs this covers!
   What resources thus open up to us with God!
   How widely His mercies expand!
7. *The answer always comes for the thing asked for.*—Luke 11:5-13.
   He does not give stones for bread.
   He gives bread, if bread is asked for.
   He does not answer with something different.

   *The Lord our God is a Prayer-Answering God.*

## SUNDAY BIBLE CLASS LESSON, JULY 20th.

### Waiting for Salvation.

1. *How blessed it is to wait on Him in confidence.*—Lamentations 3:22-36.
   Salvation is coming for all.
   We are to wait for it in hope.
   We are not to doubt God's mercies.
2. *He hears those who wait in patience and murmur not.*—Psalm 40:1-8.
   The man who murmurs doubts God.
   The man who doubts is unstable.
   Those who murmur not are filled with singing.
3. *To wait in confidence always brings a rich reward.*—Hebrews 10:32-39.
   Man must live by faith
   Confidence in God has a reward.
   When we do God's will, the answer comes.
4. *God's time to answer is when patience has perfect work.*—Habakkuk 2:1-4.
   To be impatient is to lose ground.
   God makes the conditions very plain.
   He does not willingly keep us in suspense.
5. *God is able and willing to do more than we can ask.*—Zechariah 9:12-17.
   He makes up our losses.
   He wants to give bountifully.
   How good He is to the upright!
6. *Ignorance of God is about the only thing that makes waiting a necessity.*—Hosea 6:1-3.
   We must wait on God.
   The day of Salvation is near.
   If we hold on, we will get the more.
7. *When God is known, He arises and comes with wonderful Salvation.*—Malachi 4:2-3.
   He clears away every dark cloud.
   He scatters every pain of unrest.
   He causes health to burst forth.

   *God's Holy People are a Hope-Exhibiting People.*

**Be Alive to Your Opportunities for God.** *Through a Diligent Study and use of Zion's Bible Class Lessons* and the fitness they will give toward a greater familiarity with the Holy Scripures and a clearer insight into God's truth, you will be prepared and furnished into every good work.

They will equip you for **teaching** those who will know God in power and blessing; for **reproving** those who trifle with God's mercies and despise His grace; for **correcting** those who have ignorant and false views of God and His relations to His people; and for **instructing** in righteousness those who are teachable and who would escape the corruption in the world through lust, who desire to live godly in Christ Jesus, and be blessed with all spiritual blessing in the world that now is as well as that which is to come.

This will include long life, happy heartedness and *clearer insight into the purpose of life in all its relations*, contributing to prosperity and financial success, as well as soul-saving usefulness.


TO

# INVESTORS AND ZION CITY

# HOME SEEKERS

## One of the Finest and Most Attractive Home Sites in Zion City

Will be placed on the market July 23d, at the close of the Feast of Tabernacles.

## This Beautiful Tract of Land

Is located north of Shiloh Boulevard and east of Elijah Avenue, within five minutes' walk of the railroad station, and within ten minutes' walk of Shiloh Tabernacle. It contains more than 200 choice lots, each of which has a frontage of nearly 50 feet and an average depth of more than 175 feet, besides commanding an excellent view of the great Lake Michigan.

## The Third Series Shareholders

In this Association will be given the first choice of selection as well as the benefit of the lowest rentals. The cash rentals for lots in this Subdivision will range from $1,000 to $1,800, but we will agree to accept from Shareholders one-third cash and the balance in one and two years, if desired. Ten per cent discount will also be allowed to Shareholders.

## Planting of Shade Trees,

Laying of temporary sidewalks, and grading of streets will all be done at the expense of this Association.

## In Order to Secure the Right

To a lot selection, Stock investments should be made now, as the sale of Third Series Stock will close July 15th next. Shares $100 each. Eight per cent interest allowed from date of Certificate on Stock investments, when Certificates are exchanged for land.

If you are looking for a choice location for a future home in a clean city, you will find none better than the lots offered in this New Subdivision.

"WHERE GOD RULES, MAN PROSPERS."

# Zion Land and Investment Association

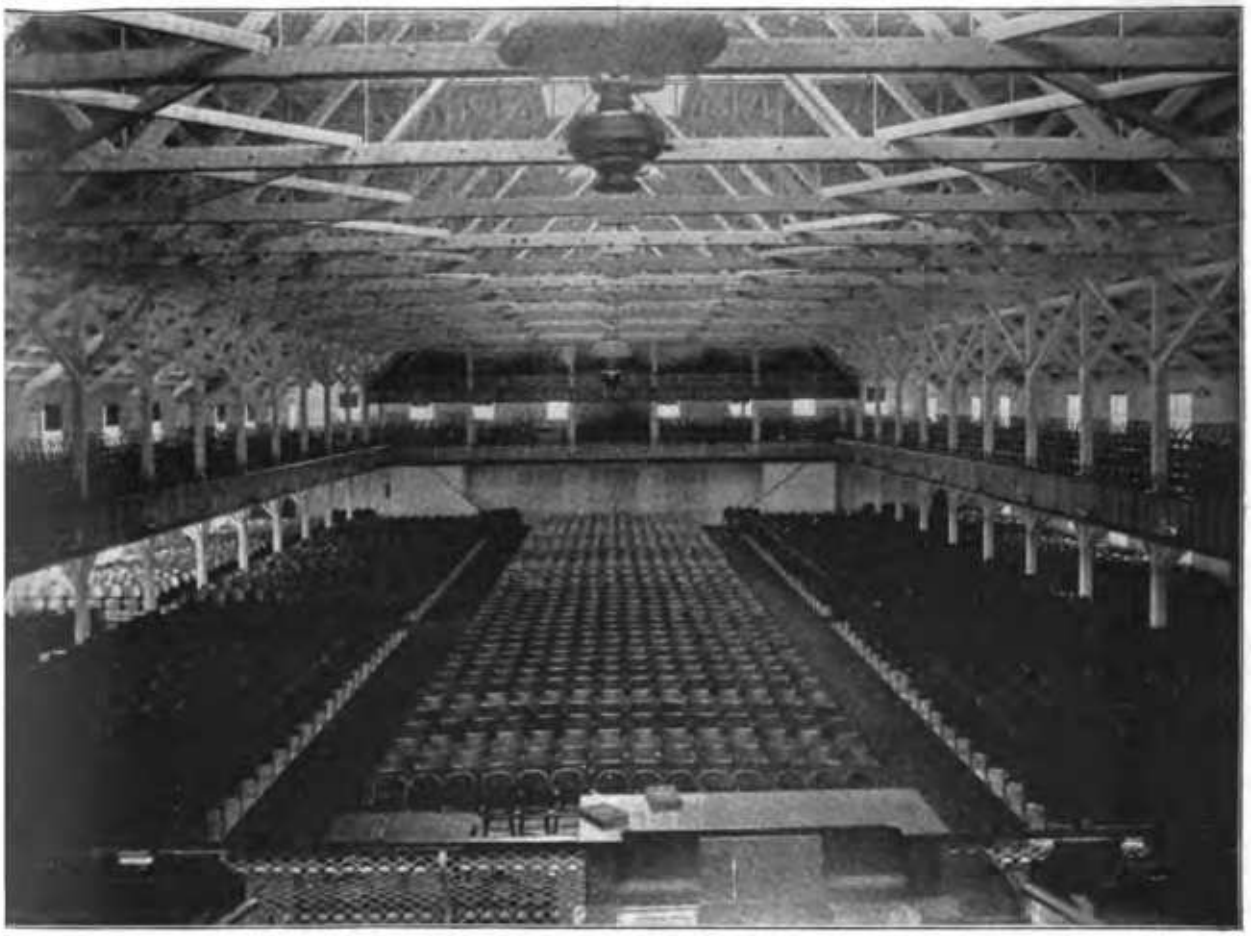
## ZION CITY, LAKE COUNTY, ILLINOIS

**DANIEL SLOAN**
**Assistant Manager**

**H. WORTHINGTON JUDD**
**Secretary and Manager**


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INTERIOR OF SHILOH TABERNACLE.

# ZION'S ONWARD MOVEMENT

## LORD'S DAY SERVICES IN SHILOH TABERNACLE

### ZION CITY, ILLINOIS

# REV. JOHN ALEXANDER DOWIE

GENERAL OVERSEER OF THE CHRISTIAN CATHOLIC CHURCH IN ZION

Began a Great Series of Meetings in Shiloh Tabernacle at Zion City on

## LORD'S DAY AFTERNOON, JUNE 1, 1902

**These Meetings will be Held Every Lord's Day Afternoon at 2 o'clock During the Months of JUNE, JULY and AUGUST**

## SPECIAL ZION CITY EXCURSION TRAINS

Will begin loading at 9:30 A. M., followed by others as required. A final train at 12:30 P. M. will leave from the Wells street Chicago & North-Western Depot; all trains will return after the services in time to reach the city usually by daylight.

**ROUND TRIP TICKETS, 25 CENTS. Children Between the Ages of Five and Twelve, 15 Cents. Under Five Years, Free**

Early Morning Gatherings every Lord's Day at 6:30 A. M., conducted by the General Overseer, who will deliver a series of twenty-minute lectures on prayer.

The General Overseer and Overseer Jane Dowie will conduct throughout the summer Divine Healing meetings in Shiloh Tabernacle every Tuesday and Thursday afternoon at 2 o'clock.

There will be Reception of New Members, the Ordination of New Officers, and the Communion of the Lord's Supper after the regular services on the first Lord's Day afternoon of each month.

The General Overseer will administer the Ordinance of Believers' Baptism in the large new baptistry in Shiloh Tabernacle after the regular services on the second Lord's Day afternoon of each month.

All Zion is looking forward to a Glorious Summer's Work for God in Zion City.

**Grand Processional of Zion City and Chicago White-Robed Choirs and Robed Officers**

**ALL WELCOME** **ALL SEATS FREE** **FREEWILL OFFERING** **"CHRIST IS ALL AND IN ALL"**

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He sendeth His word — PATIENCE — 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 XI. NUMBER 12. CHICAGO, JULY 12, 1902. PRICE FIVE CENTS.

# GOD'S WITNESSES TO DIVINE HEALING.

## MIRACULOUSLY DELIVERED IN CHILDBIRTH BY POWER OF GOD IN ANSWER TO PRAYER.

SHE SHALL BE SAVED THROUGH THE CHILDBEARING.

A baby's first faint cry breaks the awful stillness. There is no response. The little stranger wails pitifully, as if its scarcely awakened spirit felt the sad tragedy of its birth. But there is none to hear. The mother eyes, which were to have gazed upon that bit of humanity, shining with a world of love and joy, are glazed and set.

The mother arms, which were to have strained the child to her bosom, in their warm embrace, are cold, slowly stiffening in the rigor of death.

The mother heart, which was to have been throbbing with inexpressible delight, as the babe lay upon it, has forever ceased to beat.

The babe wails louder, more pitifully; but mother does not hear.

The awful suffering is over, and her poor, tortured body has found rest.

The father sits mute, with unseeing eyes and deaf ears, crushed by the sudden terrible ending to all his happy dreams and plans.

The light seems to have gone out of his life.

His heart is breaking with grief and woe. He almost hates the child whose birth has meant the loss of the wife of his youth, the dearest treasure that heart has known. His spirit is filled with hot, bitter rebellion and hatred against God; for he has been taught to believe that God murdered that beautiful young wife and mother, and left that helpless babe to grow up without the joy, the solace, the protection, the inspiration, the benediction of a mother's love.



MRS. ELMA JAQUES AND CHILD.

False ministers of God taught him to say, "Jehovah gave, Jehovah hath taken away; blessed be the Name of Jehovah."

But his heart rebels.

He cannot bless the Name of Jehovah for the murder of his beloved wife.

He cannot love and serve a God who would torture and slay an innocent young mother.

Who are the father, mother and child?

Their name is legion.

There is not a night but is heard the pitiful cry of some motherless, new-born babe.

There is not a day but goes up the voiceless cry of unutterable anguish from a broken-hearted husband and father.

And through it all there croaks the lying voice of the false minister, "Jehovah gave, Jehovah hath taken away; blessed be the Name of Jehovah."

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The words which he quotes are from the Bible; but they are the words of poor, mistaken Job, who afterward repented of them.

The record expressly says that the Devil took away that which Jehovah had given Job.

The words cannot be true, because the Word of God teaches, from cover to cover, the love and goodness of God, and it is not an act of love and goodness to murder a young mother and leave her babe to face the world without her love and care.

It is the act of a cruel monster!

The words cannot be true, because God has promised to save the woman "through the child-bearing, if they continue in faith and love and sanctification with sobriety."

The words cannot be true, because thousands of happy mothers and fathers are today joining their voices in a glad song of thanksgiving and praise to God for His wonderful fulfilment of that promise.

Among these Witnesses for God, none tells a more marvelous story than the joyous mother, who, with her babe, looks out from the front page of this number of LEAVES OF HEALING.

But for her holding to God's promises, that mother might now be in her grave; for the physician who had operated upon her, previously to the conception of her child, had told her that she could not bear a child without one of the most dangerous operations known to surgery, which would doubtless have ended in her death.

But she had learned to understand God's Will.

She believed in His promises.

She fulfilled His Divine conditions.

She was attended by two of her sisters in Christ; and not by a surgeon, with his murderous instruments.

She requested God's Messenger to Zion, the General Overseer to pray for her.

She "continued in faith," and at the time of prayer she was miraculously delivered, with but very little suffering.

She tells her wonderful story with simplicity and perfect truthfulness.

Her words are confirmed by the testimony of the two sisters who were with her.

Such evidence is indisputable.

And now, her story goes forth, on the wings of the Little White Dove, to tell tens of thousands of mothers, all over the earth, that it is not God's Will that they should suffer and die in child-bearing; but that He has promised deliverance.

May God, by His Holy Spirit, answer the prayer of the Witness who lifts up her heart to Him, desiring that those who read her story may be led to claim God's promises, and to trust Him alone in the hour of nature's peril. A. W. N.

---

### WRITTEN TESTIMONY OF MRS. ELMA JAQUES.

114 STATE STREET,
MARINETTE, WISCONSIN, April 6, 1902.

DEAR GENERAL OVERSEER:—I write you a full testimony of God's wonderful power to save in childbirth.

Truly His promise is verified in those who believe and trust.

It passes all belief to those who are on the outside of true faith in Christ.

Many Christians are not realizing what they are missing in not taking Christ for their all.

How I would like to say or write something in my testimony that would convince all who read that they are on the side of folly, and that they are shutting the door of God's blessing to themselves if they do not trust God.

I thank God for His mercy to me in opening my eyes, for I was blind spiritually.

God has so blessed me since I came into fellowship with Zion that every day is a thanksgiving day.

I remember saying to some one that Dr. Dowie was nothing to me, when they spoke slightingly of you.

That was when I first came into Zion, but now I would not answer so, for now I realize that your name stands for close living to Christ; for if we live up to your teaching we would truly live in the shadow of the Almighty.

I praise God every day for our dear General Overseer, because God is with him, and confirms his words with the signs following.

We sent you a telegram, January 26th, asking you to pray for me.

God wonderfully answered.

We do not know just when you prayed, but know you did pray; for about 7:30 there came to each one of us a thought that if we went to God just then we would get the answer, and we did.

Praise His Holy Name!

In fifteen minutes after prayer, or during prayer, I should say, for they were still on their knees, the baby was born with scarcely any pain, and with but slight laceration.

That is the wonderful part.

Two years ago this summer I had undergone an operation which would have made it necessary for me to have undergone another operation in order for my child to be born.

The doctor said that if he had been called he would have had to remove the child from my side.

Had I not depended on God, instead of the doctors, I would have had to endure that terrible butchery.

I do thank God that through you has come the light to the world that God is not only able but willing to heal, which is more to us, as we always thought He was able, but did not know that He was willing.

It seems strange, too, that we should have been blind to His Word; but the Word has a new meaning in the light of Divine Healing.

I thank God for those who were with us, dear Deaconess Penrod and Sister Granstrom.

I had sent for them when I became convinced that I was going to be sick, for I was taken with a slight pain in the morning.

The pain kept up all day, not enough but that I visited with friends who came in.

I only went to bed in hope that they would become more severe and I would get through, not thinking but that I would have to have the pain.

I did not, however, for God was gracious and merciful. I realize that it was nothing in us; but in God's mercy that the answer came.

I thank God for prevailing prayer.

Prayer was all the skill our Deaconess and sister had in such matters.

Not a hand was laid upon me to help me.

We trusted entirely to God and with the above result.

They will confirm my testimony, and say the rest.

Hoping that what I have written will accomplish something for God, opening some one's eyes to the fact that they are missing much that God has promised them in Jesus, I will close, praying that God may keep you and Overseer Jane Dowie, until Jesus comes; and that He will hasten the time and keep all his children true until the end.

Your Sister in Christ,
(MRS.) ELMA JAQUES.

P. S. This may be too long, but the half has not been told.

I am weighing more than I ever did before I was married.

I suffered much from female trouble after my first baby was born, until I was healed by God, through Elder Bryant's prayers.

I had the operation to heal me, but did not receive much help, as I suffered just as much after, as soon as I did any work.

When Elder Bryant prayed for me, I was able to do all kinds of hard work and did it without any return of my old trouble, only once, and then I had sinned.

I had to promise God that I would not do it again and He healed me again, for which I glorify His Holy Name.

It is better to glorify Him than all the doctors in the land. (MRS.) ELMA JAQUES.

---

#### Confirmation by Deaconess Catherine H. Penrod.

MARINETTE, WISCONSIN, May 30, 1902.

DEAR GENERAL OVERSEER:—Before attending Mrs. Jaques, I was entirely inexperienced.

Being a mother, however, I was not ignorant of how the child should be cared for; but knowing what the doctors had said about Mrs. Jaques, I felt that we ought to have a good experienced nurse there.

I wrote to Overseer Jane Dowie concerning her case. She wrote me a kind, good letter, referring me to Overseer Speicher.

I wrote to Overseer Speicher, telling him all about it, and asking if we could have a good Zion nurse sent to us.

He wrote me such a lovely letter, showing me so plainly that we had all the help we needed, that the arm of the Lord was not shortened, and that He was just as able to save in this case as in hundreds of others.

He kindly encouraged me to come to him for any needed advice, but that letter and his prayers were all I needed; and I wish to thank him for them.

From that time, I was enabled to put it all into God's hands, and leave it there, and when called upon, to go without fear.

We know you prayed for Sister Jaques that night, and as Sister Granstrom has said, it was marvelous with what power God manifested Himself to us.

Accept my grateful love, and heartfelt sympathy for yourself and dear Mrs. Dowie.

Yours in His service,
CATHERINE HUBBARD PENROD,
Deaconess in Christian Catholic Church in Zion.

---

#### Confirmation by Mrs. Ada Granstrom.

1912 WISCONSIN STREET,
MARINETTE, WISCONSIN, April, 1902.

DEAR GENERAL OVERSEER:—I will add a few words to Sister Jaques' testimony.

As I was one of those who were present with Sister Jaques in her deliverance in child-bearing, I can say it was by the marvelous power of God, who was with us.

I was also blessed myself, as God manifested His great power among us.

I can say that it is the truth that Sister Jaques writes in her testimony.

I thank God for the many answers to prayer we have received in our own home and in behalf of others.

I thank God for Zion and the Full Gospel of Jesus Christ, that we have received in these latter days.

This we have through that Prophet foretold by Moses, who was to be raised up like unto him.

I know that you are the Prophet.

May God continually bless you, henceforth and forever.

Faithfully yours in Christ,
(MRS.) ADA GRANSTROM.

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THERE is a lad here which hath five barley loaves and two fishes: but what are these among so many?—*John 6:9.*

ONE day when the multitudes came seeking the Master, He sat on the green mountain-side overlooking the beautiful Lake of Galilee.

Among this throng was a lad with his basket in hand, in which were five barley loaves and two fishes.

Perhaps he had, from idle curiosity, joined this crowd, wending their way to this wonderful feast by the lake.

Little he thought that the Master had need of him in His work, or that the Great Teacher and he were to be the chief actors in the feast.

He was small in his own eyes and in the eyes of the people, as were his gifts.

Yet when placed at the Master's service there was sufficient to feed the hungry multitude of five thousand men, beside the women and children; for, as the Master blessed them, the five loaves and two fishes grew in His hands to more than the needs of the people.

While sitting on the grassy mountain-slope Christ was surrounded by the twelve, who had yet to learn not to judge after the seeing of the eye and the hearing of the ear.

He began to test their faith.

It is only as our faith is tried that it can become strong, and it is only in this way that we can realize its weakness.

He knew about the lad with his barley loaves and fishes and He knew what He would do with them, yet He said to Philip: "Whence are we to buy bread, that these may eat?"

Philip saw the pressure of a great need, but he forgot to look at the great power of God, so he could see no help.

Andrew had seen the boy with his scant supply and he spoke to the Master about him, but he thought so little could do little good among so many hungry ones.

Led by sight and feeling, he forgot the mighty works of the Master, which he had seen daily as he followed Him in His wonderful ministry of Salvation and Healing.

The world is filled today with people who are hungry for the Bread of Living Truth, the Full Gospel, which is able to save and heal man's triune being.

God, foreseeing this time of the world's greatest need, has brought forth the "Flying Roll" of Zion Literature as He promised, through the prophet Zechariah, centuries ago.

This is filled with the power of the Holy Spirit to lead the people to Christ, the Living Bread, which came down from heaven, that a man may eat thereof and never hunger.

Reader, what are you doing to get the Bread of Life to the hungry multitudes? Zion Literature Mission needs your help.

### Healed Through the Truth.

Mrs. Maggie Miller of Fresno Flats, California, writing under date of June 2d, says:

DEAR GENERAL OVERSEER:—I want to write and tell of the wonderful way in which I was healed, and to thank you for sending out such a paper.

It was through the LEAVES that I received all my teachings.

I had catarrh from a child, and the more I was treated, the worse I became, until the disease ate a hole through into my nose.

I cannot tell what I suffered.

I thought my life was soon to end.

My son sent me a ten weeks' subscription to LEAVES OF HEALING.

I read it carefully, and then I read my Bible; and I found that the paper only taught what our Saviour had taught.

I asked God to heal me, and, bless His Holy Name! He did.

It has now been two years and my catarrh has never returned.

I am as free from the catarrh as if I never had had it.

I do thank God for sending Elijah the Restorer to teach us the Full Gospel.

I receive the Little White Dove every week as a special messenger sent from God.

My little boy stepped on a rusty spike and ran it almost through his foot. We could see a red spot on top, showing that the nail had gone almost through.

It happened Saturday noon. We sent a request to Elder Taylor for prayer, and Tuesday he put his shoe on and went to school. He has not missed another day since.

When I began to pay tithes I was getting $— a month and now I am getting double that amount.

For all these blessings I give God all the glory.

I do thank our General Overseer and pray God to bless and keep him and his dear wife till Christ comes to reign.

### Blessed Through Leaves of Healing.

Miss Lily Muthukrishna, Colombo, Ceylon, writes:

DEAR GENERAL OVERSEER:—I have been reading Zion Literature, especially LEAVES OF HEALING, which had been sent to me by a kind friend in India, and ever since then have had the desire to write you a few lines as to the great blessings received through it.

I am indeed very thankful to God for raising up one who can pray the prayer of faith, and who teaches Christ the same, yesterday, today, and forever, powerful and able to heal all who may come to Him as they came in the days gone by, when He went about healing the sick.

God bless you much and your work for Him, and make it prosper, that it may be the means of bringing many to Christ.

I am very glad and very grateful to God that LEAVES OF HEALING ever came across my way, and thankful, too, for the many helps and blessings received through reading it.

May God bless it to all who come across it, as He has blessed it to me, and may it carry the glad news: God the Healer reigneth far and wide. Amen. God bless you much,

### Children Healed Through Zion Teaching.

DEAR GENERAL OVERSEER:—We send the testimony of our children to show how we are healed and kept by simple faith in God.

You will remember that our son Michael was healed five years ago of the bite of a mad dog.

Since then he has been healed of erysipelas in his head.

It was swelled very large so that he could not see.

We took him to the General Overseer, who prayed for him, and he went right to sleep.

The discharge which had formed in his eyes broke and ran out and he was perfectly healed.

He has been well ever since, with the exception of a very few colds.

Alexander had scrofula and eczema very badly when he was a year and a half old, but we trusted in God, and he was perfectly healed and is now.

Baby Ethel, nearly two years old, never was sick until last winter. Then she had mumps very badly on one side of her neck, so that she could not turn her head.

But there was only one day that she had pain in it.

We prayed for her, and in a week she was perfectly well. We praise God, and thank the General Overseer and Mrs. Dowie for leading us into the light.

Yours in Jesus' Name,

MR. and MRS. L. N. LINDSKOG.

## Praise and Testimony

### Perfectly Healed of Rheumatism at Time of Prayer—Little Girl Healed.

508 SOUTH MILL STREET,
SPOKANE, WASHINGTON, June 2, 1902.

DEAR GENERAL OVERSEER:—It is with a heart full of love and gratitude to my Heavenly Father, and to Zion, that I write this testimony.

It was through reading LEAVES OF HEALING, which a Roman Catholic gave me, that my eyes were opened to the truth.

God did not permit me to pass my opinion on His Word, for, as I read, the Holy Spirit revealed to me that Jesus Christ was truly "the same yesterday and today, yea and forever."

Just then I began to cry to God to cleanse me in spirit, soul and body; for I had been suffering with rheumatism for six and one-half years.

I wrote to you then for more Zion Literature, and asked you to pray.

At the time you prayed I was perfectly healed of that terrible disease, and God has wonderfully kept me by His Divine Power.

We had a little daughter who was suffering from St. Vitus' dance at the same time, but we stopped trusting doctors and medicine and put her into God's hands, and she, too, was healed.

Five years have passed since then, and we do praise God daily for His blessings to us.

With much love to yourself and Zion,

(MRS.) SARAH H. MCBEAN.

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He sendeth His word and healeth them.

# LEAVES OF HEALING

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| One Year | $2.00 | 100 Copies of One Issue | $3.00 |
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*Long Distance Telephone South 602. Cable Address "Dowie, Chicago."*

All communications upon business must be addressed to

MANAGER ZION PUBLISHING HOUSE,
1300 Michigan Avenue, Chicago, U. S. A.

Subscription to LEAVES OF HEALING, A VOICE FROM ZION, and the various publications, may also be sent to

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CHICAGO, ILLINOIS, SATURDAY, JULY 12, 1902.

## TABLE OF CONTENTS.

LEAVES OF HEALING, SATURDAY, JULY 12, 1902.

GOD'S WITNESSES TO DIVINE HEALING—
Illustration—Mrs. Elma Jaques and child, . . . . . 377
Written Testimony of Mrs. Elma Jaques, . . . . . 378
Confirmation by Deaconess Catherine H. Penrod, . . . . 378
Confirmation by Mrs. Ada Granstrom, . . . . . 378
ZION'S LITERATURE MISSION, . . . . . 379
EDITORIAL NOTES—
Prophecy of Zechariah Concerning the Latter Days, . . . . 380
The Rapture of the Saints Near, . . . . . 380
Zion Messenger Spirit in Zion City, . . . . . 381
Soldiers of the National Guard Do Act of Courtesy and Attend Meeting, . . . . . 381
Uniform Courtesy of Soldiery to General Overseer, Despite Press Lie, . . . . . 382
Great Christian Soldiers of the Past, . . . . . 382
Love for Soldiers and for All Mankind, . . . . . 382
Continued Lying of the Chicago Press, and the So-called Religious Press, . . . . . 382
Great Magazines Studying Zion and Zion City, . . . . . 383
Request from New York Public Library, . . . . . 383
People from All Lands and All Parts of this Land Coming to the Feast, . . . . . 383
Elijah Hospice, . . . . . 384
Arrival of Ex-Commissioner A. S. Booth-Clibborn and Party, 384
THE ZION MORNING SUN, . . . . . 384
Photographs Being Planned for, . . . . . 385
The Parade on Tuesday, July 15th, . . . . . 385
Work on the Educational Building, . . . . . 385
Prayers for the Feast, . . . . . 385
CARTOON—
Zion Shows the True Forces Back of the Elements, . . . . 386
STREAMS OF LIFE FROM SHILOAH—
Scripture Reading and Exposition, . . . . . 387-389
Message—"Jehovah Strong and Mighty," . . . . . 389-393
ZION MORNING SUN, . . . . . 394
EARLY MORNING MEETING IN SHILOH TABERNACLE—
Address—"For Thine is the Kingdom, and the Power, and the Glory," . . . . . 395-398
JUNIOR SEVENTIES, . . . . . 399
NOTES FROM ZION'S HARVEST FIELD, . . . . . 400-401
ZION IN JAPAN, . . . . . 402-404
THE ZION BANNER, . . . . . 405
OBEYING GOD IN BAPTISM, . . . . . 406
ZION'S BIBLE CLASS, . . . . . 407
ANNOUNCEMENT OF MEETINGS IN SHILOH TABERNACLE, ZION CITY, . . . . . 408

# *EDITORIAL NOTES.*

THEY "SHALL GO UP FROM YEAR TO YEAR TO WORSHIP THE KING, JEHOVAH OF HOSTS, AND TO KEEP THE FEAST OF TABERNACLES."

THESE WORDS are particularly appropriate to this Beginning of "the Times of Restoration of All Things, whereof God spake by the mouth of His Holy Prophets which have been since the World began."

THESE WONDROUS words are taken from the book of the Prophet Zechariah, and it is universally acknowledged that they have reference not to a past event, but to an event yet to come.

THE STORY is told in terribly dramatic force, of the Punishment of the Nations who refuse to acknowledge God, who fight against Zion, and who perish miserably with all their cattle, horses, mules, camels, asses, and all beasts.

This takes place during the Millennial Reign: for it is stated that these events will take place in the time when Jehovah shall be "King over All the Earth."

THE CRY of Isaiah concerning Israel is: "A Remnant shall be saved."

FROM THIS Remnant shall come forth a Holy People.

THE "GREAT and terrible day of the Lord" cannot be far distant in this century.

Deep and abiding is our conviction that Zion is preparing for the not distant Rapture of the Saints, which will be followed by the awful Punishment of the World which lieth in the Wicked One.

IT IS WELL that God's people should rejoice that the Coming of the King is getting nearer, and becoming clearer, every day.

VISITORS TO the City of Zion are amazed to see, first, the rapid growth and great progress made in the building up of the city from day to day and week to week; and second, the quiet

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and absence of confusion, and the good order and smoothness with which the work goes forward.

Thousands upon thousands are gathering into the City and building up their homes, and meeting together for God's worship, for the consideration of His Word, and for preparation as Messengers in His service.

They are diligent in their daily business, so that they may honestly earn from their toil the needed resources for the care of their families, and for the extension of His Kingdom.

---

PRACTICALLY MORE than nine-tenths of the people have the Zion Messenger Spirit, each quietly and earnestly desirous of understanding the Message, and, as God enables them, of telling it to others.

---

IT IS AN interesting sight to see, at the Zion City Postoffice, scores of humble people coming in with arms full of LEAVES OF HEALING which they have purchased at their own cost, and have addressed to friends in all parts of America, and indeed on all continents and many islands of the seas throughout the world.

Eagerly and lovingly do they send forth these Messages, and the letters which accompany them.

Eager interest is displayed by young and old at every mention of the great Mission of the Christian Catholic Church in Zion to evangelize the world.

---

OUR HEARTS continually rejoice over this people whom God is gathering together to build up this City: for, as in Nehemiah's day,

The People have a Mind to Work.

---

THE VOICE of praise and prayer ascends from all over the City in the early morning sacrifice, and at night not only do they gather in their homes, but two hundred Cottage meetings are held every week, and at the great Weekly Assemblies in Shiloh Tabernacle thousands meet every Wednesday night.

Large numbers meet for choir and band practices and for many other good purposes.

---

IT WAS most delightful, a few evenings ago, when walking out about 9 o'clock, to hear floating from Shiloh Tabernacle the Voice of the great Zion Choir.

We heard it nearly a mile away, and it was as the voice of one person; for they sang in unison, with one heart and voice.

---

REFERRING TO this reminds us of a very touching incident at our last weekly rally, Wednesday, July 9th, in Shiloh Tabernacle, Zion City.

Leaving our home a little early for the service, as our carriage passed along Elijah avenue, we found a considerable body of the National Guard in uniform, marching along the sidewalk in military order under the command of their leader, whom we saluted.

Instantly recognizing us, the officer ordered his men to halt and return in the direction that we were going.

We found it had been their purpose to escort us to the meeting, and not being able to do this, as we had a visit to make, they went straight to the Tabernacle, about half a mile away.

When we got there at 8 o'clock, we were surprised and delighted to find that the detachment was waiting at the back entrance of the Tabernacle, near the door of our private room, and that when we left our carriage the commander gave the word, the detachment stood at attention, and raised their hats, as we passed between the files.

After we had thanked them, they marched around and entered by another door, and sat with devout attention during the whole of the evening, taking part in the singing of the hymns, and manifestly enjoying the service.

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ANOTHER DETACHMENT of Illinois National Guard Artillery, nearly equal in numbers, entered the Tabernacle shortly after the service began, and sat with earnest attention.

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WHEN WE had closed the meeting, the first-named detachment was again drawn up, and the officer at their head said that they would be glad to shake hands with us.

We most heartily and willingly complied and found them to be a splendid body of young men from Danville, Illinois, a part of Battery D.

As they passed away from the Tabernacle in military order, they gave three ringing cheers for us by name.

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WE UNDERSTOOD the other detachment was from Galesburg, also a part of Battery D.

The young men had marched from Camp Logan, a distance of over two miles.

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WE FELT very deeply the unannounced and entirely unexpected honor which these young men showed to us.

Best of all, we rejoiced that they so reverently and earnestly took part in the Worship of their God and Father, and sang the Praises of their King.

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THE HYMN:

I Am a Soldier of the Cross,
A follower of the Lamb;
And I'll not fear to own His cause,
Or blush to speak His Name,

was one of the hymns sung during the evening, and the soldiers sang it very heartily.

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IT GIVES us pleasure to record these incidents of last Wednesday evening, especially in view of the fact that the daily papers in Chicago have been declaring that our addresses concerning Peace and War and Armies had so outraged the military forces of the state that we were in great danger of an attack of a violent character from the military camps around Chicago.

EVERY WORD of their allegations as to the feeling of the National Guards and the Regular troops is, as far as we know, an absolute falsehood, and instances such as that we have just narrated surely prove the fact.

We have never heard a single rude word from an American soldier.

WE NEVER hesitate to say that we are not in favor of War.

But our hearts go out in love and brotherhood to all men, and not least to those who voluntarily carry arms in the service of the State and Nation.

TO OPPOSE WAR is one thing, and to oppose the Warrior is another. We hate War, but we love the Warrior.

IT MUST never be forgotten that John the Baptist and our Lord Jesus Christ won, by their preaching, many even of the rough Roman heathen soldiers of that day, who listened to them with intense respect and love.

Many of the early Christian Martyrs were Roman soldiers.

IT SHOULD not be forgotten that the Centurion of Capernaum—whose faith Christ commended and whose servant He healed—was a Christian; and that the Centurion at the cross of Christ at Calvary said, "Surely this was the Son of God."

That soldier knew more than all the Jewish priests and scribes combined.

Soldiers loved the Master; and once when soldiers of the Temple Guard, sent to arrest Him, came back and failed to fulfil their errand, the reason that they boldly gave was "Never man spake like this man."

WE HAVE been grateful to God for the many soldiers, both of the Boer and British armies, who have been blessed through LEAVES OF HEALING during the late terrible war.

It has been our privilege during that War to pray for men on both sides of the fighting line, and to know that the words that we sent forth from Zion were a comfort to the brave men on both sides who were forced by the rules of war into the conflict.

When sick and ill in hundreds and in thousands they found the Living Water had been carried to their bedside by the Little White Dove, which brought them Leaves of Healing from the Tree of Life.

WHY SHOULD we be compelled to say—it ought not to be necessary—that *we love all men, and love our enemies, and pray for them that despitefully use us and persecute us?*

Why should it be necessary?

We do say it; for it is true; but it should go without saying.

It is an essential part of a godly life that there shall be no hatred or malice in the heart for any one; and that there shall be Love for all, even for those whom we have to contend against when fighting "the good fight of faith" in the battle for the Lord.

WE MOST HEARTILY appreciate the love of the National Guard, as its detachments from many regiments of infantry and artillery gather for target practice at Camp Logan.

Some of our Zion Seventies have conducted services regularly there for some time past, and will continue to do so as long as permitted.

None will be more welcome at the Feast of Tabernacles than the "Boys who wear the blue," and who have entered the service of their country, to preserve the peace and defend the land.

May the "Wisdom" that is "better than weapons of war" be their portion, and the Love that is stronger than steel be in their hearts.

WE CONTINUE to be shamefully and wilfully misrepresented every Monday morning in the Chicago Daily Press.

Not content with villfying us during our nine years' residence in that city, they follow us out to the City of Zion, and distort our words, and invent speeches that we never delivered.

They send these all over the world, and they are supported in their villainy by some decent people who believe these lies and repeat them, for they cannot conceive that such malignity could be continuously possible. But they are wrong. It is a shame to Christians that they should spread the Devil's lies.

By none are these lies more eagerly quoted than by the so-called religious press.

WE HAVE noticed, however, for some time, less willingness upon the part of the secular papers in distant places to quote these false allegations.

But we have also observed an increasing willingness on the part of the so-called religious press of the apostate denominations to spread these lies, with a few marked exceptions, of which we may have somewhat to write at another time.

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THE ENDEAVORS, however, of the Sons of Belial in the public press to destroy our good name, and to damage the work of God in the Christian Catholic Church in Zion are entirely futile.

They are beginning also to quarrel amongst themselves, as we showed by reprinting a recent article from the Chicago *Evening Journal*, which praised the very things that the other Chicago papers had blamed, and which declared that the reports of the morning papers were absolutely false.

VISITORS FROM all parts of the country, representing distant and powerful newspapers and magazines, are continually found "looking over" Zion City and gathering material for articles.

THE *Century Magazine*, we understand, has an article in course of preparation, and their artist was inside of the Tabernacle last Lord's Day, sketching the platform and endeavoring "to do the impossible" in attempting to fix the preacher's various attitudes, etc.

WE HAVE, however, been approached in a very gentlemanly way by the writers for a number of the most important magazines in the United States.

We gave information not only to *Leslie's* and to the *Century*, but recently to *McClure's Magazine*, the gentleman representing which took the utmost pains to understand the situation.

WE DO NOT know whether these articles will or will not be such as we can approve; but we know that the day has gone by for the Chicago press to any further deceive the best literary men of the Nation.

WHILST DICTATING these Notes we have received a letter from the New York Public Library, which is only one of many from similar Institutions throughout the country.

The letter is as follows:

THE NEW YORK PUBLIC LIBRARY
ASTOR LENOX AND TILDEN FOUNDATIONS

OFFICE OF THE DIRECTOR,
Astor Library Building, 40 Lafayette Place.

NEW YORK, July 8, 1902.

DR. J. A. DOWIE, Chicago, Illinois.

*Dear Sir:*—I have the honor to request that this library may be furnished with a file of LEAVES OF HEALING, a favor which would be greatly appreciated. The funds of the library are not sufficient to permit of placing subscriptions with all of the publications that may be asked for by our readers, hence, I shall hope to hear favorably from you. The parcel may be forwarded at the expense of the library.

I would also ask that the name of the library may be placed on your list to receive copies of current and future issues.

Trusting to hear from you shortly, I am,

Very respectfully, JOHN L. BILLINGS,
Director.

WE SHALL have very much pleasure in complying with the request of this great Institution, and shall hope that the funds of the Library will one day be sufficient to permit them to pay for LEAVES OF HEALING.

Meanwhile we shall be glad to send it for at least a time, and it will also give us pleasure to send the Library all the bound volumes which are ready.

WE MENTION this so that our friends in New York, who sometimes wish to consult the volumes of LEAVES OF HEALING, will know where to find them.

THERE HAS also been, in many other places, a demand upon the part of the people for the paper.

WE HAD pleasure a short time ago in responding to a similar request of the Congressional Library, at Washington, D. C.

We shall be glad, as far as our resources will permit us, to furnish Public Libraries with at least the current issues of LEAVES OF HEALING, wherever the request is made by the proper authority.

THE GREAT pressure of work in preparing for the Feast of Tabernacles does not permit us to write concerning many matters of interest occurring in the work in distant Continents and Islands, as well as on the Continent of America.

We shall soon have the joy of meeting the representatives of Zion from many distant lands, at the coming Feast of Tabernacles.

WE WRITE on the evening of Friday, the 11th, within about twenty-four hours of the beginning of the Feast.

We find from a report which we have just called for, from Deacon Daniel Sloan, who is in charge of the Transportation and Accommodation arrangements, that the evidences of a most representative Gathering are already with us.

AMONG THOSE who have come to attend this Feast are representatives of many Nations, in Europe, Asia, Africa, and Australia; while Deacon Sloan says: "The people are coming in constantly from all parts of America, from the Pacific coast to the Atlantic, and from the Gulf of Mexico to far north in Canada."

HE ALSO informs us that more than twice as many tents are now occupied as were occupied at this time last year.

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He has heard also from 600 who want tents, and believes that there are likely to be more than three times that number who will require accommodation within the next few hours.

He adds: "We are driving hard to get tents up as far as possible tonight, and to have all of them complete by noon tomorrow."

ALTHOUGH Elijah Hospice will not have all its sleeping accommodations fully ready, yet a considerable portion of it will be.

We are glad to announce positively, from personal inspection, that everything is in full working order for the entertainment of thousands of guests daily in the large Dining-room and Lunch-room of the new Hospice, which will seat, with other rooms that will be added, nearly 1,000 people at one time.

WE WERE amused when passing through the kitchen to see a large, peculiar-looking machine that we had never seen before, and when we came to examine it, found it was a steam dish-washer which would clean *5,000 dishes per hour.*

Turning to other parts of the great kitchens, we found many other mysterious machines that were ready for other purposes.

We hope to be forgiven for mentioning several which were objects of great pride to Deacon Cotton, the Steward of Zion Institutions, who conducted us around.

One was a "steam jacket," which cooks *fifty gallons of soup at a time;* pastry ovens which cook *pastry for 5,000 people at one time;* a cooking-range of thirty-one feet, which can *cook for 2,000 people at one time;* two *steam tables of a united length of twenty-two feet;* a steam pot-roaster, which *cooks two hundred pounds of meat at one time;* and two vegetable cookers, which are capable of *cooking two and one-half bushels at one time.*

Added to these was an immense Refrigerator nearly eleven feet long, six feet wide, and eight and one-half feet high, *which will hold one ton of fresh meat at one time; one ton of ice;* and a food apartment which will hold *forty bushels of fruit.*

The refrigerator is especially constructed so that the odor of flesh does not reach the vegetables, and *vice versa.*

There is also a special icebox for the milk, *holding sixty-four gallons of milk at one time.*

This, however, is added to by the immense Refrigerators at the Zion City Fresh Food Supply, which supplies fresh food to all the City.

WE KNOW that such particulars as these are unusual in our Editorial Notes; but their presence here is accounted for by the fact that they made a deep and interesting impression on our mind, and we felt that in reporting what we saw we might probably interest in an innocent manner thousands of our good Zion housewives throughout the world, who will be glad to see the way in which we are preparing to receive our brethren from all lands in a hospitable manner.

SO FAR, therefore, as man can see, we again say we can at least promise good tents with boarded floors; good food at moderate prices, and a plentiful supply of water without charge.

MANY INQUIRIES have been made concerning the Program and the details thereof.

We can only say that there will be many persons who will take part in the meetings, whose names we have not mentioned.

Some of these are of very considerable importance, whose names we feel it better not to publish until we are quite sure they will be present.

OUR READERS will be glad to know that Ex-Commissioner Arthur Booth-Clibborn, of the Salvation Army; his wife, Mrs. Catherine Booth-Clibborn, known lovingly all over Europe as the Marechale; the Rev. George Dyer, late of Hull, England; Mr. Marpurg, of Amsterdam, Holland, and others, arrived safely in New York by the steamship Philadelphia last Saturday.

They tarried over Lord's Day and Monday at Niagara Falls, and arrived at Zion Hospice No. 1, in Chicago, on Tuesday evening.

SOME OF OUR officers from places as far to the Northwest as Victoria, British Columbia, and as far to the Southwest as San Francisco, have arrived, with others from the Pacific Coast States.

Friends are coming in also from the Provinces of Nova Scotia, Quebec, Ontario, Winnipeg, New Brunswick and Manitoba, in the Dominion of Canada.

We think we can safely say that well-nigh every State in the United States of America will be represented.

A DEMAND for a Daily Paper in Zion City, at least during the Feast of Tabernacles, has arisen.

After a conference with our General Associate Editor, Superintendent, Foreman of Composing Room, Foreman of our Machinery Department, and our large staff of Writers and Stenographers, we have determined upon the publication of such a paper during the Ten Days of the Feast of Tabernacles, excepting on Tuesdays and Fridays, when THE ZION BANNER, our regular semi-weekly, will take its proper place.

WE CALL attention to the Announcement concerning this paper, which will be called ZION MORNING SUN.

It will be found on page 394 of this issue.

It is expected that the paper will be sent up from Zion Printing House, in Chicago, not later than the 7 o'clock train in the morning, and be delivered immediately upon arrival.

Subscription rates are: single copies two cents apiece, and for the entire ten days, ten cents; mailed outside of Zion City,

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each copy will be one cent extra, as it will have to go at third-class rates.

Those who desire to get this paper, which will contain the Daily News of the world, and a brief outline of the Proceedings of the Feast of Tabernacles, will please to send in their orders immediately.

The issue will be quite limited in number, and we cannot guarantee delivery unless ordered immediately.

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THE DETAILED reports of the Proceedings and Addresses, etc., will, as usual, appear in LEAVES OF HEALING, which will be increased to at least forty pages, and possibly more, for several weeks.

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ARRANGEMENTS are being made also to take photographs of the more important proceedings, especially the Open-Air Processions, etc.

We are erecting a high Steel Observation Tower at Edina Park, from which photographs of the city will be taken by the especially large cameras of our great Zion photographer, George R. Lawrence, whose fame is throughout the world. One of his cameras is twelve feet long, and has a plate eight feet long, weighing 500 pounds with its holder. He took the famous picture of the Consecration of Zion Temple Site with this camera two years ago.

Our other Special Photographers, Messrs. Shirley and Ernest Williams, will also take important pictures.

As many of these as possible will be printed from photo-engravings in LEAVES OF HEALING.

Above all, we are arranging to have verbatim reports of the proceedings by our large staff of expert stenographers for the LEAVES, a brief synopsis of which will appear in the daily ZION MORNING SUN and in the semi-weekly ZION BANNER.

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WORK ON the public buildings in Zion City is going on very rapidly.

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ZION CITY Administration Building is approaching completion.

We shall have the pleasure, God willing, of reviewing our Helpers in the many great departments of Zion City, from the balcony over the main entrance of that building, at 3 o'clock on Tuesday, July 15th.

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THIS WILL be a very interesting occasion, and will enable our visitors to see the Zion City builders, and get some clear conception of the work that has been and is being done.

They will look with interest upon the faces of the men and women who are the pioneers in the building up of the City of Zion.

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WORK IS rapidly proceeding upon the large Educational Buildings at Enoch avenue and Twenty-sixth street, opposite Shiloh Park.

We have determined to make it a building with a stone front, backed by Zion brick.

We have arranged for the whole of the iron and stone work, and our Zion Brick Factory is rapidly turning out the bricks. Its capacity is now 60,000 bricks per day.

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WE TRUST that the first section of the Educational Building, which will accommodate one thousand and two hundred pupils, will be ready early in the Fall for the great Educational work that is lying before us, in the care of large numbers of Zion's young people.

Our splendid staff of professors and teachers is being largely added to, and all arrangements are being made for doing effective work in the training of Zion's sons and daughters, both in secular and religious knowledge.

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WE EARNESTLY ask our friends, whom these words will reach before the Feast is over, to pray for us throughout these important days, and for all the people gathering with us.

And we ask our friends, whom these words will not reach until the Feast is long past, that they will pray that God will bless the Reports of Zion's Second Feast of Tabernacles to Earth's remotest bounds.

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BRETHREN, PRAY FOR US.

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# ZION IN ZION CITY

## Rev. John Alex. Dowie

**(ELIJAH THE RESTORER)**

General Overseer of the Christian Catholic Church in Zion

**Conducts Services at 6:30 A. M. and 2:00 P. M., tomorrow, in**

**SHILOH TABERNACLE,** Which Accommodates 6,000 People

IN

**Shiloh Park, Zion City**

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Processional of Zion's White-Robed Choir and Officers, numbering several hundreds.

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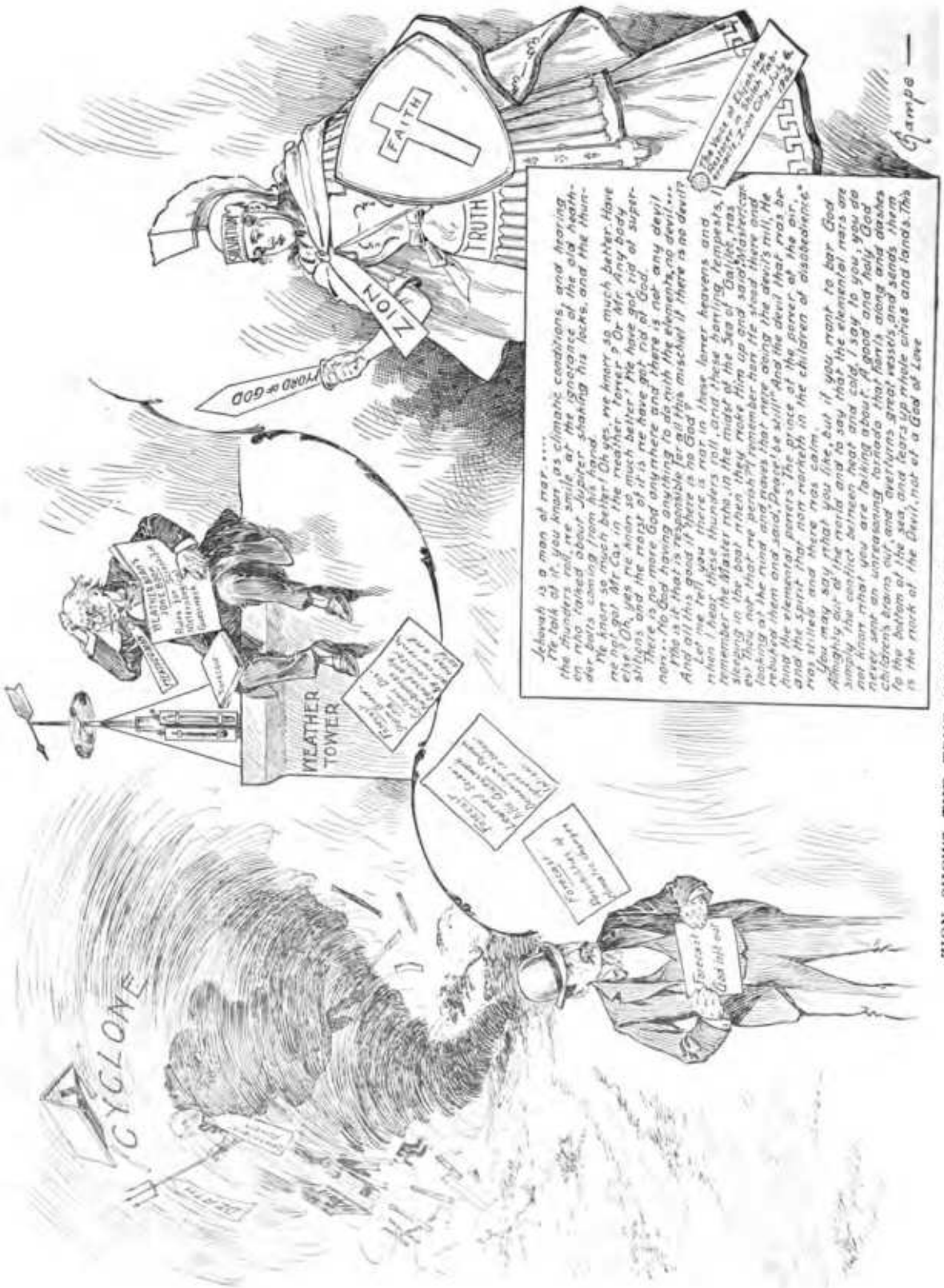
**TICKETS** for Adults, 25 cents for round trip. Children from five to twelve, 15 cents. Under five, free. Tickets may be procured at all Zion Tabernacles, Zion Publishing House, 1300 Michigan Avenue, and Zion Hospice No. 1, 1201 Michigan Avenue, and at the Depot on Lord's Day morning.

Trains begin loading at 9:30, and the last one leaves at 12:15 from the Chicago & North-Western Depot.

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*CHRIST IS ALL AND IN ALL.*

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ZION SHOWS THE TRUE FORCES BACK OF THE ELEMENTS.

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# Streams of Life from Shiloah

**Summer Series of Services Held in Shiloh Tabernacle, Zion City, Illinois**

*"The Scepter shall not depart from Judah,*
*Nor the Ruler's staff from between his feet,*
*Until Shiloh come;*
*And unto him shall the Obedience of the Peoples be."*

REPORTED BY E. W. AND A. W. N.

WITH the Strength, Might and Glory of Jehovah, as his subject, and a splendid audience of nearly five thousand people before him, God's Messenger to Zion, Elijah the Restorer, the Prophet foretold by Moses, delivered an inspired and inspiring Message of deep spiritual import, at the great afternoon service in Shiloh Tabernacle, in Zion City, on Lord's Day, July 6, 1902.

It was a Message which inspired the sinner, far away from God, in the rough and weary paths of sin, to seek his Father with repentance, confession and consecration to obedience.

It was a Message which inspired the child of God, who had grown careless and indifferent, to seek his Father with humble contrition and a fully awakened determination to have a closer walk with God.

It was a Message which inspired the active, earnest disciple of Christ to greater love and faith and courage and power for service.

It was a Message which brought all that great audience into a deeply prayerful and reverent spirit, so that there was a blessed outpouring of God's Spirit upon the assembly as they stood and repeated, after the General Overseer, the solemn and significant Prayer of Consecration.

That same Power still filled the place when, soon after, over three thousand Christians gathered in the quiet evening hour about the sacred Table of their Lord and obeyed His command, in remembrance of Him, in the communion of His Supper. The day had been very hot and sultry throughout, but there was a great desire on the part of the people to meet with each other and with their General Overseer, so, notwithstanding the heat, which killed several people in Chicago and prostrated others, they came in thousands, from Chicago in two special trains, from Waukegan and Kenosha; from other cities in the vicinity, and from the country around Zion City; and from the many homes of Zion City itself. God protected and kept all the people, and there was not one prostration reported.

In Zion City, while it was very hot, it was very much more endurable than in Chicago, on account of the shade of the trees, the greater purity of the atmosphere and a fresh breeze from the southwest, which swept over the tree-crowned height of Shiloh hill. Besides the members and friends of Zion present, there were many strangers, who heard the Message of the man of God with great interest and close attention.



Shiloh Tabernacle, Lord's Day Afternoon, July 6, 1902.

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

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

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

It floateth like a banner
Before God's host unfurled;
It shineth like a beacon
Above the darkling world;
It is the chart and compass
That o'er life's surging sea,
Mid mists and rocks and quicksands
Still guides, O Christ, to Thee.

Oh, make Thy Church, dear Saviour,
A lamp of purest gold,
To bear before the nations
Thy true Light as of old;
Oh, teach Thy wandering pilgrims
By this their path to trace,
Till, clouds and darkness ended,
They see Thee face to face.

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

INVOCATION.

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

VENITE.

The Choir chanted the words of the *Venite:*

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

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

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

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

The sea is His and He made it: and His hands prepared the dry land.

Oh, come, let us worship and fall down: and kneel before the Lord our Maker.

For He is the Lord our God: and we are the people of His pasture and the sheep of His hand. Psalm 95:1-7.

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

For He cometh, for He cometh to judge the earth: and with righteousness to judge the world and the people with His truth. Psalm 96:9-13.

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

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

PRAISE.

All then joined in singing Hymn No. 213:

Jesus shall reign where'er the sun
Does His successive journeys run.
His Kingdom spread from shore to shore,
Till moons shall wax and wane no more.

RECITATION OF CREED.

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

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

READING OF GOD'S COMMANDMENTS.

With impressiveness and power the General Overseer read the Eleven Commandments, Choir and Congregation singing the Response, "Lord, have mercy upon us, and incline our hearts to keep this law."

I. Thou shalt have no other gods before Me.

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

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

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

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

VI. Thou shalt do no murder.

VII. Thou shalt not commit adultery.

VIII. Thou shalt not steal.

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

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

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

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

**Scripture Reading and Exposition.**

The Choir then chanted the *Te Deum Laudamus*, after which the General Overseer read the 24th Psalm; also from the 11th chapter, and a part of the 12th, of the Book of Revelation.

Prayer was offered by the General Overseer. After the announcements had been made the General Overseer said:

We work pretty hard in Zion City, and we rise up early in these summer days.

We do not see any need for sitting up late and eating the bread of sorrows; because God has said: "It is vain for you that ye rise up early, and so late take rest, and eat the bread of toil: for so He giveth unto His beloved sleep."

**Some of You May Not Sleep Well Because You Have Too Much Devil in You.**

You may have taken on board tobacco.

That is a bad cargo. It sets all the nerves tingling.

If you have added alcohol to it, then you have got another devil, as well as nicotine, and then if you add pig to that, then you have got another devil, or a whole army of them.

One can never say how much devil there is in any pig; because in a pig you can sometimes get cancer, scrofula, cholera, tuberculosis, trichinosis, and many other filthy diseases.

There is no brute in all the world that carries along such a big cargo of disease as an unclean, grunting pig.

**Any Man or Woman Who Eats Pig Is a Fool.**

You know, right well, that the dirtiest brute on every farm is a pig.

When you want to get rid of some muck, you say, "Give it to the pig."

If you do not ship them down to Chicago quickly, they will often die of cholera, or cancer, or something else.

When you are fattening them, they burst out into disease, and the disease runs down their legs. You know that you cannot keep them alive without a big hole, and a running issue of muck and filth.

The Lord have mercy upon a people that eats scrofula, and cancer, and tuberculosis, and trichinosis, and many other foul diseases that may be found in a pig.

The Lord help His people to obey His Word:

Of their flesh ye shall not eat, and their carcasses ye shall not touch; they are unclean unto you.

Swine have never been cleansed.

The pig is dirtier than ever.

If you want to find the dirtiest people on God's earth, you will find them in Gadara, or Iowa, or any other place where they keep pigs.

I know that is not very pleasant for some people to hear, because the pig pays, they think.

It never pays to sin against God. It never pays to grow that which God denounces.

I have found, and you have found, farmers in Zion, in hundreds and thousands, that it pays always to obey God, does it not?

Voices—"Yes."

General Overseer—If you obey God, you will not walk all the day long at the end of a cigar or pipe.

**The Sin of Self-Defilement with Nicotine.**

What a dirty, stinking dog you are!

You stink!

Ugh!

You know you stink, you dog!

You go around spitting and spewing out your chewed and churned tobacco and the sun dries it up, and carries it along, and we have to breathe your catarrh, and your muck, you dog!

Excuse me, I vilify the dog. The dog would never do what you do. You could not induce a dog to smoke tobacco and drink liquor, and take drugs. (Laughter.)

Shakespeare may say: "Throw physic to the dogs; I'll none of it." But if you were to physic your dog as you physic yourselves your dog would seek another master. (Laughter and applause.)

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You know it. No dog in Chicago or anywhere else—I cannot talk about Zion City, for we do not have any drugs here—but there is no dog living that would stand the digitalis, nux vomica, and the arsenic, and the strychnine, and the Mother Siegel's soothing syrup, and all the rest of the muck you put into yourself.

Men are more dirty than dogs, and more stupid than dogs.

It is time to get a lesson from the dog, even.

What a dirty, filthy set of people the world has nourished through these generations of nicotine, and laudanum, and alcohol, and cocaine, morphine, and many other deadly, horrible drugs!

May God deliver the people! (Amen.)

It must be quite refreshing to some of the wives and daughters of you stinkpots that you cannot stink in Zion City. (Laughter.)

"Well," you say, "stink is a dreadful word, Doctor."

Shall I use gentler words, and say you cannot act odoriferously here? (Laughter.)

Will that be better?

I do not think it will. It does not fill the bill at all.

There is no word for it but stink, and it is a good old Gospel word.

Martha said to Jesus: "Lord, by this time he stinketh; for he hath been dead four days."

Now, if a man has been taking tobacco and liquor and pig for ten or twenty years, cannot you say: "Lord, by this time he stinketh?" (Laughter.)

### May God Make Humanity Clean!

If I can laugh you out of it, I would like to do it; if not, I will take a verbal stick to you and thrash you for your filthiness, which injures yourselves and your families, and promotes cancer, ulcerations of stomach and bowels, paralysis, nervous debility, insanity, amaurosis, and sets an evil example—all of which do the work of the Devil and bring harvests of misery and death.

I thank God that in Zion that battle is fought and won.

May it be that it shall be won, my brother and sister, in many of you.

How can any of you go back from this meeting today and eat a good, hearty meal of trichinosis, tuberculosis and pig's filth of all kinds or become a perpetual Devil's stinker and disease-breeder.

### A Triumph over the Unclean Hog.

I have had many triumphs in my ministry, but I think one of the greatest was when a very lovely lady attending my Divine Healing meeting with her little children went home to dinner.

The savory smell of sucking pig, which usually quite delighted them, met them as they entered the house. The little children said, "Ma, we cannot eat it."

When the papa sat down at table and began to carve the attractive-smelling, but dirty little pig, he was very much astonished when mamma said, "I will not take it today, John, please."

"Well, why, dear?"

"Well, I would rather not today, John."

Then the daughter, when he was going to carve for her, said, "Papa, please, not today."

"Well, what is the matter? Now, Jimmie."

"If you please, papa, I would rather not take any today." (Laughter.)

"What on earth is the matter? Have you been to hear that crank, Dowie?" (Laughter.)

"Yes."

"What did he say about the pig?"

They told him.

When they had finished he put down his knife and fork and said: "Take it away, Bella, I do not think I will take any today, either." (Applause and laughter.)

I am glad to say that man is here today, and the whole family.

I am very glad, as they themselves would tell you, that the scrofulous sores upon their bodies have disappeared.

Eating that dirty muck, pork, is what causes these sores.

I say this today, because I have the honor of having in this Tabernacle today several wicked pork-packers. The Lord have mercy upon them! (Laughter and applause.)

I was told I had them. I hope I have gotten at them nicely. (Laughter.)

May God bless you, my brothers, and give you something cleaner to do than to sell disease by the pound or by the hundredweight.

It is a dirty business to sell disease, and that is what you are doing. You had better quit.

The tithes and offerings were received, following which the General Overseer delivered the afternoon address.

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## "JEHOVAH STRONG AND MIGHTY."

INVOCATION.

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

TEXT.

Lift up your heads, O ye gates;
And be ye lift up, ye everlasting doors:
And the King of glory shall come in.
Who is the King of glory?
Jehovah strong and mighty,
Jehovah mighty in battle.
Lift up your heads, O ye gates;
Yea, lift them up, ye everlasting doors:
And the King of glory shall come in.
Who is this King of glory?
Jehovah of hosts,
He is the King of glory.

The strong contrasts of light and shade, of day and night, are reflected in the wondrous songs that have come rolling down to us, now in tender, and again in awe-inspiring strains, from the sacred poets and musicians of the olden time.

### The Twenty-third and Twenty-fourth Psalms Are a Wonderful Contrast.

The one is the Sweet Song of the Shepherd.

"Esther, write for me the passage in God's Word that you love best," said a friend to my little daughter, and my beloved daughter, now with God in heaven, wrote: "The Lord is my Shepherd, I shall not want." The Good Shepherd's Spirit was in her heart all the way.

When she came to pass away, she had no fear, for she said, talking as if to herself: "When I pass through the waters, they shall not overflow me, for Thou art with me, and I am not afraid."

No one who has ever known the Good Shepherd, no one who has been carried as a babe in His arms all through his childhood and youth, will ever forget the tender care that He took of his spirit, his soul, and his body. That care will be with him when he pass through the valley of the shadow. There are no shadows there.

There is no dark valley, for He is there, and He is Light.

That wondrous "Shepherd Psalm" leads young and old alike through the green pastures, by the still waters and under the shady trees.

Stonewall Jackson said when dying: "Take me over the river; put me under the trees."

He was talking to God. He saw the River.

"Shepherd Divine," he was crying, "take me over the River; put me under the trees." For him "the war was over."

How tender and how beautiful is that song, the Shepherd's Song!

How good of God to tell us that "He shall feed His flock like a shepherd"; that He cares for them, young and old, and takes the lambs in His bosom, and gently leads those who are with young, and takes them to the House of Jehovah forever!

Yes, it is good; it is good; but there is another side.

### Jehovah Is a Man of War!

It is needed that there shall be war.

Michael, the archangel, warred in heaven, and wars now.

We talk of it, you know, as climatic conditions. Hearing the thunders roll, we smile at the ignorance of the old heathen who talked of Jupiter shaking his locks, and the thunderbolts coming from his hand.

We know so much better! Oh yes, we know so much better! Have we not Mr. Cox, or Mr. Anybody else, in the weather tower? They are supposed to know all about it.

Oh, we know so much better! We have gotten rid of "superstitions," and the worst of it is we have gotten rid of God!

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There is no more God anywhere, and there is no Devil now, according to the modern ideas.

There is only a saloon and a newspaper. (Laughter.)

That is all, and a great big Devil, with an awful belly.

"Whose god is their belly."

I tell you I am old-fashioned enough to believe in God and the Devil.

I have studied in the schools, too, but, of course, I do not begin to know what these newspaper boys know. (Laughter.)

Oh, the astonishing character of their information, the unmitigated liars that they are!

**How Some Interviews Are Prepared.**

Not long ago I was going down to New York, and I got to New York, too.

A distinguished gentleman, representing the line I was traveling by, came on board, presenting the compliments of his superiors. Then he said: "There were a number of young men at the depot in New York who wanted to come up in my car, but I would not let them.

"Oh," I said, "they are reporters."

"Yes."

When I reached New York, they begged most earnestly for an interview.

"Why," I said, "boys, have you not fixed up that interview yet?" Oh, no, they had not. Wouldn't I give it to them?

"Oh, I know you better," I said.

I got into a carriage, and before I drove away a boy came running along crying, "*Evening Journal*, sir, *World*."

I looked at it.

I was going to look up at the reporters, but I saw them going around the corner. They saw they were found out.

There was the whole interview. It had been printed for several hours. They said they had got it in the train coming down from Poughkeepsie.

They pretended to print all my opinions upon almost every social and religious subject, and I had not said a word of it.

It did not matter; that went into the papers as my interview.

It does not matter what I say today; there is an unclean villain here who, every week, goes and writes for the Associated Press liars. He produces a mass of lies, and the Chicago newspapers reproduce them with additions, subtractions and variations.

He comes out here for the purpose of serving his master, the Devil, and he does it. He gets a whole litter of his lies in the papers Monday morning.

The other day, however, one man was sitting here who was sent to tell the truth, and he said, in a Chicago evening paper, that the other fellows told lies.

One would think that all that was left to humanity was a saloon and a newspaper, and Mr. Cox, or some other "forecaster," on the weather tower.

No God having anything to do with the elements, no Devil!

If we had not a God, we would have to invent one.

If we were not told there was a Devil, we would be quite sure there was one.

Who is it that is responsible for all this mischief, if there is no Devil, and all this good, if there is no God?

**There Has to be Holy War.**

But there has to be a fight against this Intemperance, this Impurity, and this Infidelity, which, in one form or another, has existed in all the ages since Satan seduced Eve in the Garden of Eden, since Adam fell, and all the brood of Hell was let loose on earth and in the air around it. Sin, alas, is no new thing!

The scribes of today are but the spiritual, lineal descendants of the Pharisees and Scribes of nineteen centuries ago.

The apostolic succession of Judas Iscariot, who sold his Master for thirty pieces of silver, and betrayed him with a kiss, is to be found in Rome, and in Greece, and in the Protestant apostasies today.

You have no difficulty in finding these things, and therefore there must be war to root them out.

There must be war with the Devil, who wants to steal God's sheep, and defile the Rivers of Life and tread down the good pastures, and devour the lambs, and make them sick and weary and weak, and break the hearts of God's people, and disperse them, and tell them there is no God.

There has to be war.

You cannot make war upon the Devil with eau de Cologne or rose-water.

You cannot make war upon the Devil with soft words.

The Devil does not understand being treated as a gentleman, for he is no gentleman. He never was a gentleman. He never will be a gentleman. He is a devil all through.

It does not matter whether he wears a diamond stud in his shirt-front; it does not matter whether he goes about in the costume of an actress who smiles at you for so much per minute, and sings to you "Home, sweet home," while she defiles home and knows nothing about purity—he is a Devil still.

It does not matter what form or name he takes, you have to fight him as a tempter who would come into your own hearts, your own home, your own life, your own business, who plants a saloon at almost every corner, and one or two between; a drugstore shop with every abomination at the other corners, gambling-hells, newspapers, and a church that is sometimes worse than the whole lot put together, a church where God ought to be served and loved, but where the Devil has the largest congregation. "There is no discharge in that War."

War there must be. It cannot be otherwise.

**There Is War in These Lower Heavens.**

When I hear these thunders roll, and these howling tempests, I remember the Master who was midst Galilee, who was sleeping in the boat when they awoke Him and said: "Master, carest Thou not that we perish?"

I remember how He stood there, and, looking at the winds and the waves that were doing the Devil's will, He rebuked them and said, "Peace! Be still!"

The Devil, who was behind the elemental powers, "the Prince of the Power of the Air, the spirit that now worketh in the sons of disobedience," was stilled, and there was a calm.

You may say what you like, Mr. Weather-men in the towers—I care not what your names are—but if you want to bow God Almighty out of the world, and to say that the elemental wars are simply the conflict between heat and cold, I say to you, you do not know what you are talking about.

A good and holy God never sent an unreasoning tornado to howl along and dash children's brains out and turn up vessels and send them to the bottom of the sea, and tear up whole cities and lands. No God of Love could send such a storm.

**The Elemental Powers of the Devil Are Tremendous.**

We saw it Wednesday night here, when this place almost rocked in the storm, and the lightnings flashed all around us; when south of us, west of us, north of us, many persons were injured, cattle were killed and houses were blown over.

By the mercy of God, there was not a fence thrown down or a single person hurt in Zion City.

If the Devil could have brought down this Tabernacle and destroyed it that night he would have done it.

I would not have blamed him for doing it, because it is just like the Devil. It is all that you can expect of him.

When you put yourself in the care and keeping of God, however, then the Devil cannot touch you.

Jesus said: "Behold, I have given you Authority over all the power of the enemy: and nothing shall in any wise hurt you."

I believe every word of that, do you?

Audience—"Yes."

General Overseer—Every word of it?

Audience—"Yes."

General Overseer—You do?

Audience—"Yes."

General Overseer—Well, then, live it.

**If You Go into the Devil's Path He Will Hurt You Very Quickly.**

You cannot step off the trodden path upon a railway line where there are trains running at sixty miles an hour and not get hurt.

You have no business there, and you have no business in the Devil's path.

Friday night I received a telegram from a deacon of our Church, saying that his boy was dangerously hurt, and asking me to pray for him.

"Why," I said, "that is Fourth of July business. What has he been doing?"

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There was nobody hurt in Zion City, was there?

Audience—"No."

General Overseer—Did you hear a firecracker all day?

Audience—"No."

General Overseer—Was there a toy pistol?

Audience—"No."

General Overseer—We did not hear any.

We had a very good time—a capital time. (Turning to the choir.) Did you not have a good time when you dined with me?

Choir—"Yes."

General Overseer—I had four hundred of my choir, and we had a very good afternoon. We had a good day. What a contrast to Chicago, where the morning papers of the 5th reported from all directions deaths, injuries, destructive fires—at least twenty persons being killed and nearly 3,000 severely injured by Fourth of July fireworks!

But why was it that boy was hurt? His father had probably said to him, "Now, remember that although you are not in Zion City, you are a Zion boy," and told him that he was not to go in the ways of the other boys; but when the father's back was turned he thought he would have some fun, too.

He had the fun. He nearly lost his hand and perhaps his life, if God intervene not.

**People Killed by Fourth of July Foolishness Not Much Loss.**

I tell you frankly, I do not think these people who are killed in that way are very much loss.

I do not know that the score killed, and the thousands who were injured last Friday by their own folly are very much loss.

There are just so many less fools in the world.

About the only regret is that there will be another crop next year.

That will not matter, however, to those who are fools.

You can take a fool, as the proverb says, and bray him in a mortar with a pestle, and every fragment of him will be a fool still.

Unless a man will obey God, he will be a fool, every time.

Unless a man will believe God's Word and fight upon God's side of things he is a fool.

Yet there were some, probably, who were noble and wise and good, and, who by yielding to the foolish customs of that day, "just to please the children," lost their lives or were severely injured.

**I Love the Good Shepherd's Song.**

It has been so precious to me that we, in our home, have loved it all the way.

I do not remember the time when I did not know every word of it.

I do not remember the time when I did not sing it on an average once a week, and sometimes several times a day in my heart.

I usually sing it to that good old Scotch tune.

The Lord's my Shepherd, I'll not want:
He makes me down to lie
In pastures green: He leadeth me
The quiet waters by.

My soul He doth restore again;
And me to walk doth make
Within the paths of righteousness,
E'en for His own Name's sake.

Yea, tho' I walk in death's dark vale,
Yet I will fear none ill;
For Thou art with me; and Thy rod
And staff me comfort still.

Thy table Thou hast furnished
In presence of my foes;
My head Thou dost with oil anoint,
And my cup overflows.

Goodness and mercy all my life
Shall surely follow me;
And in God's house for evermore
My dwelling place shall be.

When you have sung that 23d Psalm from the heart you can enter into the 24th Psalm.

As you look at it in its grandeur, lifting you up from the valley, and putting you on the top of the mountain height, you shout, "The earth is Jehovah's," every foot of it, "the world, and they that dwell therein."

Looking over lands and seas, and seeing this world rolling along in space, you say; "God hath founded it upon the seas, and established it on the floods."

Then you ask, "Who shall ascend into the Hill of Jehovah," the Eternal Hill beyond the skies?

**Who Shall Ascend into the Hill of Jehovah?**

It is not the man who had a liar for a father, and a liar for a mother, and a liar for a priest, until God rescues him, and saves him.

They brought the poor, little fellow and put him before the priest, and said: "Now, priest, baptize him."

Then a godmother and a godfather, another pair of liars, came up, and said they would renounce the World, the Flesh, and the Devil for him. They had not renounced the World, the Flesh and the Devil for themselves. Perhaps they were half drunk when they said it.

The father and mother got this miserable priest to sprinkle the baby's face, and to say that the child was now regenerated, and was a Christian, and it would not matter if it died, it was all ready for heaven, because this priest had the power to speak words, accompanied by sprinkling water on the nose, that changed the heart. You know that is a lie, do you not?

Voices—"Yes."

General Overseer—Did it change your heart?

Voices—"No."

General Overseer—"Who shall ascend into the Hill of Jehovah?"

He that hath been sprinkled when a babe with water and thereby got a clean heart in a Lutheran, Presbyterian, Episcopalian, or Methodist, or in a Roman Catholic, or any other church—is that man, by such means, going to get to heaven?

Voices—"No."

General Overseer—Will he get to heaven because he took the Sacrament?

Voices—"No."

General Overseer—Will he get to heaven because he was "confirmed," *in his sins?*

Audience—"No."

General Overseer—Will he get to heaven because he paid his way to the priest for masses for his "sowl"? (Laughter) whatever his "sowl" may be. Priests forget that "souls" die, and that only "spirits" live beyond the grave.

**Lies of Apostasies Have Made Infidels.**

It makes a man laugh; you cannot help it; it would make a horse laugh to talk about that mass of hypocrisy being true religion.

Can you wonder that the infidel has had a mock at such a Christianity? Not a bit of it.

Can you wonder at the Mohammedan, who rejected such a Christianity? Not a bit of it.

I would be an infidel or a Mohammedan, too, or anything else than a humbug of that kind, who says that a little water could change a man's heart, and that a few hocus-pocusses could rest a man's "sowl."

"Who shall ascend into the Hill of Jehovah?"

**"He That Hath Clean Hands."**

The man will ascend into the Hill of Jehovah, whose hand has not touched bribery, whose hand has not touched a woman in a damning, lustful way.

You dogs! You dogs!

You would not want anybody to defile your sister or mother, as you do with your unclean hands, you devils!

All the waters of Lake Michigan will not wash away the damning lust of your filthy touch! Do you hear?

"He that hath clean hands, and a pure heart."

That is it.

"Who hath not lifted up his soul unto vanity, and hath not sworn deceitfully."

What will he do?

"He shall receive a Blessing from Jehovah." He shall "stand in His Holy Place." He shall "ascend into the Hill of Jehovah."

O God, cleanse our spirits!

O God, cleanse our hands!

O God, cleanse our feet!

O God, cleanse our tongues, and purify our eyes, that we may stand in Thy Holy Place!

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Lift up your heads! Lift up your heads! Hear me! I am talking to you.

"O ye gates." I am talking to your immortal spirits.

"Lift up your heads, O ye gates, and be ye lift up, ye everlasting doors."

Swing wide the heart's door of your eternal spirit, and the King of Glory shall come in.

He stands at the door and knocks.

The General Overseer here turned to the choir, and, with a gesture, started, in a low, pleading voice, the beautiful words and melody of the following hymn:

"Though your sins be as scarlet,
They shall be as white as snow";
Though they be red like crimson,
They shall be as wool;
"Though your sins be as scarlet,
They shall be as white as snow."

Hear the Voice that entreats you:
Oh! return ye unto God!
He is of great compassion
And of wondrous love;
Hear the Voice that entreats you:
Oh! return ye unto God.

He'll forgive your transgressions,
And remember them no more;
Look unto Me, ye people,
Saith the Lord, your God;
He'll forgive your transgressions,
And remember them no more.

The Choir and Congregation joined, with deep feeling, in the song, making the great building ring with the triumphant music.

### The Saving and Cleansing Power of God.

It does not matter.

The murderer may be here with his heart stained with a brother's blood, but if he confesses the sin, even if he has to die for the sin, the pearly gates of the Holy City will open wide for the spirit that has been cleansed, though it were red like crimson.

The God who saves all penitent sinners will save the murderer, the harlot, the thief, the liar, and the worst and the biggest sinner of all, the hypocrite.

You have only to give up your sins.

You have to open the everlasting door of your everlasting spirit and let the King of Glory in.

When He has entered in and taken possession of your heart, you become His, and then you enter into His service.

Then He sends you out to the great world, and you thunder at the gates of the world, and say: "Lift up your heads, O ye gates."

You go into the saloon, you go into the gambling hell, you go into the harlot's house, you go to every creature, and you say, "Let Him in."

They say, "Who is this King of Glory?"

Then you have to tell them He is the Mighty One in battle; the One who lived, and loved, and was crucified for sinners, and who rose from the dead, and who is our Advocate with the Father; that He is the Jehovah of Hosts, and that you belong to the Hosts of Zion; that you have come at His command.

Plead with them to let Him in. Oh, let Him in now!

### The Advice of an Ancient British Chief Led to the Conversion of Our Ancestors.

"What shall we do?" said an ancient British chief, when the first missionaries of the Cross came to the English shores.

Our forefathers were but painted savages; a little better than that in some places, but many of them painted savages.

"What shall we do with these people," said this ancient British chief, "who come here telling us to be at peace; who come here telling us that there will be a Resurrection, and that all our enemies will rise up in judgment against us; who tell us that there is a great God, and that the Christ died for us?

"What shall we do? Are we to give up fighting? Are we to give up all this war? Are we to give up the old gods? What shall we do?"

An aged warrior arose in that council and stretched out his arm, and they listened as he said: "I am older than you are. Oh, my fathers knew not whence they came, and they knew not whither they were going. I know not whence I came. I know not whither I am going. The gods are no help, but oh, if these men can tell us of the Unknown God, let them speak."

The old man listened to these Messengers of God. They told him whence he came and whither he was going, and he bowed at the Cross of the Crucified and Glorified One and said to all his people, "Come, come with me. Let us all follow the Christ."

Our fathers were Christian because there was one man bold enough and brave enough to own that he was ignorant, and to say, "Let these men speak."

### Will You Not Let Me Speak?

Will you not let me tell you today whence you came and whither you are going?

Your spirits came from God.

Your spirits will go back to God.

Why should you let a soul and body that is miry with sin and pollution drag you down to hell?

Why not let God save your spirit, your soul, and your body today, as He knocks at the door of your heart and says, "Let Me in?"

It does not matter what foes there are, He will fight your battle, and bring you safely through to heaven.

All who desire to enter there, stand and tell Him so. (Nearly all arose.)

PRAYER OF CONSECRATION.

My God and Father, in Jesus Name I come to Thee. I open my heart, the eternal spirit that Thou hast given me. Oh, enter in and take possession, and cleanse me from sin, and from disease, and from impurity, and take entire possession, Thou mighty God who canst fight my battle where I must lose except Thou dost win. I give myself to Thee. Deliver me from Sin, from Disease, from the powers of Death and Hell. Help me to do right. Cleanse my heart and my hands, and all my life. For Jesus' sake. Amen. (*All repeat the prayer, clause by clause, after the General Overseer.*)

Did you mean it?

Audience—"Yes."

General Overseer—Then live it.

Then Zion White-robed Choir took up the sweet music of grand old St. Albans, singing the words:

On our way rejoicing,
As we homeward move,
Harken to our praises,
O Thou God of Love!
Is there grief or sadness?
Thine it cannot be!
Is our sky beclouded?
Clouds are not from Thee!

REFRAIN—On our way rejoicing,
As we homeward move,
Harken to our praises,
O Thou God of Love!

If with honest hearted
Love for God and man,
Day by day Thou find us
Doing what we can;
Thou who giv'st the seed-time
Wilt give large increase,
Crown the head with blessings,
Fill the heart with peace.

On our way rejoicing
Gladly let us go;
Conquer'd hath our Leader,
Vanquish'd is our foe!
Christ without, our safety;
Christ within, our joy;
Who, if we be faithful,
Can our hope destroy?

Unto God the Father
Joyful songs we sing;
Unto God the Saviour
Thankful hearts we bring;
Unto God the Spirit
Bow we and adore,
On our way rejoicing
Now and evermore!

As they sang, they slowly marched down the two middle aisles, double file, the little girls first, the little boys following,

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and then the adult choir, the tenors and basses bringing up the rear. The Recessional was beautifully executed, not one break in the rhythm of music or marching to mar the deeply impressive effect.

When the voices of the singers had died away, the General Overseer lifted his hands and pronounced the

BENEDICTION.

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

Then, in the distance, was heard the Amen of the choir, first scarcely heard, then swelling forth and filling the Tabernacle with a wave of harmony, then hushing away until there was silence.

After a brief intermission, during which the galleries were cleared and all the people assembled on the ground floor, the General Overseer began the Lord's Supper with the usual season of silent prayer and the lifting of the hearts of the people to God in the words of the hymn, softly sung, "Close to Thee."

There were three thousand earnest Christians who met with prayerful hearts about the Table of their Lord on this Sabbath afternoon, following the Messenger of God in thanksgiving, in prayer, in praise, and reverently partaking of the symbols of His body and blood.

The elements were distributed by the General Overseer, assisted by a large number of the Overseers, Elders, Evangelists, Deacons and Deaconesses of the Christian Catholic Church in Zion.

When the people had been served, the General Overseer arose, and very briefly, but very lovingly, addressed them in his usual post-communion "family talk," without which no ordinance of the Lord's Supper in Zion seems complete.

He spoke earnestly of the coming Feast of Tabernacles, and asked the prayers of God's people that it might be a season of most mighty and abiding spiritual power.

Then the closing song, "God be with you till we meet again," was sung by the General Overseer and people, the people singing the first, and the General Overseer the last stanza.

The meeting was closed with the Zion salutation, "Peace to thee," and the response, "Peace to thee be multiplied," after the General Overseer had pronounced the

BENEDICTION.

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

**Zion's Conflict with Methodist Apostasy.**

This book of 200 pages, issued by Zion Publishing House, contains nine powerful discourses delivered in Central Zion Tabernacle by the General Overseer in May, 1900, during the session of the Methodist General Conference. They are of especial value for the full and fearless exposure of Freemasonry.

"The Methodist Church, the Property of the Masonic Order," "Freemasonry: A Heathen and Antichristian Abomination," and "Degrees of Masonic Devilry" ought to be read by every lodge man.

The iniquity of the Mystic Shrine is laid bare.

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

Buy one of these books and keep lending it. No honest and intelligent man can read the book and still remain a Freemason. Sent by mail, postpaid, for twenty-five cents.

Address Zion Printing and Publishing House, 1300 Michigan Avenue, Chicago, Illinois, U. S. A.

**A New Train To and From Zion City.**

Sunday trains on Chicago & North-Western Ry. leave Chicago at 5:20 P. M., arriving at Waukegan at 6:35 and transferring at 6:45 to the Waukegan-Kenosha train, reaching Zion City at 6:59. This Waukegan-Kenosha train returning in the evening leaves Zion City at 7:59, and reaches Waukegan at 8:15, so that the fast train leaving Waukegan at 8:29 will enable our people to reach Chicago at 9:30, this making one more train each way.

DANIEL SLOAN,
Superintendent Zion Transportation.

LEAVES OF HEALING.

Two Dollars will bring to you the weekly visits of the "Little White Dove" for a year; 75 cents will send it to a friend for thirteen weeks; $1.25 will send it for six months; $1.50 will send it to your minister, or to a Y. M. C. A., or to a Public Reading Room for a whole year. We offer no premiums, except the premium of doing good. We receive no advertisements, and print no commercial lies or cheating enticements of unscrupulous thieves. LEAVES OF HEALING is Zion on wings, and we keep out everything that would detract the reader's mind from all except the Extension of the Kingdom of God, for which alone it exists. If we cannot send forth our Little White Dove without soiling its wings with the smoke of the factory and the dirt of the wrangling market place, or compelling it to utter the screaming cries of the business vultures in the ears of our readers, then we will keep our Dove at home.

**Has God Blessed You in Tithing?**

Have you realized a fulfilment of God's promise to those who "bring the Whole Tithe into the Storehouse"? If so, let others know how true the promise is. Write your testimony and send it to Rev. William Hamner Piper, Overseer-at-Large of the Christian Catholic Church in Zion, 1201 Michigan Avenue, Chicago, Illinois. Let your testimonies be brief and straight to the point.

**Notice to Officers and Members of the Christian Catholic Church.**

Send all newspaper clippings concerning the General Overseer, the Elders, or any department of the work in connection with the Christian Catholic Church in Zion, to Deacon Carl F. Stern, Room 309, Zion Home, 1201 Michigan Avenue, Chicago, Illinois. Send as soon as possible after publication, and carefully mark *name and date of the paper clipped from* on each article. If this is not done, the clippings are absolutely useless.

## TRAIN SCHEDULE Between Zion City and Chicago

**Effective May 18th.**

| NORTH BOUND TO ZION CITY. | | SOUTH BOUND FROM ZION CITY. | | SUNDAYS | |
|---|---|---|---|---|---|
| Leave | Arrive | Leave | Arrive | NORTH BOUND. | |
| | | | | Leave | Arrive |
| 7.00 a.m. | 8.25 a.m. | *6.48 a.m. | *8.14 a.m. | *9.00 a.m. | *10.14 a.m. |
| *9.00 a.m. | *10.14 a.m. | *9.39 a.m. | *11.10 a.m. | 2.15 p.m. | 4.04 p.m. |
| *11.30 a.m. | *12.37 p.m. | *11.44 a.m. | *1.15 p.m. | *5.00 p.m. | *6.56 p.m. |
| 2.00 p.m. | 3.13 p.m. | *1.18 p.m. | *2.50 p.m. | *8.00 p.m. | *9.14 p.m. |
| 3.00 p.m. | 4.16 p.m. | *2.29 p.m. | *4.00 p.m. | SOUTH BOUND. | |
| 4.15 p.m. | 5.30 p.m. | 5.14 p.m. | 6.45 p.m. | *8.19 a.m. | *9.45 a.m. |
| *5.20 p.m. | *6.56 p.m. | *7.59 p.m. | *9.30 p.m. | *11.44 a.m. | *1.15 p.m. |
| *8.00 p.m. | *9.14 p.m. | | | 5.14 p.m. | 6.45 p.m. |
| | | | | *7.59 p.m. | *9.30 p.m. |

* Signifies change train at Waukegan.
† Train does not run South on Saturdays.
‡ Saturday only.

**North Bound Excursion Tickets** for Sunday Service in Shiloh Tabernacle or week-day visits to Zion City are on sale at Zion Building, 1201 Michigan Avenue; these Tickets for worshipers, lot seekers, sight-seers, home-settlers, and workmen, not residents of Zion City, are sold only by Zion representatives. Single and commutation tickets at regular rates are sold at depot.

To travel between Zion Building and C. & N.-W. Ry. Depot, Chicago, take South Side Elevated Road from Twelfth street to Fifth avenue and Randolph street. A bus at Zion City meets all trains and can take passengers from depot to any point about the City at reasonable rates.

**Zion City Transportation Bureau,** of Zion City, Illinois, supervises the railway ticket, steamship, excursion, freight, express and transfer business of Zion and her people everywhere.
Direction as to railroad and steamship routes given, upon request.
DEACON DANIEL SLOAN,
*Superintendent of Zion Transportation.*

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# ZION MORNING SUN

ISSUED DAILY, EXCEPT TUESDAYS AND FRIDAYS, DURING ZION'S SECOND FEAST OF TABERNACLES

EDITED AND PUBLISHED BY THE REV. JOHN ALEXANDER DOWIE

VOL. I. NO. 1. ZION CITY, ILLINOIS, JULY 14, 1902. Price, 2 Cents. Ten Days, 10 Cents.



Beginning with Monday, July 14, 1902, the Second Anniversary of the Consecration of Zion Temple Site, the ZION MORNING SUN will be published daily, except Tuesdays and Fridays, during the Feast of Tabernacles. It will contain reports of all the meetings of the Feast up to the close of the afternoon service of the day previous to its publication, and news of the world up to within twelve hours of its appearance. It will be distributed at Zion City by nine o'clock each morning. On each Tuesday and Friday morning during the Feast the Semi-Weekly ZION BANNER will appear, containing also late reports of meetings and the latest news of Zion City and the world. The price of THE BANNER is three cents per copy.

ZION MORNING SUN will be sold everywhere in Zion City for two cents a copy, or ten cents for the ten days. It will be mailed to any address for sixteen cents for the ten days. Address all orders at once to

ZION PRINTING AND PUBLISHING HOUSE,

1300 Michigan Avenue, Chicago, Illinois.



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# EARLY MORNING MEETING AT SHILOH TABERNACLE

REPORTED BY S. D. W. AND A. W. S.

ON Lord's Day morning, July 6, 1902, the General Overseer conducted the largest and one of the most deeply interesting and helpful of all the series of early morning meetings held thus far in Shiloh Tabernacle.

The day was very warm and sultry, even at this early hour, but there were fully two thousand seven hundred people who came from all parts of the quiet city, to meet in God's presence, to praise His Name, to pray to Him, and to hear the Voice of His servant.

The General Overseer's prelude, on the evil of race hatred, was fearless and timely, full of wisdom and love. It was followed by a large number of brief, but very earnest testimonies of praise and thanksgiving to God for the mercies of the week just passed.

Then God's Messenger, continuing his lectures on Prayer, gave the last of his lectures on the petitions of the Disciples' Prayer, speaking with great power on the last clause, "For Thine is the Kingdom, and the Power and the Glory for ever."

The meeting was greatly blessed of God, and was a fitting opening for a day which proved to be one of great spiritual uplift in Zion City.



INTERIOR OF SHILOH TABERNACLE.

Shiloh Tabernacle. Lord's Day Morning, July 6, 1902.

The meeting was opened by singing Hymn No. 72.

On that bright and golden morning, when the Son of Man shall come,
And the radiance of His glory we shall see;
When from every clime and nation He shall call His people home,
What a gathering of the Ransomed that will be!

CHORUS—What a gathering, what a gathering!
What a gathering of the Ransomed in the summer land of love;
What a gathering, what a gathering,
Of the Ransomed in that happy home above!

The General Overseer then said: Let us read together from the inspired Word of God, the 24th Psalm.

After the singing of Hymn No. 361, the General Overseer said: Now, Beloved Friends, I am glad this morning that we have perhaps one of the largest, if not the largest, gathering that we have had at this hour in the morning. Within three or four hundred, the ground floor of the Tabernacle is filled; and we have three thousand one hundred chairs on the floor. It seems to me that we have at least two thousand seven hundred present. And best of all, God is here to bless His people, as we pay our Morning Sacrifice, and present our Petitions at His Mercy Seat.

We have much to praise God for on this lovely July morning, the first Lord's Day of the Seventh Month of this Year of Wonders.

### This Fine Dry Weather Is an Absolute Necessity to the Land.

It is a priceless boon and blessing.

I believe that, this year, we are going to have a phenomenal harvest, and that the land will simply overflow with riches from one end to the other.

A little rain is needed yet down in Texas and in some other Southern States, but I do not wonder at that. They have been hanging and shooting negroes down there. I do not know that I prayed very hard for rain in the South.

### A Plea for Ethiopia.

I do not know that I am praying just as hard as I should like to feel myself praying for some of these southern states where, during the past year, hundreds of Afro-Americans have been murdered in cold blood.

That is a fact, a terrible fact, and I do not believe that we know half of it.

I am convinced, from the facts that reach me, that in certain parts of the country that there are many negroes who are shot just at the drop of the hat. They have no papers to tell the story. They have no police officers to arrest the criminals.

They have no judges to deal fairly with a man whose skin is black, no matter how white his heart may be.

I have it in the handwriting of chief justices of several of the southern states that it is simply impossible to execute the law.

They themselves, in many cases, are in more or less sympathy with the murder of the black man upon the mere charge, not the proof, but the mere charge of certain crimes.

### A Terrible Outrage.

It is no use saying that it is only those crimes of a nature against women's virtue which cause these horrible lynching-murders in the South; because we have still the practically unpunished crime of the cold-blooded murder of a federal officer of the United States of America, appointed by the government at Washington to be a postmaster.

He was killed because he was black; not because he was bad.

He was a Christian gentleman.

They all admitted that.

He was an educated man. He had a nice wife, and nice children. But the color of their skin was a crime in the eyes of white people with black hearts—full of Satanic pride and murderous hatred.

The whites, however, first of all persecuted him; drove him out of his postoffice, compelled him to keep the postoffice in his own house.

Then, because he would not resign his position, they set fire to his house one night, and, as the mother was fleeing from the house, shot the baby at her breast through the head. The same bullet penetrated her heart.

They shot the man and several of his children.

The blood of that man and these children and that woman is crying out to God for vengeance!

I do not know that I pray very much for rain in that state of South Carolina as a whole.

I do not know that I can pray very hard for a people who will not execute the laws, and who ask God to accept their gratitude in words, saying that Christ tasted death for every man, and that one is their Master, even Christ, and all they are brethren, and yet in acts deny these words of the Saviour of All Men.

Yes, and because I say such words from this platform of

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Zion, I am actually told in cold type, in the South, that if they could get me they would lynch me, too.

**They Cannot Bear the Truth Being Told.**

They want to seal the lips of those who dare to plead for the lives of the black man and for equal justice.

I sometimes think if I were President of the United States, I would put the city, the county and, if necessary, the state under federal jurisdiction, where a negro is lynched. And I would suspend the rights of *habeas corpus*, and administer even-handed justice to every criminal. (Applause.)

My heart is very sore when I think of this Spirit of Murder in the South.

What is the use of the Apostate Churches sending out missionaries to Africa, or to China, when Africa in America is bleeding?

Senator Tillman says that they will push the negro's face into the sand and bury his body there.

The United States Senate has disgraced itself by not purging itself from such a member.

I have not been able to pray just as earnestly as I should like for people in the South, because, as a people, they will not administer the law, and will not do justice. Yet they cry to God for Him to pour out His blessing upon them, and open His hands and enrich their lands.

I think God is permitting them to be scourged.

My heart has been very sore, however, for our dear people amidst these scenes against which they protest.

**The Murdered Negroes Are Often Innocent Men.**

This morning I have been feeling in my heart for many weeping widows in the South. Their skins are black, and they are ignorant. They have little orphan children to feed and care for.

They loved their black husbands just as much as you love your white husbands.

In hundreds, today, these women are mourning their dead, many of whom died innocent of the crimes charged against them.

When a certain crime was supposed to have been committed, some time ago, and a negro was murdered for it, it was afterwards found that the wrong man had been shot and burned.

A bystanding negro said: "This is not right. You have the wrong man; give him a trial and you will find it out."

The words were scarce out of his mouth before a revolver was placed to his ear and his brains blown out.

That murder has gone unpunished.

**A Timely Warning to the Nation.**

I say this because I feel my share in it.

I do not understand how President Roosevelt, how the Cabinet at Washington, how those men who are the representatives of the whole land, can stand by and see this thing done, and not use the full force of National Executive Power to punish it.

I desire this morning to ask you to pray for Ethiopia who is "stretching out her hands unto God," in these Southern States, in these lands, arid and dry today. For their sakes, and above all for Christ's sake, may the blessed rain come to them, and the goodness of God lead the South to repentance.

May God bless them!

Oh, that God may grant that Racial War shall not break out in the South.

If ever it breaks out, I tell you here today, that before the strong hand of the law can intervene, there will be thousands and tens of thousands of the Tillmans who will have their faces in the dust.

I do not want to see it, but the negro is not going to stand forever the denial of justice, to which every man has a right under the Constitution of the United States, and before God.

Would you stand it?

Voices—"No."

General Overseer—I do not want to see it done, but every man of good, sound sense can see that it is not far off. Only God can avert it.

**Carnage of Whites and Blacks Imminent.**

The negro will arm, and there are eight or nine millions of them. Perhaps the killing will not be confined to the southern states. It may reach us in these northern states.

Of course we know what the result will be. The poor, wretched creatures will be put down with cannon.

The Government at Washington may find it convenient to send soldiers South then, when white men are shot to death, their homes destroyed, and their bodies burned at the stake, as black men have been treated with impunity.

You will see the government at Washington wake up if a few hundred white men are killed.

But thousands of black men can be killed, and the government does not move.

I am speaking of this because I intend to talk to you soon about the Kingdom of God, and under this Kingdom of God the white man, the black man, the yellow man, and every man, stands equal before God.

May Zion ever proclaim that fact.

Those who are poor and ignorant have greater rights because of their poverty, because of their ignorance because of their necessity. Do you not believe that?

Voices—"Yes."

General Overseer—Let us live it and teach it to our children, and get the love of God and the love of humanity into our hearts.

**The Black Spot of Race Hatred.**

May God forbid that we should have that black spot of race hatred upon our hearts.

That spot defiles the purest heart, and it stains the lovely flag.

It is a blood-stained spot of murder and of crime upon the Stars and Stripes.

I plead today for those who cannot plead for themselves; who have no voice to plead; who are down yonder in the swamps and the everglades, and are toiling on the rivers and in the cotton plantations in a real slavery, although it is supposed that slavery was abolished long ago.

God bless Ethiopia in America as well as in Africa! (Amen.)

There are many men in the South who feel just as I feel.

There are many women in the South who feel just as you feel.

There are many who feel like that, but they have to suffer from their own fathers and their own mothers, their brothers and their sisters. They are "hated without cause."

Pray for our beloved ones in the South.

This has been so much in my heart this morning that it had to come out of my mouth.

I witness before God today, gladly, that for me there is neither black nor white, there is neither yellow nor brown, there is neither barbarian, Cythian, bond nor free, American or British, Scandinavian or German, but I see in you One People, made and redeemed by the one God, and brought together in one great, loving liberty in Zion.

Thank God for that! Now may He bless you

**Thanksgiving.**

Nearly one hundred brief but exceedingly earnest and interesting testimonies of thanksgiving to God for the blessings of the week were then given, a number of white and a few black men and women from the South, thanking God for the words "so wisely and bravely spoken by the General Overseer" concerning the South, and the oppressed Africans there.

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## "FOR THINE IS THE KINGDOM, AND THE POWER, AND THE GLORY."

INVOCATION.

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

We have reached the closing words of the great Prayer which the Master, the Teacher of All Teachers, taught His disciples.

When one asked, "Lord, teach us to pray even as John also taught his disciples," you know the answer: "When ye pray, say"; or "after this manner therefore pray ye".

Repeat the words with me.

TEXT.

Our Father who art in the heavens,
Hallowed be Thy Name.
Thy Kingdom come.

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Thy Will be done on earth as it is done in heaven.
Give us each day our Daily Bread.
Forgive us our sins as we forgive those who sin against us.
And let us not be led into temptation,
But deliver us from the Evil One,
For Thine is the Kingdom, and the Power and the Glory for ever.

**The Reason of the Whole Prayer Is, Because Our Father Is the King.**

The Throne of Mercy is the Throne of Omnipotent Power.

Our Father is the King, Immortal and Eternal and Invisible, the One and the Everlasting wise and good God.

It were vain to pray this Prayer, unless we had this faith to say, "For Thine is the Kingdom, O Father.

"O Father, Thine is the Power.

"O Father, Thine is the Glory, not for a time only, but from age to age, for ever."

It is too great a theme for this brief hour.

Time here is too short for any exposition of this Triune Glory, which is linked together as the reason why we should pray, namely, Kingdom, Power and Glory!

Men must get a reason why. If they do not get a reason why, they will not be able to pray with an intelligent, confident, prevailing Faith.

If they cannot say from their hearts, "*Because* Thine is the Kingdom. *Because* Thine is the Glory. *Because* Thine is the Power, and throughout all the Endless Ages," then they cannot pray this prayer.

The Kingdom and the Power, and the Glory are linked together in one Great Reason why we should thus pray to our Father.

Surely He to whom all Power has been given by the Father in the heavens, and on earth; surely He who is our King, and who is coming again; surely He who trod this path of Prevailing Prayer as the Son of Man, and who still pleads for humanity as the Son of God, who is the Advocate with the Father, Jesus Christ the Righteous; surely He knows how to teach us, and surely He knows of what He speaks when He says of His Father: "Thine is the Kingdom; Thine is the Power; Thine is the Glory."

When He says it I know it is true.

I am so glad that we have it on the highest authority that

**Our Father Who Is in the Heavens Is the King Eternal.**

I am so glad that our Lord Jesus Christ came to preach the Gospel of the Kingdom of God.

I am so glad that He came to put that Kingdom within my heart and yours, and that the Kingdom of God is not meat and drink, but the Kingdom of God is Righteousness and Peace, and Joy in the Holy Spirit.

The Kingdom of God is not something outside of us, but something within us.

God begins His Kingdom and its Power, so far as we are concerned, within us.

A religion that is only outside of a man is not to be scoffed at as weak. It is a very powerful thing, sometimes. Perhaps it is all the religion that a great many of you have.

You have the Holy Spirit with you, but not yet in you.

A religion that is within you is not only a Power, but rightly understood, it is Omnipotent Power, a Power to which there is no possible limitation, since it is the Presence of God.

I believe that the great mass of Christians are still in the same position as the apostles were when Jesus said concerning the Holy Spirit: "He dwelleth with you, but He shall be in you."

**The Holy Spirit May be With but Not In You.**

They were Christians. They were apostles. They were truly converted; but they were weak, and vacillating, and ready to yield to temptation, and to fall, as one of the greatest of them did, within a few hours of Christ saying these words.

He thought that he was very strong, but Peter did not know that all the religion that he had was outside of him; that the presence of the Master, that the touch of the Master, that the face and the Voice of the Master, that the prosperity and victory of the Master were essential to the maintenance of his religion.

When he saw the Master spit upon and beaten, cruelly crowned with thorns and scourged and bleeding, and the Master doing nothing to set Himself free, all the religion that Peter had, for the time being, vanished and he denied his Lord and cursed and swore.

He swore that he did not know Him.

I do not see that he did not go down about as deep as Judas Iscariot. But that was because the Kingdom was at that time still outside of him.

When, however, the Holy Spirit came at Pentecost and the Kingdom of God came within him, and the Spirit of God possessed him, he who had seen his Master ascend from the Mount of Olives back to heaven; he who had seen his Master at the Sea of Galilee, walking by the seashore, and heard His Voice sounding over the waters, "Children, have ye any meat?"; he who had eaten with Him of that broiled fish and an honeycomb, and who had gone with Him into Galilee; he who had seen Him for forty days; he who knew the power of His Resurrection; he who had received the Power of the Holy Spirit within him was completely transformed, for the Kingdom of God was no longer something outside of him.

The Kingdom of God was within him!

O God, grant this day that the Kingdom of God may be, and ever abide, within us. (Amen.)

**That Is the Power, to Have the Kingdom Within.**

Then there are no fears.
Then there are no despairing tears.
Then there are no unavailing cries.
Then there are no agonizings.

When the Kingdom of God is within an immortal spirit, it does not matter if the mountains are removed and cast into the sea.

It does not matter if the heart and flesh fail.

It does not matter what happens, the Kingdom of God is within you, and the spirit which has the Kingdom of God within rises superior to everything that is without.

This is what you need above all things.

May the Kingdom of God be within you! (Amen.)

Thine, O God, is the Kingdom and the Power and the Glory, forever!

**There Is No Power Outside of the Kingdom of God.**

This is the truth that Zion is teaching; "not by an army"; not by "power" of a human kind, "but by My Spirit, saith Jehovah of Hosts."

Power is a great thing, but "Power belongeth unto God," and unless God is within us, there is no Power.

Such power, then, as we possess is purely intellectual, physical, or psychical, or even spiritual, only in a sense that denotes the power of our own spirits.

The Power that is wanted, however, is a Power that is Divine.

Unless the Kingdom of God be within Zion, it does not matter what power there is outside, Zion will fall, for the strength of Zion is the strength of Jehovah, the strength of God. When His Strength departs, all is lost.

The strength of each one of us is the strength of all, namely, that the Power is God's.

That Power sustains our spirits.

That Power quickens our souls.

That Power cleanses our bodies, and out of weakness makes us strong, and out of darkness gives us light, and out of the very Valley of the Shadow of Death gives us Life—the Power of the Life and the Light and the Love of God, the Power that never fails, the Power that sustains the Kingdom of God.

All things have come into being by the Logos of His Power, by the Word of His Power, and

**Everything Will be Restored by the Word of His Power.**

Not by my might or thine; not by my power or thine, but by the Power of God!

It does not matter what power is opposed to that Power. Every other power must perish, and the Power of God remains forever untouched.

Hence we say, "Thine, O God, is the Kingdom and the Power and the Glory!"

When any man takes the glory to himself, when any man gives the glory to another, he dishonors God.

**Let the Glory be Given to God.**

Let the Power be remembered as God's.

Let God give me grace.

Let God give me glory, but give ye unto God the glory due unto His Name; for, if there is any Power in me to extend His Kingdom, that is God's Power. Let Him be glorified.

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One of the saddest things that could ever happen to Zion would be that the Creator should be robbed of the Power, the Glory in you, by your giving glory to me, or ascribing power to me.

It is true, I humbly believe and know, that Power has been manifested through me.

It is true, I humbly believe and know, that the Glory of God has been extended through me; but the Power and the Glory came from God, who is the King over all, blessed forever, and to Him the Glory must be given.

God will give me grace.

God will give me glory; but do not give me, and do not take for yourselves, and never give another, the Glory that belongs to God.

This is a sin that would disintegrate and destroy Zion.

### God Has Often Had to Bury His Workers That He Might Carry on His Work.

It was needful that Moses should be buried, that the people of Israel should not know where his grave was to be found on Mount Pisgah's lonely site, lest they should make a god out of his dead clay and worship at the shrine of his grave.

It were better, ten thousand times better, that my body were buried in the depths of the sea, than that my body or my grave should ever be made a place where you would expect God to specially give you glory, unless it was by the remembrance of what was good in me, the riches of His Grace.

Oh, the curse of humanity, the curse of the Church of God, has been that they have been ready to worship the brazen serpent which Moses lifted up in the wilderness.

That wise king of Israel had to take it from the Temple of God and dash it at his feet, and cry "*Nehushtan!* it is an idol!"

The people must not worship the brazen serpent, but they must worship the God who gave the command to Moses to raise the brazen serpent in the wilderness.

They must worship the God who gave the Healing Power to the serpent-bitten multitude.

O God, help us to cast down everything that would stand between us and Thee and cry *Nehushtan, Nehushtan!*

Make no idol of me.

Make no idol of yourself.

Make no idol of those you love; for God will take and break them at your feet and cry "Nehushtan, Nehushtan; you shall not worship an idol!"

O brothers, O sisters, idolatry is bound up in the human heart.

Come, O Omnipotent and Holy Father, our King, and break our idols.

Come, O Christ, as of old, and break our idols.

Nehushtan! Nehushtan!

Let the idols all be broken, and let us give the Glory to God alone: for the Power is His, and He alone is King!

Those who desire to do that, stand. (All arose.)

PRAYER OF CONSECRATION.

My God and Father, in Jesus' Name I come to Thee. Take me as I am. Make me what I ought to be. The dearest idol I have, even whate'er that idol be, help me to tear it from Thy Throne and worship only Thee. Thine is the Kingdom, Thine is the Power, Thine is the Glory. Give unto Thy servant the Power and the Glory, that he needs for his work, but let us remember that Thine is the Kingdom, Thine is the Power, Thine is the Glory forever. Cleanse our hearts. Make Zion full of Thy Power and of Thy Glory. Let Thy Kingdom be in every heart, in every home, and through Zion in every land; for Jesus' sake. (*All repeat the prayer, clause by clause after the General Overseer.*)

Did you mean it?

Voices—"Yes."

General Overseer—Then, brothers and sisters, live it.

BENEDICTION.

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

## RAILROAD RATES TO ZION'S FEAST OF TABERNACLES.

### To be Held at Zion City, Illinois, July 12th to 22d, 1902.

Railroad Tickets to Zion City may be purchased from points throughout the United States and Canada, beginning at midnight, July 8th, up to midnight, July 14th, travel to immediately follow the purchasing of ticket.

Returning tickets may be purchased after Certificates are certified, any time up to midnight of July 20th. A first-class full tariff fare ticket must be purchased coming and *a Certificate in the standard Convention form secured from the agent at the time the ticket is bought.*

All Certificates will be certified at Zion City, July 10th, and on and after this date, persons may secure return tickets at one-third of the full fare paid coming.

The Passenger Associations exact a fee of 25 cents for each Certificate attested, to be paid their representative at Zion City, upon delivery of the Certificate for return trip.

Everywhere throughout the country, those who propose coming to the Feast of Tabernacles should apply at once to their home railroad ticket agents, and ask whether they have instructions to sell tickets on the Certificate plan, at a fare and one third for either Chicago or Zion City, Illinois, *for the annual meeting of the Christian Catholic Church in Zion, to be held at Zion City, July 12th to 22nd.* Where they reply, "No," they should then write their General Passenger and Ticket Agent for such authority. Any member or friend of Zion who is unable to secure such tickets within the dates given, should write me at once, and I will immediately see that such railroad and steamboat agents are notified to sell such tickets on the authority of the rate having been granted us by the particular passenger association operating within such territory.

Applications for the rate of a fare and one-third for this occasion have been made to the proper authorities. Persons coming from the West and South may secure Certificates on the purchase of tickets direct to Zion City, but all persons coming from points east or southeast must secure tickets and Certificates good only to and from Chicago.

This includes all territory east of Lake Michigan and east of the Mississippi river, south of St. Louis, which includes all the New England and Southern States and Canadian Provinces.

At Chicago, persons with tickets purchased to Chicago only, should go to Zion Hospice No. 1, 1201 Michigan avenue, and there they will be sold tickets to Zion City and return, and directed to the proper railroad station and train service.

For further particulars, address

DEACON DANIEL SLOAN,
Superintendent Zion Transportation.

## SPECIAL EXCURSIONS TO ZION CITY.

### Leaving Chicago & North-Western Wells Street Depot.

Trains running between Chicago and Zion City and return without intermediate stops:

Sunday, July 13th, Feast of Tabernacles Services. Trains will begin loading at 8:30 a. m. Last train at 12:15.

Monday, July 14th, Anniversary of Temple Site Consecration. Trains will begin loading at 9:00 a. m. Last train at 11 a. m.

Sunday, July 20th, Children's Feast of Tabernacles. Trains will begin loading at 8:30 a. m. Last train at 12:15.

RATE OF SPECIAL TRAIN, ROUND-TRIP TICKETS.

Tickets on week days, adults, 30 cents; children, 15 cents. Tickets on Sundays, adults, 25 cents; children, 15 cents. These are sold only at Zion's institutions and Tabernacles and at the train platform during the loading of trains.

BETWEEN JULY 10TH AND 24TH, A ROUND-TRIP TICKET, good for 14 days, covering the Feast of Tabernacles period, will be sold at 1201 Michigan avenue, at 50 cents for adults and 25 cents for children, which will be good on all regular trains.

Tickets at the railroad company's regular schedule prices can always be had at the railroad ticket offices. Zion's Special Tickets can be had only at Zion's agencies and are not on sale at the depot.

DEACON DANIEL SLOAN,
Superintendent Zion Transportation.

### Important Notice.

It is of great importance that all mail for all departments of Zion Printing and Publishing House should be addressed as indicated below. This address is sufficient, and any addition to it of any kind will only complicate the delivery of mail, causing delay, inconvenience and loss. All correspondents are very urgently requested to bear this matter in mind.

*All checks, drafts, and money orders must be made payable to John Alex. Dowie.*

*Drafts and checks must be drawn on Chicago, New York, Philadelphia, or Boston, or must contain ten cents for exchange if drawn on other places.*

ZION PRINTING AND PUBLISHING HOUSE,
1300 Michigan Avenue, Chicago, Illinois, U. S. A.

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# JUNIOR SEVENTIES



THE grass withereth, the flower fadeth:
But the Word of our God shall stand forever.
—*Isaiah 40:8.*

WE shall do well to attach great importance to things that are to endure forever.

Jesus said: "Heaven and earth shall pass away but My Word shall not pass away."

Paul wrote to Timothy that "from a babe thou hast known the Sacred Writings."

Moses wrote:

Now this is the commandment, the statutes, and the judgments, which the Lord your God commanded to teach you, that ye might do them in the land whither ye go over to possess it. . . . And these words which I command thee this day, shall be upon thine heart: And thou shalt *teach them diligently unto thy children*, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up.

God wants His children to live by His Word.

Jesus said: "The words that I speak unto you, they are Spirit and they are Life."

Let us love what Jesus loved.

He was constantly quoting the Word of God.

In Hebrews we read:

For 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.—*Hebrews 4:12.*

The Word of God we see is life giving.

It is also healing.

In Psalm 107:20, we read: "He sendeth His Word and healeth them."

Yes, Zion is learning that blessed truth, that God heals through His Word.

In Matthew 8:16 we read:

And He cast out the spirits with a word and healed all that were sick.

Now I cannot find that Jesus has a new way of healing today. He is unchangeable, the same Saviour, the same Healer, the same Keeper.

And He spake the Word unto them.—*Mark 2:2.*

They therefore that were scattered abroad went about preaching the Word.—*Acts 8:4.*

They, therefore, when they had testified and spoken the Word of the Lord.—*Acts 8:25.*

Paul in his letter to Timothy said: "Preach the Word." (2 Timothy 4:2.)

The command to an Elder was "*Holding to the faithful Word.*" (Titus 1:9.)

Jesus said: "The sower soweth the Word." (Mark 4:14.)

Let the Word of Christ dwell in you richly.
—*Colossians 3:16.*

Cling to the Bible, tho' all else be taken;
Lose not its promises, precious and sure;
Souls that are sleeping its echoes awaken,
Drink from the fountain, so peaceful and pure.

CHORUS—Cling to the Bible! Cling to the Bible!
Cling to the Bible, our Lamp and Guide.

Cling to the Bible, this jewel, this treasure
Brings to us honor and saves fallen man;
Pearl whose great value no mortal can measure,
Seek and secure it, O soul, while you can.

Lamp for the feet that in byways have wander'd,
Guide for the youth that would otherwise fall;
Hope for the sinner whose best days are squander'd,
Staff for the aged, and best Book of all.

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510 LIBERTY STREET,
WARREN, PENNSYLVANIA, July 6, 1902.

DEAR ELDER GRAVES:—I suppose you don't remember me, but I remember you real well.

When aunty read me what you said in junior page, LEAVES OF HEALING, I thought I would write you how I spent the Fourth without fireworks. I have had some every year and wanted some real bad this year, but aunty thought it wouldn't be approved by the General Overseer, and so didn't wish me to have any, but she left me to decide whether I would save my money or buy fireworks.

Though I had a cry over it, I decided I wouldn't have any.

So the money I would have bought fireworks with I send to you to be used for Zion Junior work.

I had a nice time any way on the Fourth. Aunty took me to a W. C. T. U. children's entertainment and then we went to the park and I had a ride on the merry-go-round and enjoyed myself more than if I had the fireworks.

Some of the neighbor children who had them got hurt.

I congratulate you with your little son and was pleased to learn he was born on my birthday. I am just eleven years older than he.

Your little friend, FRANCES V. MILLER.

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718 SIXTY-FIRST STREET,
CHICAGO, ILLINOIS.

DEAR ELDER GRAVES:—Mother said I could have ice-cream on 4th of July, in the place of fireworks.

I think I was happier than the little girls that had fireworks.

I save my money for Zion Bank.

I love to go to Junior Seventies every Sunday morning.

I am eight years old.

Your little Sister in Jesus, EUNICE HANSON.

P. S.—Our little girls, Eunice and Lois, enjoy having me read them the Junior page in LEAVES OF HEALING, and they love to attend your meetings, and also to sing the songs.

May God bless your work to multitudes.

Your Sister in Christ, (MRS.) C. A. HANSON.

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## Praise and Testimony

### God Heals in Answer to Prayer.

MAYNARD, IOWA, June 17, 1902.

DEAR GENERAL OVERSEER:—I have long felt like writing a note of thanks and praise to my Heavenly Father for healing me some time ago.

I had a trouble in my left side, over the lower ribs, and along under the arm. I do not know what it was.

I have had the trouble at different times, and always thought it was brought on by straining in lifting.

The pain would come on with every movement of the body. I suffered terribly with it.

Four years ago I was thrown out of a buggy.

It brought this trouble on.

I sent to you for prayer.

I had no more pain from the time of prayer.

Two years ago, I did something very imprudent, which brought the trouble on worse than ever.

I sent again for prayer.

Healing came slowly this time; I would get better and then worse.

It was a long, hard battle.

I had many things to learn; one was how to take care of my body.

I thank God with all my heart for all His goodness to me, and thank you for praying with me, and for all the kind words you wrote me.

Your Sister in Christ,
(MRS.) EMILIE SMARZO.

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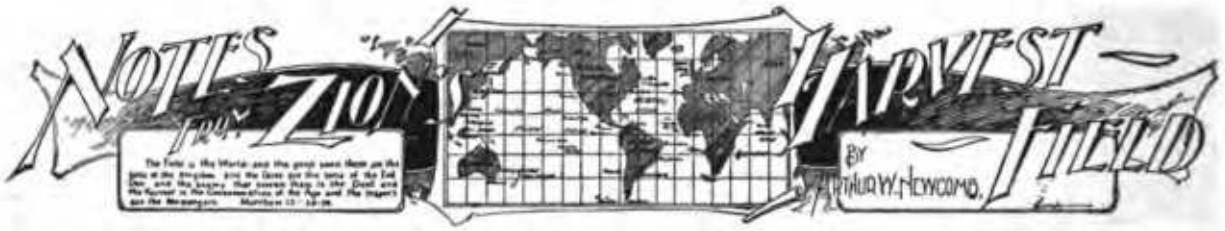
### Warning!

The managers of the Zion Lace Industries have been notified that a certain faker is pretending to be traveling in the northern peninsula of Michigan for the Zion Lace Industries. He claims to be selling Zion lace, but he is not. No one has yet been authorized to travel for the Zion Lace Industries. Zion souvenirs are the only laces yet offered for sale.

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AND YE shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I do make, saith the Lord of Hosts.—*Malachi 4:3.*

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### New England District.

Rev. Daniel Bryant, Presiding Elder.

Zion has a large and ever-growing membership in the New England states.

Early in the spring it became necessary to send an able officer of the Church to undertake the work of this most important district, centering in the Branch of the Christian Catholic Church in Zion, in Boston.

The Boston Branch had been built up and had become a power in a widely extended field, under the consecrated labors of Evangelist Helen A. Smith, of Boston, and Deacon A. J. Gladstone Dowie, of the Harvard University Law School.

Zion Gatherings throughout the New England states had been built up by the spread of Zion Literature and the faithful work of Zion Seventies and conductors of Gatherings.

In order to more thoroughly unify the work in this district, Presiding Elder Bryant, with the able assistance of Evangelist Smith; his excellent wife, Evangelist Emma Dempcy-Bryant; Deacon A. J. Gladstone Dowie, and Evangelist W. B. Kindle, of Zion City, who was visiting the East as a special representative of Zion's Financial Institutions, and many others, planned and held a rally of the Christian Catholic Church in Zion in New England, on Lord's Day, June 22, 1902.

Of this rally, Presiding Elder Bryant writes as follows:

RALLY OF THE CHRISTIAN CATHOLIC CHURCH IN ZION IN NEW ENGLAND.

Lord's Day, June 22d, was a glorious day for the Christian Catholic Church, gathered in conference at Boston, the Headquarters of the work in New England.

The definite object of the Rally was to bring the work throughout New England into a more orderly and concerted action.

So far away from Headquarters, there is great need of practical instruction, especially in methods of handling the Literature.

From the open-air meeting in the morning until the close of the communion service at night, God's face was shining upon us.

It was delightful to see those who had never before met, greeting each other as life-long friends.

Every detail of the program was perfectly carried out, and the people parted at night full of joy, and, we trust, better furnished to bear fruit to the glory of God.

A heavy rain fell up to midnight Saturday night. But all Zion was praying for a good day, and the Lord's Day opened calm, serene, and flooded with the glorious sunshine.

At 9:45 the program opened on the beach at Charles river, Cambridge, Massachusetts.

There are not many rivers blessed with an ocean beach, but Charles river enjoys this distinction in a remarkable manner.

The ebb and flow of the great ocean causes the tide to rise in the river to a height of eleven feet.

After the open-air service came the beautiful Baptismal Service.

All marched to the water's edge singing:

"Oh, happy day that fixed my choice
On Thee, my Saviour and my God."

Arm in arm, the fourteen candidates moved out into the water and took their places.

The scene was one of indescribable beauty. Above, the beautiful snowy-white clouds floated silently in a deep ocean of blue.

From the shore the sweet words were sounding,

"Well may this glowing heart rejoice,
And tell its rapture all abroad."

The ordinance was performed without fault, and all repaired to the home of Evangelist Helen Smith, 57 Ellery street, Cambridge, where the lunches were eaten.

The afternoon services were held in Zion Tabernacle, Huntington Chamber's Hall, Boston.

The stage was beautifully decorated with potted palms, which circled the entire front of the stage.

The robed Ordained Officers occupied the front row of chairs, the Conductors of Gatherings the second row.

First came the song service and testimony meeting, which rang with praise to God.

The addresses given were of unusual merit, and bore upon the great truths and work of Zion.

The following program was given:

ADDRESSES.

"The Mission of Zion City"—Deaconess Anna Reakirt, Chicago, Illinois.

"The Theocratic Party"—Nicholas B. Rideout, Everett, Massachusetts.

"Zion's Financial Institutions"—Evangelist W. B. Kindle, Zion City, Illinois.

"LEAVES OF HEALING, Zion's Power of World-wide Evangelization"—Mrs. Maud Hersey, Providence, Rhode Island.

"The Secular Press and the Semi-Weekly ZION BANNER"—Francis A. Fielden, Methuen, Massachusetts.

"The Best Methods of Circulating Zion Literature"—Evangelist Emma D. Bryant, Cambridge, Massachusetts.

SERMONS.

"Divine Healing"—Evangelist Helen A. Smith, Cambridge, Massachusetts.

"The Mission of Fruit-Bearing"—Presiding Elder Daniel Bryant, Cambridge, Massachusetts.

After the closing sermon, all gathered about the Communion Table in remembrance of the Blessed Master, "till He come."

At 6:30 the people separated for their homes, after a day rich in all they had earnestly prayed for.

On the following Lord's Day the Boston Branch presented Elder Bryant with a rubber baptismal suit, Evangelist W. B. Kindle making the presentation address in a most loving manner.

Evangelist Kindle has been present with the Boston Branch the past ten days, teaching the relation of Finance and Grace in Zion's great industries.

As a result of his work several withdrew their money from the world and invested it for God in Zion.

The Branch has been greatly benefited by his able teaching on Christian Cooperation, and the duty and privilege of God's children toward the great industries now established in Zion City.

The Communion of the Lord's Supper and the ordinance of Believers' Baptism by Triune Immersion will be observed the first Lord's Day of each month.

The Baptism will be held in the morning at 10 o'clock.

Let all throughout New England bear this in mind and obey their Lord's command in receiving the seal of a true discipleship.

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### Benton Harbor, Michigan.

Rev. James R. Adams, B. D., Elder-in-Charge.
Evangelist Sarah E. Adams, Assistant.

CALL UPON me in the day of trouble; I will deliver thee, and thou shalt glorify Me.

It is Satan's business to see that the "day of trouble" comes to God's people in Zion. But Zion has been well taught that Jehovah is a "very present help in trouble," for He has said:

I will be with him in trouble:
I will deliver him and honor him.

The following words of praise and testimony were spoken in Zion Tabernacle, Benton Harbor, June 26th, by those whom God had delivered from various troubles in glad obedience to the command of the Father: "Glorify Me."

Elder Adams said: "God has given us many answers to prayer lately. I will speak of one answer which all may know about. Last week we had rain every day, too much rain. On Friday we earnestly prayed that it might not rain on the two days following, so that the Zion Seventy work on Saturday and the outdoor Baptismal service on the Lord's Day should not be spoiled by storms. You all know what beautiful weather we had on that Saturday and Sunday and how rainy it has been since. God bestows many favors upon Zion."

Florence Peter, aged nine, said: "After meeting this morning I went out in Zion Seventy work. A man I met wanted a copy of LEAVES OF HEALING and I sold him one. He took the paper and said he belonged to the lodge. He promised me, when I asked him, that he would come to the meeting. He came, too, and he is here now. I love to do that kind of work for God."

A Voice: "And a little child shall lead them."

Deacon Will Peter, Jr., said: "When I was down-town a week ago Friday, one of my horses took sick. After I went home I found him very ill. He was swelling and rolling in a furrow in great pain. This had continued about three hours. My first thought was to send for Doctor Johnson, a horse doctor. But I quickly determined to trust God for my horse. I began to think and to see that the Lord was the only One who could heal him anyway. So I walked out in the field and prayed. Mr. Bume then went into town and asked Elder Adams to pray for the horse. In a little while he was instantly healed. It is wonderful how God does heal the dumb brutes. I am so grateful for the teaching of our General Overseer. For three years I took medicine for neurasthenia. My weight declined from 180 to 120 pounds in this

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time. A friend advised me to go with him to see a good doctor in Chicago. I went to see this doctor. He told me that I had taken too much medicine, but gave me another prescription which I tore up as I went down-stairs. I then saw the light of Divine Healing through Zion teaching and prayed to God for healing, and got it. I thank God for the light the General Overseer brought to us."

Mrs. R. A. Schultz, Zion City, said: "Both the General Overseer and Mrs. Dowie prayed for my brother's healing, but he did not know it. We both heard him preach at the Auditorium. I have faith to believe God will bring the whole family into Zion."

Deacon Peter resumed. "Mine was one on a list of names given to Elder (now Overseer) Piper to pray for at that time. I was in the darkness of the Roman Catholic church. I praise and bless God's Name for bringing me out."

Mrs. William Peter, Sr., said: "I can never thank God enough for Zion. I was a Christian mother and prayed for my children. My membership was in the Baptist church forty years. A few of my children came into it, but I saw little difference in their lives. Then I got Zion teaching. Now thirteen out of the sixteen of my children and their husbands and wives are in Zion. Three families of my children are in Zion City. Should I not be the happiest mother on earth?" (Amens.) (Yes.)

Mrs. Carrie E. Waters said: "I am so glad that Zion teaching is infectious. (A voice—And contagious, too.) It won me through my reading LEAVES OF HEALING. It was so wonderful. Could it all be possible! Yet not only has God made me well but He has kept me well."

Evangelist Sarah E. Adams said: "A favorite saying of my mother was this, 'They are well kept whom God keeps.'"

Mrs. Mary Badgley, Lavette street, said: "I praise God for LEAVES OF HEALING. Through Deaconesses Peter and Rush coming to my house with Zion's Message, I accepted the truth and practice of the Full Gospel. It was just what I had long been looking for, and it has made me a very different woman."

Mrs. Emilie E. Koob said: "Praise God that I am in Zion. In the churches I formerly belonged to they did not want me to testify to blessings received; I am glad I can tell it in Zion. Last Tuesday I was taken very sick (neuralgia of the heart), but did not become unconscious. I thought, 'Oh, how I wish the Elder could be here!' Then I prayed God to send him. The agony left me, and in a little while I saw Elder Adams coming towards the house. I was glad when I saw him coming, and took that answer as an assurance from God that I would get a perfect healing. LEAVES OF HEALING has been such a blessing to me. I have peace with God, and rejoice in a Full Gospel, without any doctors or drugs, for I have been cruelly tormented by both disease and doctors."

Mrs. S. Morrill, corner Empire and Superior streets, said: "Five years ago I first saw LEAVES OF HEALING. Ever since, I praise God for the General Overseer. I led the first Divine Healing meeting in Benton Harbor in the basement of the Baptist church. But the church would not have it and turned us out, after I had been a member there for twenty-one years. The next meeting was held at Mrs. B. J. Allen's, on the theme, 'If it be Thy Will.' From that day God has given deliverance and victory from the bondage of all my enemies; and now I am free to tell all what God has done for me. I praise God for Zion and for the General Overseer."

Deacon P. L. Humphrey said: "Last Sunday I praised God for keeping me from sickness. But last Wednesday I took sick at night. I prayed earnestly for deliverance. God answered and healed me in the night and I went to work the next day. I praise God for the glorious Zion Seventy work. People ask many questions of us about Zion and her teachings and practices. We are enabled to correct many errors and remove prejudices. I was in the denominational church for twelve years. I was in the dark about many things. In fact it was all dark. Then came Zion, and I looked into it. I went to Chicago and found out the truth about the General Overseer. In my former church the congregations were mainly women and a few children. I found that in Zion the majority is men, young men and boys. I have been much blessed in Zion; especially have I been prospered in paying tithes."

Deaconess Matilda Humphrey writes:

ELDER ADAMS:—It is with much thanksgiving and praises to God that I inform you that I am perfectly healed of rheumatism.

(Deacon Humphrey also confirmed his wife's testimony to healing of rheumatism the week before the meeting.)

Mr. J. Dickerman, Lake Shore Drive, said: "I praise God for His healing and keeping me. I have also been blessed in tithing. When I was in the Presbyterian church I could not manage to get fifty cents a week for God's work. Now in Zion I pay my tithes and am prospered in so doing. I have more to give than ever before."

George Humphrey said: "I have to praise God for the healing of a cold this week. On Tuesday Elder Adams came out to our place and prayed for me. I do bless God that we can come to Him in prayer and get healing for these sicknesses."

Mrs. Ida Allen, 205 Broadway, said: "I have had many years' sickness. Six years ago I suffered two surgical operations which did me no good whatever. In that winter I had three attacks of the grippe. When I was in this condition a friend visited me and told me of Zion in Chicago and how God answered the General Overseer's prayers. It bothered me and I wished she had not told me. Yet I kept getting worse until I had been three months in bed. But my friend often called and brought LEAVES OF HEALING. As I was too weak to read, my husband read to me and we both became interested. My doctor advised me to go to the Battle Creek Sanitarium. We were thinking that nothing was impossible with God, and Mr. Allen said to me one day, 'Will you go to Chicago or to Battle Creek?' I decided to trust God and go to Zion. We sent in a request for prayer. At the time set for prayer a strange thrill went all through me and such precious promises from the Word came to my mind. The next Saturday I was able to go to Chicago. In four weeks I returned and walked every step of the way home and I walked to church and back twice the next day. What a sensation it did make! I am trusting God for perfect healing and keeping well."

Evangelist Sarah Adams, 406 Pipestone street, said: "I have had wonderful answers to prayer for healing. But that day seems to have gone by; for God has answered my prayer to be kept from getting sick. God has given me an amazing strength and vitality to do His Will and work for sinful and sick humanity.

"I am greatly blessed in Zion Seventy work. I have no sense of weariness until the day's work is done."

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Perhaps no better sequel to Evangelist Adams' full testimony, LEAVES OF HEALING, Volume VIII, No. 23, could be given than to say that God has so completely restored her in spirit, soul and body that she was able to walk through much of Benton Harbor and St. Joseph on July 1st and 2d, and sell fifty copies of the Little White Dove, one at a time.

Such experiences of our Heavenly Father's grace and truth in Christ Jesus, as the above, which are ever manifest in Zion, make one cry out:

Oh, for a thousand tongues to sing,
My great Redeemer's praise;
The glories of my God and King,
The triumphs of His grace.

And these last lines express the personal experience of the writer:

He breaks the power of canceled sin,
He sets the prisoner free;
His blood can make the foulest clean;
His blood availed for me.

J. R. A.

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## Praise and Testimony

### Healed of Bright's Disease, Pleurisy, Grippe, and Lung Trouble.

ZION CITY, May 21, 1902.

DEAR GENERAL OVERSEER:—I feel I ought to show my thankfulness to God for what He has done for me, by sending to you my testimony.

I came to know that God was the Healer some eleven years ago.

I was at that time very sick with what the doctors called Bright's disease of the kidneys, and they said if I did not soon get help I would not live long.

I took hold upon God as best I knew, as I was disgusted with both doctors and medicines.

About one year from that time I heard through a friend that you were to hold a Divine Healing Convention in Minneapolis, and she wanted me to attend. This was in August of 1892.

I came from Grand Forks, North Dakota, to attend this convention.

Since then I have been kept by the sustaining power of the Holy Spirit.

My healing was not as instantaneous as many, but came gradually. I have also been healed of a severe attack of pleurisy, of grippe and of lung trouble.

It is now eleven years since I have taken any medicine.

My earnest prayer to God is that He will keep you and your dear wife from all the power of the enemy, and spare you yet many years in His service, and for Zion's sake.

Yours in the love of Christ,

(MRS.) MATTIE MOLLISON.

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### Baby Freed from Pain in Answer to Prayer.

MOUNT AYR, IOWA, May 26, 1902.

DEAR GENERAL OVERSEER:—Your letter of May 22d at hand, in answer to my letter of May 16th.

God graciously delivered our little one from pain in answer to your prayers.

The Lord has been most merciful to myself and family.

Praise His Holy Name!

Our baby is well and happy.

May God bless you and your family, and keep you all from harm and evil, is our prayer, and may you be spared until Jesus comes.

Your Brother in Christ, C. E. CALKINS.

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# ZION IN JAPAN

By Rev. T. A. Cairns, Ph. B.

Elder in Christian Catholic Church in Zion

SEVERAL years ago the Little White Dove began her winsome visits to the homes of the Orient, and, as a result, the Flowery Kingdom soon began to extend her hands to Zion.

Opposition, common to Zion everywhere, and particular to Zion in Japan, marked the entrance of the strong message from God's prophet.

Falsehood, calumny and vituperation were and are still the chief bugles blown by the World, the Flesh, the Devil, the heathen and the apostasy in their fruitless attempts to defame Zion and the preaching of the Full Gospel.

In spite of all opposition, Zion in Japan marches on majestically, towering head and shoulders above the apostate missions about her in purity of life, power with God, financial condition and abundance of blessing.

News of the demonstration of God's power in Salvation, Healing, Cleansing, Keeping and Guiding our dear people continually reaches me.

Some of our Zion meetings in Japan, where a translation of one of the General Overseer's sermons was read and one of Deacon Sloan's Bible lessons was studied, were among the most blessed services I ever attended anywhere.

It was such an intense joy to see the people so eagerly drink in the refreshing truths of Zion, as they sat on the floor, in quiet, respectful attention. The apostasy of two or three Japanese here at headquarters only proves that the same devils of cowardice and hypocrisy which dwell in America, dwell also in Japan. But their action did not hurt Zion.

They themselves were the losers.

Today Japan has a good band of messengers at Headquarters, being drilled for service across the seas.

Brother U. Saito, an excellent Zion man from Yokohama, arrived at Zion City this week and will remain for teaching and training.

In Japan we have a strong, faithful, fearless band who are going forward nobly, holding the ground for God.

Prominent among them is Brother D. Tokida, the conductor of Zion in Japan, whose picture appears with this article. Brother Tokida has been through Zion's mill and has stood firm. Very few Christians are as familiar with the Word of God as he.

There is no concordance of the Bible in the Japanese language, and so the native students of the Bible are dependent upon the marginal references and their own memory to help them in locating Scripture. The lightning rapidity with which Brother Tokida can turn to Scriptural passages has often been a wonder to me.



ELDER T. ALEX. CAIRNS, PH. B.

Mr. Tokida was pastor for five years of one of the largest and most prominent churches in Yokohama, and when he left his pastorate and united with Zion, he found work as a teacher of English in one of the public schools.

At last the work of Zion had grown to such proportions that I could not attend to it alone, and so I asked Mr. Tokida to drop his school work and devote all his time with me in Zion's work.

As yet the income of Zion in Japan was insufficient to support the work and so I told Mr. Tokida that I could not promise him a cent, but that I wanted him to stand with me and trust God for support for himself and family. He bravely resigned his position in the school and stepped out into the practical life of faith.

That month God sent him more money than he had ever before received in a single month in his life.

The accompanying letter from Mr. Tokida is a striking index that God is blessing Zion in Japan.

This letter was written June 13th and reached Chicago in the remarkably short time of seventeen days.

It tells us that Jesus Christ is the same in Japan as in America, and that: "God is no respecter of persons, but in every nation he that feareth Him, and worketh righteousness, is acceptable to Him."

The story of Mr. Yamada, like the wonderful healing here narrated, is doubtless unprecedented in the history of missions in Japan.

Mr. Yamada became interested in the teachings of Zion through the work of our tried and faithful brother Kageyama.

He attended the meetings regularly in Yokohama, traveling from Tokyo, which is one hour's ride on the train, every Lord's Day.

At last he accepted the teachings fully, repented of his sins, gave his heart to God and concluded to join Zion. But although tithing is not a condition of membership in Zion, Mr. Yamada, who is a balloon-maker, would not give in his application for membership until he had finished his next balloon, which he sold for four hundred yen, or Japanese dollars, when he came with the forty yen tithe and united with Zion and promised a monthly free offering of five yen.

This incident is in direct contrast with the stories of "rice Christians" in the Orient.

Japan claims to have 8,000,000 gods, which number increases with every death, because the ancestors become gods.

Among this multitude of false deities, few hold a more prominent position than Benzuri Sama, the god of healing.

He is made of red wood, is about the

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size of an American child of ten years, is always in a sitting posture and is generally found perched upon a conspicuous pedestal in the temples.

The devotees who are seeking healing rub with their hands the part of the god corresponding to the location of their own ailment and then rub themselves and thus expect to convey the healing properties from the god to themselves.

Many times have I watched mothers bring their babies to Benzuri Sama.

They would rub the idol's eyes and then their babies' eyes, and so on with the head, bowels, limbs and other affected parts. Rather than getting healing, they get contagious diseases, for lepers and people sick with all kinds of dreadful maladies leave their infection on this wooden image and it is carried off by the ones seeking healing.

Few other gods are more patronized than this god of healing, and I never saw one yet that was not as smooth as glass from the long and ceaseless rubbing of the sick.

Thank God that Zion comes with the Message of Jehovah-Rophi, the Message of Christ the Healer, the Message that "the prayer of faith shall save him that is sick."

In Japan, as everywhere else, man seeks a supernatural religion. People whose hearts cry out for bread and fish and eggs cannot be turned aside with stones and serpents and scorpions.

It is normal to look to deity, and exceedingly abnormal to look to man for the healing of that which God created, and of which man at his best knows so little. May this testimony go forth upon the wings of the Little White Dove, to be a blessing to countless others in Japan and throughout the world, whose hearts are bowed with sorrow, and who are crying out for deliverance from sin, disease, death, and hell.

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**Letter from Conductor of Zion Gathering in Yokohama, Mr. D. Tokida.**

1407 NAKAMURA,
YOKOHAMA, JAPAN, June 13, 1902.

DEAR BROTHER CAIRNS:—Your letter, which you wrote soon after the quarantine was over, reached me in due time a few weeks ago.

Thank you for it.

Your letters are always welcomed.

We are glad to hear that you and your family were kept well during that time of quarantine.

It must be quite trying to be kept in a house for a month.

We were sorry to have heard about it but we did not trouble our hearts a bit nor lose any faith in Zion.

Zion has gotten root quite deeply in our hearts, and you need not be much anxious about us.

Only pray for us, and we shall be kept.

We are all well at present, except Mrs. Iwamoto, Junior, who is not very strong recently.

I believe the action of her husband in leaving Zion was partly the cause of her becoming so.

I hope you will write her some time and encourage her.

Mr. Yamamoto went home a few weeks ago, but now he is living in Osaka where he expects to open a barber shop.

I am glad to hear that a way opened for Mr. Saito to go to Chicago. You will see him before long. May God make him a powerful worker in Japan!



EVANGELIST MARY ANNIE CAIRNS, B. L.

I feel happy and thank God that I can tell you this time a most wonderful testimony to Divine Healing which God gave in answer to our united prayer, to an old lady, about seventy years old, who was sinking very low with fever, some think with heart-failure.

It was indeed wonderful, like one of those we see in LEAVES OF HEALING.

This shows that God is blessing and keeping us, though we are a weak flock, of little faith.

I believe you will be glad to hear such good news from Japan.

Well, the old lady is the mother of Mr. I. Yamada, who is the only balloon-maker in Japan, whose testimony of healing from a kidney disease appeared in LEAVES OF HEALING some time ago, and who sent his application for membership last month.

He lives in Tokyo, and comes to Yokohama regularly on Sunday to attend our service. His mother was converted and surrendered herself to God, putting away her long-cherished idol.

She used rather to oppose her son's belief and practice.

Well, the mother found a small boil on the right side of her face about four weeks ago.

It was very small at first, but it began to spread all over the face soon, and she was troubled a great deal with it.

She did not use any medicine, however, for she knew that her son would not like it.

The boil would not heal, and she began to worry much about it, and began to ask her grandchildren to pray for her, who have learned how to pray, and to whom to pray, from their parents, and who really do pray when they get sick. Some time before that, one of the children was healed instantly of sore mouth, in answer to our united prayer at our Sunday service.

The mother knew that, and so she began to ask for prayer.

She told Mr. Yamada, too, that if she were healed in answer to prayer, she would throw away her idol and would become a Christian.

They prayed for her, but she did not get the healing.

At last she began to have high fever and had to go to bed on Thursday, June 5th.

She tried to get up on Friday, but did not feel well.

They found her very bad Saturday morning with high fever.

She became worse and worse.

Her face began to swell and sometimes she dropped into unconsciousness.

Her whole body began to ache.

She could not talk freely and she could not take any food except some li juid nourishment and water.

When she was very sick she told her son, once more, that she would become a Christian if she were delivered from the disease.

Mr. Yamada told her that she would be surely delivered when he went to Yokohama and asked the united prayer at the time of the Sunday service. They were waiting for the time, in faith, though she was getting worse, and Mr. Yamada did not let us know anything about her till Sunday morning. Then he sent me a telegram telling me that his mother was very sick and asked me to pray for her, for she was very much worse when Sunday morning came, and Mr. Yamada thought that if he waited till afternoon without asking any prayer the Devil might get victory over her.

She became entirely unconscious, her limbs began to shiver like those of one in convulsions, her eyes seemed to be set or rather to have been drawn upward, and her tongue was bent upward.

Now she could not drink even water.

Mr. Yamada was surprised and sent the telegram.

I prayed with my family and asked other brothers and sisters to pray unitedly at 9 a. m.

Mr. Yamada came to our meeting that afternoon and asked our special united prayer for his mother.

He said that there was no change in her since the morning, that she was unconscious and very low when he left his home.

All who saw her were very doubtful of her recovery.

We prayed for her.

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Mr. Yamada was so confident that he believed that if he came and asked our prayer at the service she would be immediately delivered.

The fact that he could leave his very sick mother at home and come to Yokohama, and be away four or five hours from home, shows that he had perfect faith.

Staying until the meeting was over without any sign of anxiety, he went home, taking the 6:20 p. m. train, and reached home about 7:25 p. m.

When he arrived he found his mother yet in bed, unconscious and quiet. He went up-stairs where he met his children.

Among his children there is one bright girl of twelve years, whom they call the child with the strongest faith.

Mr. Yamada, seeing the girl, told her to go down-stairs and tell grandmother to get up, for she must have been already healed.

The girl, with childish, sincere faith, went down-stairs and, entering the grandmother's room, spoke to her, saying, "Grandmother, in the Name of Jesus Christ, get up."

The father did not tell her to say "In the Name of Jesus," but the child learned at Sunday-school that Peter addressed the lame man in that way and healed him.

I believe the Holy Spirit put the words in her mouth at that time.

The grandmother, hearing the child, suddenly opened her eyes and raised herself up and sat on the bed saying, "Well, yes, I will try to do so."

She, who could not move even her own hand a few minutes before, now arose very easily, yes, naturally, and began to talk, which she had not been able to do for a long time.

She tried to stand upon her feet and could do so without difficulty.

She tried to walk and could do that, too.

The pain left her entirely and she had now no sickly feeling.

Her face began to return to its normal size.

She changed entirely, in a minute, from her previous condition.

She realized in herself that she was healed and was so glad.

All the family were glad also and praised God.

The visitors were all surprised.

Some one exclaimed: "What a good religion is this! much better than doctors!"

She ate solid food at once.

When I went to see her the next day she was walking in the room as usual.

Indeed, I was glad and thanked God when I



D. TOKIDA.

heard how she was healed. Mr. and Mrs. Yamada are so glad and happy, and praise God.

I saw the mother and talked with her.

She realizes that she was healed in answer to prayer.

I asked her to give herself to God and live for Him hereafter, putting aside her former faith, which was Buddhism.

She, without hesitation, accepted my teaching and professed belief in God and determined to obey Him. Yamada San took out the idol which the mother had worshiped hitherto, from his house.

He is going to give Zion that as a trophy, captured from the enemy.

All who heard about it were surprised indeed and were encouraged.

Mr. Yamada is worthy to be blessed in this way, for just a few days before that he was asked to make a big balloon, worth 10,000 yen, (or Japanese dollars), by a large tobacco manufacturing company, for their use as an advertisement, and he bravely refused the order.

I believe such is a rare case in Japan.

This is a sample testimony of how Zion teaching reaches the hearts of the believers.

I believe that his brave action is enough to wash away that shameful impression which Messrs. Inouye and Kitano gave to Zion people about the Japanese.

May God bless him and give him a better order from a better quarter.

Brother Yamada invented a special kind of balloon for observatory use, which can be sent up even on a windy day, and he has its monopoly privilege.

He is going to get the monopoly-right in America, and he wishes to find some American with whom he can coöperate to introduce it into the United States.

If there is any one who is interested in such matters among Zion people, Mr. Yamada would be very glad to hear from him.

The time of closing of mail has come and so I will stop here this time. Regards to your wife, Miss Cummings and Elder Cossum.

Yours faithfully, D. TOKIDA.

P. S.—Missionaries are talking now about the supposed death of Miss Esther Dowie.

One of them wrote about it to Mrs. Saito to try to make her disbelieve in Dr. Dowie.

I do not know from whence they got it. Probably by a Chicago telegram in one of the English papers in Yokohama. We cannot believe it. We hope the time will come soon when we can prove it to be a false report. D. T.

## ZION'S SECOND FEAST OF TABERNACLES.

Particulars concerning boarding and rooming accommodations in Zion City during the great Divine Healing Meetings, Feast of Tabernacles, or for those locating to reside in Zion City, either temporarily or as permanent residents:

Rooming conveniences in private homes are very limited, and often impossible to secure, but meals are served by families in different sections of the city at 25 cents each, or regularly by the week at a lower rate.

Elijah Hospice will receive guests after July 10th at a rate of a $1.25 and up a day for lodgings and meals, or, for individual rooms, $2.00 and up a day; 50 cents and up for lodgings, and 25 cents for meals. Rates for permanent guests will vary from $7.00 to $15.00 per week. A lunch room will be run in connection with the Hospice, where food can be secured at reasonable prices.

Tents, 9x14, in the established camps of Zion can be rented furnished, for $8; unfurnished, for $6 per month. Unfurnished tents include double-covered tents with floors and the necessary poles, stays and pegs for support. The furnished tents, in addition to the foregoing, include cots, mattresses, pillows, blankets, chairs, tables, pails, cups, and wash-basins; but stoves, towels, dishes, cooking utensils, and other household conveniences are not included, and must be provided by occupants.

A separate camp of furnished tents during the Feast of Tabernacles will be equipped, for which a charge of $2.50 per person (four persons to a tent) will be in effect for this period.

Applications for reservations at Elijah Hospice should be addressed to Deacon F. W. Cotton, Manager, and for tent accommodations to Deacon Daniel Sloan, Supervisor Zion Camps.

Accommodations during the Feast of Tabernacles cannot be assured unless applications are made early, and favorable replies given hereto.

### Subscribers, Read This.

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

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

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

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Now the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him; and he cannot know them, because they are spiritually judged.—*1 Corinthians 2:14.*

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THE NEW SEMI-WEEKLY

# ZION BANNER

JOHN ALEX. DOWIE, Editor and Publisher

PUBLISHED AT ZION CITY, ILLINOIS, EVERY TUESDAY AND FRIDAY MORNING

**The New Semi-Weekly Banner** meets a want that has for some time been felt by most Zion people, and by many persons who are outside of Zion, but who are more or less interested in the marvelous growth of Zion City, with its various interests and institutions.

**The Paper Consists of Eight Pages,** much larger than those of the former BANNER, and is printed in regular newspaper style, being devoted to the local news of Zion City and the news of the world in general, as well as containing editorial treatment of the more important political, commercial, social, and religious topics demanding the attention of a thoughtful and progressive people.

**We Particularly Desire** that all our friends, far and near, take an interest in assisting us to give this semi-secular, semi-weekly paper a wide circulation. Now, let every reader of LEAVES OF HEALING become also a reader of the new BANNER. The subscription price is a mere trifle, and you could not afford for many times its value to be without this bright, up-to-date periodical.

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# OBEYING GOD IN BAPTISM.

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

### Twelve Thousand Nine Hundred and Seventy-Three Baptisms by Triune Immersion Since March 14, 1897.

Twelve Thousand Nine Hundred and Seventy-Three Believers have joyfully followed their Lord in the Ordinance of Believers' Baptism by Triune Immersion since the first Baptism in Central Zion Tabernacle on March 14, 1897.

| | | |
|---|---|---|
| Baptized in Central Zion Tabernacle from March 14, 1897, to December 14, 1901, by the General Overseer. | 4754 | |
| Baptized in South Side Zion Tabernacle from January 1, 1902, to June 14, 1902, by the General Overseer. | 37 | |
| Baptized in Shiloh Tabernacle, by the General Overseer | 263 | |
| Baptized by Overseers, Elders, Evangelists, and Deacons at Headquarters | 2612 | |
| Total Baptized in Tabernacles at Headquarters | | 7666 |
| Baptized in places outside of Headquarters by the General Overseer | 641 | |
| Baptized in places outside of Headquarters by Overseers, Elders, Evangelists and Deacons | 4563 | |
| Total Baptized outside of Headquarters | | 5204 |
| Total Baptized in five years and three months | | 12,870 |

| | | | |
|---|---|---|---|
| Baptized since June 14, 1902: | | | |
| Baptized in South Side Zion Tabernacle by Elder Farr | 4 | | |
| Baptized in South Side Zion Tabernacle by Evangelist Stuernagel | 3 | 7 | |
| Baptized in England by Evangelist Cantel | 24 | | |
| Baptized in Illinois by Deacon Sprecher | 3 | | |
| Baptized in Illinois by Elder Reed | 3 | | |
| Baptized in Kansas by Elder Reed | 4 | | |
| Baptized in Massachusetts by Elder Bryant | 15 | | |
| Baptized in Michigan by Elder Adams | 3 | | |
| Baptized in Missouri by Elder Hall | 5 | | |
| Baptized in Ohio by Overseer Mason | 12 | | |
| Baptized in Pennsylvania by Elder Hammond | 6 | | |
| Baptized in Washington by Elder Ernst | 7 | | |
| Baptized in Wisconsin by Elder Loblaw | 14 | 96 | 103 |
| Total Baptized since March 14, 1897 | | | 12,973 |

The following-named twelve believers were baptized in Cincinnati, Ohio, Lord's Day, July 6, 1902, by Overseer George L. Mason:

Hopper, Miss Nettie.....Sixteen Mile Stand, Hamilton county, Ohio
Leisner, Paul Herman.....1525 Race street, Cincinnati, Ohio
Leisner, Mrs. Maranda.....1525 Race street, Cincinnati, Ohio
Merchant, Robert.....Sixteen Mile Stand, Hamilton county, Ohio
Merchant, Mrs. Mary Ellen....Sixteen Mile Stand, Hamilton county, Ohio
Miller, John William.....Brecon, Hamilton county, Ohio
Miller, Mrs. Emma Elizabeth.....Brecon, Hamilton county, Ohio
Obel, Mrs. Hellon Marshall.....Latonia, Kenton county, Kentucky
Cburn, Mrs. Catherine Ann....Sixteen Mile Stand, Hamilton county, Ohio
Smith, Mrs. Victoria Chilson.....Hazelwood, Ohio
Waits, Jefferson Garfield.....Lockland, Hamilton county, Ohio
Wamsley, Floyd.....753 Carlisle avenue, Cincinnati, Ohio

The following-named five believers were baptized at St. Louis, Missouri, Friday, July 4, 1902, by Elder Lemuel C. Hall:

Cutler, Job.....4238 Lucky street, St. Louis, Missouri
Long, Mrs. Sophie J.....1704 North Newstead avenue, St. Louis, Missouri
Melee, Mrs. Eliza Ann.....4209 Cote Brilliante, St. Louis, Missouri
Patterson, Mrs. Mary E.....1509 Pendleton avenue, St. Louis, Missouri
Price, Catherine Huldah.....2104 Blair avenue, St. Louis, Missouri

The following-named three believers were baptized at Mount Morris, Illinois, Saturday evening, July 5th, by Deacon O. L. Sprecher:

Carter, Mrs. Eliza.....506 Empire street, Freeport, Illinois
Morin, Miss Alta Hulet.....29 Fifth avenue, Freeport, Illinois
Morin, Mrs. Mary Ellen Baldwin.....29 Fifth avenue, Freeport, Illinois

The following-named three believers were baptized at Belvidere, Illinois, Friday, July 4, 1902, by Elder David A. Reed:

Abbot, Mrs. Rose.....Belvidere, Illinois
Prein, Miss Viola.....Belvidere, Illinois
Scholle, Maude M.....Belvidere, Illinois

The following-named twenty-four believers were baptized in Oakwellgate Baths, Gateshead-on-Tyne, England, June 26, 1902, by Evangelist H. E. Cantel:

Bulmer, George...22 Albert Drive, Low Fell, Gateshead-on-Tyne, England
Bulmer, Maggie ..22 Albert Drive, Low Fell, Gateshead-on-Tyne, England
Bulmer, Christiana, 22 Albert Drive, Low Fell, Gateshead-on-Tyne, England
Donald, Christena, 22 Albert Drive, Low Fell, Gateshead-on-Tyne, England
Elder, James Esher,
Eighton Banks, Wrekenton, Gateshead-on-Tyne, England
Elder, Mrs. Mary Ann,
Eighton Banks, Wrekenton, Gateshead-on-Tyne, England
Elder, Miss Elizabeth,
Eighton Banks, Wrekenton, Gateshead-on-Tyne, England
Hall, John.....Albert House, Low Fell, Gateshead-on-Tyne, England
Hall, John, Jr.....Albert House, Low Fell, Gateshead-on-Tyne, England
Hall, Joseph.....Albert House, Low Fell, Gateshead-on-Tyne, England
Hall, Mrs. Ann.....Albert House, Low Fell, Gateshead-on-Tyne, England
Hainstock, William Thomas,
Bellevue Lodge, Low Fell, Gateshead-on-Tyne, England
Hainstock, Mrs. Isabella,
Bellevue Lodge, Low Fell, Gateshead-on-Tyne, England
Hindson, William ...201 Eastbourne avenue, Gateshead-on-Tyne, England
Hunter, Mrs. M.A., 21 Albert Drive, Low Fell, Gateshead-on-Tyne, England
Ikin, Mrs. Mary.....123 Northbourne street, Gateshead-on-Tyne, England
Ikin, Miss Laura.....123 Northbourne street, Gateshead-on-Tyne, England
Jameson, Andrew.....74 Cottenham street, Newcastle-on-Tyne, England
Morris, Mrs. Ann, 18 Durham Road, Low Fell, Gateshead-on-Tyne, England
Scobie, Mrs. Annie,
4 Wesley Terrace, Low Fell, Gateshead-on-Tyne, England
Scobie Walter..4 Wesley Terrace, Low Fell, Gateshead-on-Tyne, England
Tremble, Mrs. Mary.....Eleanor Cottages, Gateshead-on-Tyne, England
Tremble, John Newby,
Eleanor Cottages, Low Fell, Gateshead-on-Tyne, England
Youngson, Miss Nellie,
54 King John Terrace, Heaton, Newcastle-on-Tyne, England

The following-named seven believers were baptized at Seattle, Washington, Lord's Day, June 29, 1902, by Elder August Ernst:

Bachman, Louisa.....Fremont, Washington
Biegert, Frida.....Latona, Washington
Forsberg, Lars Emil.....5415 Pine street, Tacoma, Washington
Graves, Mrs. Eva....1424 Twenty-ninth avenue south, Seattle, Washington
Schulz, Albert.....5240 S. I. street, Tacoma, Washington
Schulz, Mrs. Hansina.....5240 S. I. street, Tacoma, Washington
Stromberg, Mrs. Carolina.....5414 Pine street, Tacoma, Washington

The following-named six believers were baptized in Zion Tabernacle, Philadelphia, Pennsylvania, Lord's Day, June 22, 1902, by Elder G. Hammond:

Crow, Andrew E.....1618 Sydenham street, Philadelphia, Pennsylvania
Hollingsworth, George W...3846 Brown street, Philadelphia, Pennsylvania
Lou, Tsoon He.....1238 Vine street, Philadelphia, Pennsylvania
Lou, Anna.....1238 Vine street, Philadelphia, Pennsylvania
Renninger, Miss Lillie..2926 N. Twelfth street, Philadelphia, Pennsylvania
Todd, R. M.....Zion City, Illinois

The following-named six believers were baptized in Lake Winnebago, Oshkosh, Wisconsin, Lord's Day, July 6, 1902, by Elder Mark H. Loblaw:

Covey, Christopher C.....330 Main street, Oshkosh, Wisconsin
Johnson, Francis L.....Omro, Wisconsin
Nichols, Homer K.....339 Main street, Oshkosh, Wisconsin
Smith, B. Benjamin.....30 Fulton street, Oshkosh, Wisconsin
Wadkins, William.....Oshkosh, Wisconsin
Wadkins, Philander.....Oshkosh, Wisconsin

The following-named four believers were baptized in the South Side Zion Tabernacle, Chicago, Lord's Day, July 6, 1902, by Elder G. E. Farr:

Carroll, Thomas.....3540 State street, Chicago, Illinois
Hornshuh, Miss Mary.....Portland, Oregon
Johnston, Isabelle.....Wingham, Ontario, Canada
McSheffery, Robert.....5018 Aberdeen street, Chicago, Illinois

**Notice of Removal.**

The Mail Order Department of Zion City General Stores has removed from its former location in Zion Building, 1201 Michigan avenue, Chicago, Illinois, to Zion City, Illinois.

All correspondence should be addressed to:

MAIL ORDER DEPARTMENT OF ZION CITY GENERAL STORES, Zion City, Lake County, Illinois.

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# ZION'S BIBLE CLASS

*Conducted by DEACON DANIEL SLOAN*

## MIDWEEK BIBLE CLASS LESSON, JULY 23d or 24th.

### Obtain Victory Over Sin.

1. *By avoiding that which leads to it.*—1 Thessalonians 5:21-24.
   Sin follows enticement.
   Fooling with sin is dangerous.
   We are not to look at evil.
2. *By giving it no place for formation in our thoughts and desires.*—Romans 13:11-14.
   Sinful thoughts lead to desires.
   Sinful desires end in sinful deeds.
   We must not cater to sin in any form.
3. *By keeping away from places where it lurks.*—Proverbs 4:14-19.
   Sin has its hiding-places.
   Sin has its vaunting grounds.
   Sin has its paths of evil.
4. *By remembering that it only causes suffering.*—Hebrews 12:1-11.
   Sin brings hard discipline.
   Sin causes suffering as a penalty.
   Sin besets one and brings sadness.
5. *By putting it off wherever it seeks to enter.*—1 Peter 4:1, 2.
   We must cease from sin.
   We must suffer rather than sin.
   We must not serve divers lusts.
6. *By reckoning ourselves dead unto it.*—Romans 6:1-12.
   Those dead to sin do not hear its enticements.
   If dead to sin, the body of sin is destroyed.
   The life of God causes death to sin.
7. *By seeking an awaking in righteousness where sin will be hated.*—1 Corinthians 15:33-38.
   Sin is so deceiving.
   One sin always leads to another.
   It is a shame not to know better than to sin.
8. *By bringing every thought into obedience to Christ.*—2 Corinthians 12:1-18.
   The heart must be full of Christ.
   We must be entirely given to Christ.
   We must glory only in Christ.

*The Lord our God is a Sin-Hating God.*

## SUNDAY BIBLE CLASS LESSON, July 27th.

### What the Devil Is About.

1. *He seeks to poison the body.*—2 Kings 4:38-41.
   Through the food we eat.
   Through the water we drink.
   Through the air we breathe.
2. *He seeks to pollute the blood.*—Job 2:1-8.
   Through envious feelings.
   Through hateful words.
   Through worrying cares.
3. *He seeks to weaken the heart.*—Mark 5:25-34.
   He will, if he can, corrupt the fountain of life.
   The body cannot live without nourishing blood.
   The life is in the blood.
4. *He seeks to disorder the mind.*—Matthew 4:23-25.
   Making one foolish in talk.
   Making one violent in actions.
   Making one dangerous in conduct.
5. *He seeks to fill the life with misery.*—Luke 13:11-17.
   He will change the symmetry of the body.
   He will destroy the usefulness of the body.
   He will make void the life of the body.
6. *He seeks to maim for life.*—Mark 9:20-27.
   He is the cause of epilepsy.
   He is the cause of insanity.
   He is the cause of suicides.
7. *He seeks ever to kill.*—John 8:38-51.
   He is a murderer from the beginning.
   He caused Cain to kill Abel.
   He caused the rulers to kill Christ.

*God's Holy People are a Devil-Shunning People.*

**Be Alive to Your Opportunities for God.** *Through a Diligent Study and use of Zion's Bible Class Lessons* and the fitness they will give toward a greater familiarity with the Holy Scripures and a clearer insight into God's truth, you will be prepared and furnished into every good work.

They will equip you for **teaching** those who will know God in power and blessing; for **reproving** those who trifle with God's mercies and despise His grace; for **correcting** those who have ignorant and false views of God and His relations to His people; and for **instructing** in righteousness those who are teachable and who would escape the corruption in the world through lust, who desire to live godly in Christ Jesus, and be blessed with all spiritual blessing in the world that now is as well as that which is to come.

This will include long life, happy heartedness and *clearer insight into the purpose of life in all its relations*, contributing to prosperity and financial success, as well as soul-saving usefulness.


TO

# INVESTORS AND ZION CITY HOME-SEEKERS

## One of the Finest and Most Attractive Home Sites in Zion City

Will be placed on the market July 23d, at the close of the Feast of Tabernacles.

## This Beautiful Tract of Land

Is located north of Shiloh Boulevard and east of Elijah Avenue, within five minutes' walk of the railroad station, and within ten minutes' walk of Shiloh Tabernacle. It contains more than 200 choice lots, each of which has a frontage of nearly 50 feet and an average depth of more than 175 feet, besides commanding an excellent view of the great Lake Michigan.

## The Third Series Shareholders

In this Association will be given the first choice of selection as well as the benefit of the lowest rentals. The cash rentals for lots in this Subdivision will range from $1,000 to $1,800, but we will agree to accept from Shareholders one-third cash and the balance in one and two years, if desired. Ten per cent discount will also be allowed to Shareholders.

## Planting of Shade Trees,

Laying of temporary sidewalks, and grading of streets will all be done at the expense of this Association.

## In Order to Secure the Right

To a lot selection, Stock investments should be made now, as the sale of Third Series Stock will close July 15th next. Shares $100 each. Eight per cent interest allowed from date of Certificate on Stock investments, when Certificates are exchanged for land.

If you are looking for a choice location for a future home in a clean city, you will find none better than the lots offered in this New Subdivision.

"WHERE GOD RULES, MAN PROSPERS."

# Zion Land and Investment Association

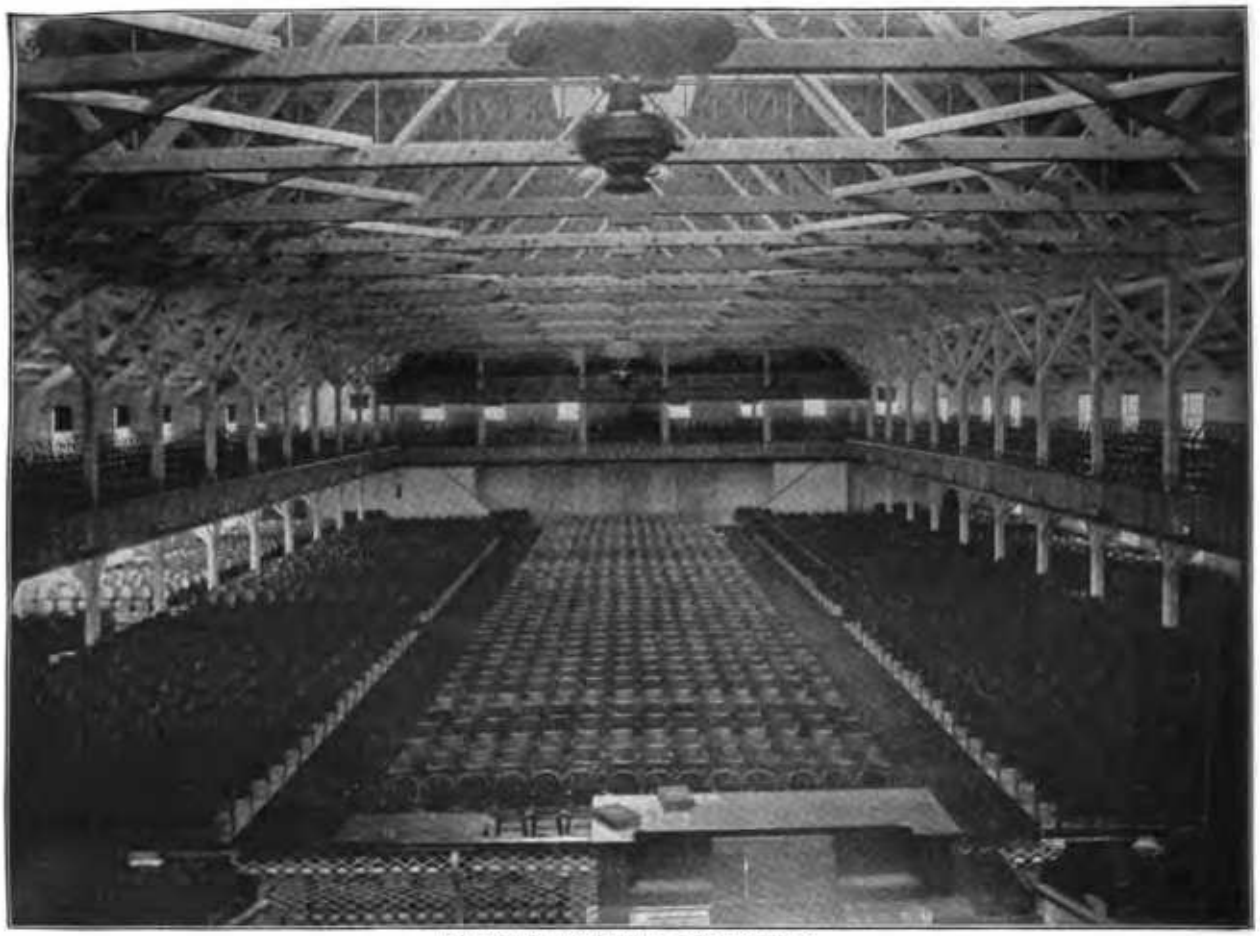
## ZION CITY, LAKE COUNTY, ILLINOIS

**DANIEL SLOAN**
**Assistant Manager**

**H. WORTHINGTON JUDD**
**Secretary and Manager**


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INTERIOR OF SHILOH TABERNACLE.

# ZION'S ONWARD MOVEMENT

## LORD'S DAY SERVICES IN SHILOH TABERNACLE

### ZION CITY, ILLINOIS

# REV. JOHN ALEXANDER DOWIE

GENERAL OVERSEER OF THE CHRISTIAN CATHOLIC CHURCH IN ZION

Began a Great Series of Meetings in Shiloh Tabernacle at Zion City on

## LORD'S DAY AFTERNOON, JUNE 1, 1902

**These Meetings will be Held Every Lord's Day Afternoon at 2 o'clock During the Months of JUNE, JULY and AUGUST**

## SPECIAL ZION CITY EXCURSION TRAINS

Will begin loading at 9:30 A. M., followed by others as required. A final train at 12:30 P. M. will leave from the Wells street Chicago & North-Western Depot; all trains will return after the services in time to reach the city usually by daylight.

**ROUND TRIP TICKETS, 25 CENTS. Children Between the Ages of Five and Twelve, 15 Cents. Under Five Years, Free**

Early Morning Gatherings every Lord's Day at 6:30 A. M., conducted by the General Overseer, who will deliver a series of twenty-minute lectures on prayer.

The General Overseer and Overseer Jane Dowie will conduct throughout the summer Divine Healing meetings in Shiloh Tabernacle every Tuesday and Thursday afternoon at 2 o'clock.

There will be Reception of New Members, the Ordination of New Officers, and the Communion of the Lord's Supper after the regular services on the first Lord's Day afternoon of each month.

The General Overseer will administer the Ordinance of Believers' Baptism in the large new baptistry in Shiloh Tabernacle after the regular services on the second Lord's Day afternoon of each month.

All Zion is looking forward to a Glorious Summer's Work for God in Zion City.

**Grand Processional of Zion City and Chicago White-Robed Choirs and Robed Officers**

**ALL WELCOME ALL SEATS FREE FREEWILL OFFERING "CHRIST IS ALL AND IN ALL"**

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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 XI. NUMBER 13. CHICAGO, JULY 19, 1902. PRICE FIVE CENTS.



CONSECRATION OF SHILOH SPRING, SHILOH PARK, ZION CITY, ILLINOIS, SATURDAY, JULY 12, 1902.
By the REV. JOHN ALEX. DOWIE, General Overseer of the Christian Catholic Church in Zion.
*(This Spring is 1,360 feet in Depth.)*

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| Subscription Rates. | | Special Rates. | |
|---|---|---|---|
| One Year | $2.00 | 100 Copies of One Issue | $3.00 |
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Subscribers desiring a change of address should give present address, as well as that to which they desire LEAVES OF HEALING sent in the future.

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*Long Distance Telephone South 800.* *Cable Address "Dowie, Chicago."*

All communications upon business must be addressed to

MANAGER ZION PUBLISHING HOUSE,
1300 Michigan Avenue, Chicago, U. S. A.

Subscription to LEAVES OF HEALING, A VOICE FROM ZION, and the various publications, may also be sent to

ZION PUBLISHING HOUSE, 81 EUSTON ROAD, LONDON, N. W., ENGLAND;

OF ZION PUBLISHING HOUSE, LENNOX AND GIPPS STREETS, RICHMOND, VICTORIA, AUSTRALIA;

OF PARIS HOUSE, RUE DE MONT, THABOR 1.

CHICAGO, ILLINOIS, SATURDAY, JULY 19, 1902.

## TABLE OF CONTENTS.

LEAVES OF HEALING, SATURDAY, JULY 19, 1902.

ILLUSTRATION—
Consecration of Shiloh Spring, Shiloh Park, Zion City, Illinois, 409

EDITORIAL NOTES—
This Number of LEAVES Not Revised by Editor, 410
Splendid Reports of the Feast in the SUN and THE BANNER, 410
Attendance at the Feast Satisfactory, 411
Gatherings Marked by Consciousness of God's Presence, 411
The First Day of the Feast, 411
The Annual March Around the Temple Site, 411
First Anniversary of Opening of Gates of Zion City, 411
A Miracle of Healing, 411
Reviewing the Great Procession, 412
Great Meeting in Shiloh Tabernacle, 412
Crowning Blessing at Gathering of Zion Seventies, 412
Sixth Day of Feast, 412
Zion's Mission to Asia, 412
Powerlessness of Present Denominational and Society Missions, 413
Some Individuals Blessed, Organizations Failures, 413
Persecution Will Follow, 413
Zion's Mission One of Peace, 413
Zion's Weapons Spiritual, Blessing the Conquered, 413

ILLUSTRATION—
Procession of Zion Choir, Officers and Zion Seventies at Second Anniversary of the Consecration of Zion Temple Site, 414

ZION'S SECOND FEAST OF TABERNACLES, 415

CARTOON—
A Warning Sent Forth by Elijah the Restorer, from the Feast of Tabernacles, 416

ZION'S SECOND FEAST—CONTINUED.
Welcome to Zion City, 417-418
"A Fountain Opened," 418-420
Early Morning Sacrifice of Praise and Prayer, 420-422
Great General Assembly, 422-424
Zechariah's Vision Concerning a Coming Feast of Tabernacles, 424-427
Reception of New Members and Ordination of Officers, 427-430
Communion of the Lord's Supper, 430-431
Early Morning Sacrifice of Praise and Prayer, 431-433
Second Anniversary of the Consecration of Zion Temple Site 433-437
"Jehovah Shall Suddenly Come to His Temple, 437-438

OBEYING GOD IN BAPTISM, 439, 440

ZION'S BIBLE CLASS, 440

# *EDITORIAL NOTES.*

## ZION, THY GOD REIGNETH!

THE VOICE of Thy Watchmen!
They lift up the voice, together do they sing;
For they shall see, eye to eye,
When Jehovah returneth to Zion.

THE GLORY of God is being continuously and wondrously manifested.

WE ARE in the midst of the glorious Feast, Zion's Second Feast of Tabernacles in Zion City.

Therefore, it cannot be expected that we shall send forth, with this issue, many Editorial Notes, for the Program of the Ten Days' Feast will itself tell the story of our numerous engagements from day to day, on the Platform of Shiloh Tabernacle, besides our many duties as General Overseer at our Headquarters Offices.

WE HAVE been absolutely unable to revise a single line of the present issue.

We have committed to our General Associate Editor, Deacon Arthur W. Newcomb, the responsibility of the entire issue.

It is possible that errors may have crept in, although our stenographic, literary and printing staff are most efficient; but no one except the speaker himself, and the conductor of the gatherings, is able often to detect a certain class of errors.

We, however, commend the reports to God and to the people, knowing that they will be lovingly received, and that God will prevent any serious injury arising from our failure to give the matter that careful revision which is our ordinary practice.

AT THIS point we desire to record our admiration of the splendid manner in which all our Reportorial Work is being done, and to express our appreciation to our large staff for the admirable Résumé they have been giving of the meetings from day to day in the ZION MORNING SUN, excepting on Tuesdays and Fridays, when the Résumé appears in THE ZION BANNER.

THE ZION MORNING SUN is a remarkable piece of literary work, giving a record of the Feast up to a late hour every night, and placing it in Zion City at an early hour every fore-

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noon, although Zion Printing and Publishing House still has, for the present, its Headquarters in Chicago.

WHAT IS God working as the days go by?

THIS WILL be best answered when the Books are opened which contain the record of all Earth's Story up to the Judgment Day.

We can only now see something of what God is working.

THE ATTENDANCE has been in the highest degree satisfactory.

Over and over again Shiloh Tabernacle has overflowed, and the wonderful series of meetings in the Early Morning and at Night have been attended continually by thousands.

FROM OUR first discourse on Saturday evening, July 12th, when we held the meeting for the presentation and consecration of the people to God, down to the meeting which we held this morning (Friday, July 18th) at 6:30, when we delivered our address on the Fifth Beatitude,

> Blessed are the merciful:
> For they shall obtain mercy,

the Gatherings have been marked by a solemn consciousness of God's presence, as the people engaged in praise and testimony and prayer, by an eager and loving appreciation of the teaching, and by manifestations of a very striking character which have followed.

IT WILL never be possible to tell even what we already know of the effects of these Gatherings, and we shall never know on earth a thousandth part of what has happened.

We cannot even attempt to go over the work of the past five days, in any detail, but we must record our gratitude to God for His sustaining grace in enabling us to carry out every line of the program up to this time.

ON THE first day of the Feast it was estimated that six thousand people attended the afternoon discourse on "ZECHARIAH'S VISION CONCERNING A COMING FEAST OF TABERNACLES," and that there were many thousands of persons in Shiloh Grove who could not obtain seats.

Hundreds of these heard at the open doors and windows, and large numbers were scattered in well-behaved and orderly parties throughout the immense reserve grounds of two hundred and fifty acres around the Temple Site.

AT THE close of our address, on the First Day of the Feast, we had the joy of receiving into fellowship and membership of the Christian Catholic Church in Zion no less than 359, and of ordaining seventy-nine as Evangelists, Deacons, and Deaconesses.

In the evening, notwithstanding large numbers of visitors had returned to their homes in Chicago, Milwaukee, Racine, Kenosha, Waukegan, and elsewhere, we had the joy of administering the Lord's Supper to about Four Thousand persons.

ON THE following days, the Second and Third Great Days of the Feast, the wonderful power of God and the realization of His Presence continued.

THE ANNUAL MARCH in full Procession of Zion's Robed Officers, Choir and Seventies, around the consecrated Temple Site, of which a photo-engraving is given on page 414, was most impressive, and the great audience that filled the Tabernacle was one of the most earnest and appreciative of our Congregations.

ON THE following day, Tuesday, July 15th, there were scenes which will never be forgotten.

THE MORNING Gathering at 6:30 was a meeting of wondrous blessing, and the Divine Healing meeting, attended by thousands at 10:30, was followed by great blessing in the Healing Room.

A SUFFERING and dying woman who had been carried on a stretcher from her home in North Dakota, twenty-five miles distant from the Railway Station, and had been brought down to Zion City, nine hundred miles, in that condition, was carried into Shiloh Tabernacle and lay upon her cot in front of the platform throughout the meeting.

At the close she, with a hundred and seventy-five others, went into the Healing Room, where prayer was offered, and hands laid upon each of the sick.

We left her until the last of those with whom we prayed, and then God gave a glorious victory.

At the word of command, she, who had not stood upon her feet for many months, arose and walked.

After a little she accompanied us back into the Tabernacle, where thousands were waiting, to the intense delight of that assembly who saw her walk, and heard her speak.

Up to the time we write she has continued to improve, according to the statement of her husband, made in open gathering.

Others also were blessed specifically in instantaneous healing.

Consciousness of blessing was felt by nearly all.

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AT THREE O'CLOCK in the afternoon of that day, Tuesday, the 15th, with our dear wife and son on either side, we silently stood and responded to the silent salutations of a great army of our employees in the City of Zion.

They numbered about two thousand, and were followed by a large number of vehicles containing happy school children and many others.

THE ZION BRASS BAND, which was led by Marshal Stern and followed by the Zion Guards and Municipal Officers of the City of Zion, as it passed our reviewing balcony at the Administration Building, broke forth into the strains of the grand old hymn,

"ONWARD, CHRISTIAN SOLDIERS."

And, as the Band passed away into the distance, we could hear, now and then, the thrilling sound of hymn after hymn, until the Band had passed away into Shiloh Grove, and yet the Procession was not over.

It was simply wonderful to look at the thousands of workers in all departments, and think that God had wrought all this within one year!

BUT WHEN we entered Shiloh Tabernacle, and the great throng arose to receive us, the ground floor being almost entirely filled with a magnificent and orderly array of Zion's employees, it seemed to us as if we were like those that dream, and that every word of the glorious 126th Psalm was being realized by us at that moment:

When Jehovah 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,
Jehovah hath done Great Things for them.
Jehovah hath done Great Things for us;
Whereof we are glad.
Turn again our captivity, O Jehovah,
As the streams in the South.
They that sow in tears shall reap in Joy.
Though he goeth on his way weeping, bearing forth the seed;
He shall come again with Joy, bringing his sheaves with him.

IT SEEMED to us that we had such wonderful sheaves, so many and so great, that it was too much almost for human hearts to bear the fulness of such joy and gladness and overflowing blessing.

WE ALSO had the joy of listening to the excellent addresses made by several members of our Business Cabinet, and by our beloved Legal Counselor, who had just entered into fellowship with us in Zion, and had received the appointment of General Counsel from us a few days before.

Many wise words were spoken by these earnest and able men to whom we have committed such great interests.

It was indeed a scene and an occasion long to be remembered.

AND SO the week has swept on.

Wednesday had its glorious Baptism of ninety-nine, when the Ordinance was administered by three of our Overseers, and there were immense meetings in the afternoon and evening for women and men separately.

BUT THE Crowning Blessing of the Feast came on Thursday.

THAT CROWNING Blessing was given to us at a Gathering of Zion's Seventies, when, after receiving their Vows of Consecration, we had the joy of Separating unto God for His work in Zion Seventies, no less than 503 members of the Christian Catholic Church in Zion.

THIS NUMBER, added to the thousands upon thousands already consecrated and separated to this work, is the beginning of a glorious preparation for the organization of Zion's Restoration Host, which we shall, God willing, begin this year.

This will be the Salvation, the Healing, the Cleansing and the Quickening and Restoring Host of Zion, which will go forth in the Name of the Lord Jesus and in the Power of the Holy Spirit, to do the will and work of the Eternal Father, in coöperation with ourself as Elijah the Restorer.

AND NOW we feel that it will be impossible in these Notes to do more than to say that the Sixth Day of the Feast has opened most auspiciously, notwithstanding the heavy rains and the terrific storm of the past night, which made such havoc on every side around us, but left Zion City entirely untouched.

OUR MORNING gathering of today, Friday, July 18th, notwithstanding the rain, was very large.

We spoke on the Fifth Beatitude, and all things point to a wonderful Gathering this afternoon (Friday, July 18th), when the Conference of Shareholders in Zion's Financial and Commercial Institutions, etc., will be held.

In the evening we shall have Overseer George L. Mason and a number of Elders and Evangelists, and other Messengers of Zion to the Orient, around us, when a Conference will be held upon Zion's work in Asia.

OUR HEARTS are all deeply impressed with the fact that God is calling Zion to a great work in the immense heathen fields of Asia, which are almost untouched.

Although Christian Missionary operations have been conducted for a long period in the Orient, there is simply no possibility of questioning the terrible fact that Heathenism, Mohammedanism, Buddhism, Confucianism, etc., have increased far more rapidly than Christianity.

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IT IS SIMPLY impossible to look for the Evangelization of Asia by the present agencies and modes.

The Christian Catholic Church in Zion enters into this field at God's command, absolutely untrammeled, and without any doubt of Glorious Victory.

EVERY HINDRANCE that could be put in our way by the false statements of leaders of present missionary organizations, we are ashamed to say, has been employed; and the greatest foes that Zion will have in the Orient will not be the Heathen or corrupt Systems of Religion, but the Apostate and contradictory and ineffective Missionary Organizations, sent forth either by Churches or by Societies, or composed of go-as-you-please and do-as-you-like Christians, such as the China Inland Mission, whose head has been specially wicked in his attacks on Zion.

WE HAVE borne much at the hands of these foes of Zion, and we shall continue to bear all that God permits us to bear, but we tell them plainly that their day is done, and that God has shown them that He cannot use them in any very great degree.

WE ARE grateful for the magnificent individuals, the splendidly consecrated men and women who, in China and Japan and the Orient generally, have toiled for God, have translated His Word faithfully, and have laid down their lives for Christ, and have done much good.

But with this admission must come the further statement that the splendid record of individuals is no justification of the organizations; for, while the individuals have in many cases been greatly blessed, the organizations, in our judgment, have in every case been more or less shameful failures.

WE KNOW that the utterance of these words will only intensify the indignation, and hatred, and malice, and envy, and uncharitableness of those who, in the "Mission Fields," as they call them, have already been our bitter enemies.

They have endeavored indeed to embroil us, and will doubtless continue to embroil us, with the authorities in the States and Nations to which Zion is going, but we have no fear as to the result.

ZION'S MESSAGE is one of Peace.

SHE BEARS no arms but the weapons of Wisdom, of Faith, of Hope, of Love, of Truth, of Purity, and of Power.

SHE SEEKS nothing but the glory of God and the good of humanity.

SHE IS determined to do her work in proclaiming to all mankind that God reigns, and that His Dear Son is coming again to receive His Saints into a Glorious Rapture, and then to descend with them and reign and rule o'er all the earth for a thousand years, a Glorious Millennium, in which the Redeemed from all the ages and all the lands will be privileged to take part.

WE HAVE no hatred for any; we have no bitterness toward any.

We have suffered much from shameful misrepresentations, and shall continue to suffer.

Suffering has ever been our portion and we have learned obedience, as did our Lord, by the things that we have suffered.

WE HAVE learned that there is no safety and no progress possible in keeping back the truth.

We shall deal faithfully with our beloved, but erring, brethren who think, apparently, that they do God's service by maligning us and who speak of us with such bitterness that it would almost seem as if they had murder in their hearts.

WE CANNOT doubt that Zion's great work in the Orient, where we already hold important positions, will be wondrously blessed.

We say to the peoples whom these words will reach, and to the authorities of both the Empires of Japan and of China, that, rightly considered, there is nothing in the Mission of Zion but that which will strengthen everything that is good in these Empires, and which will lead to better conditions both for the rulers and the ruled.

ZION CAN never desire to overthrow by force of arms, by secret conspiracy, or by other evil designs, any human government or opposing power.

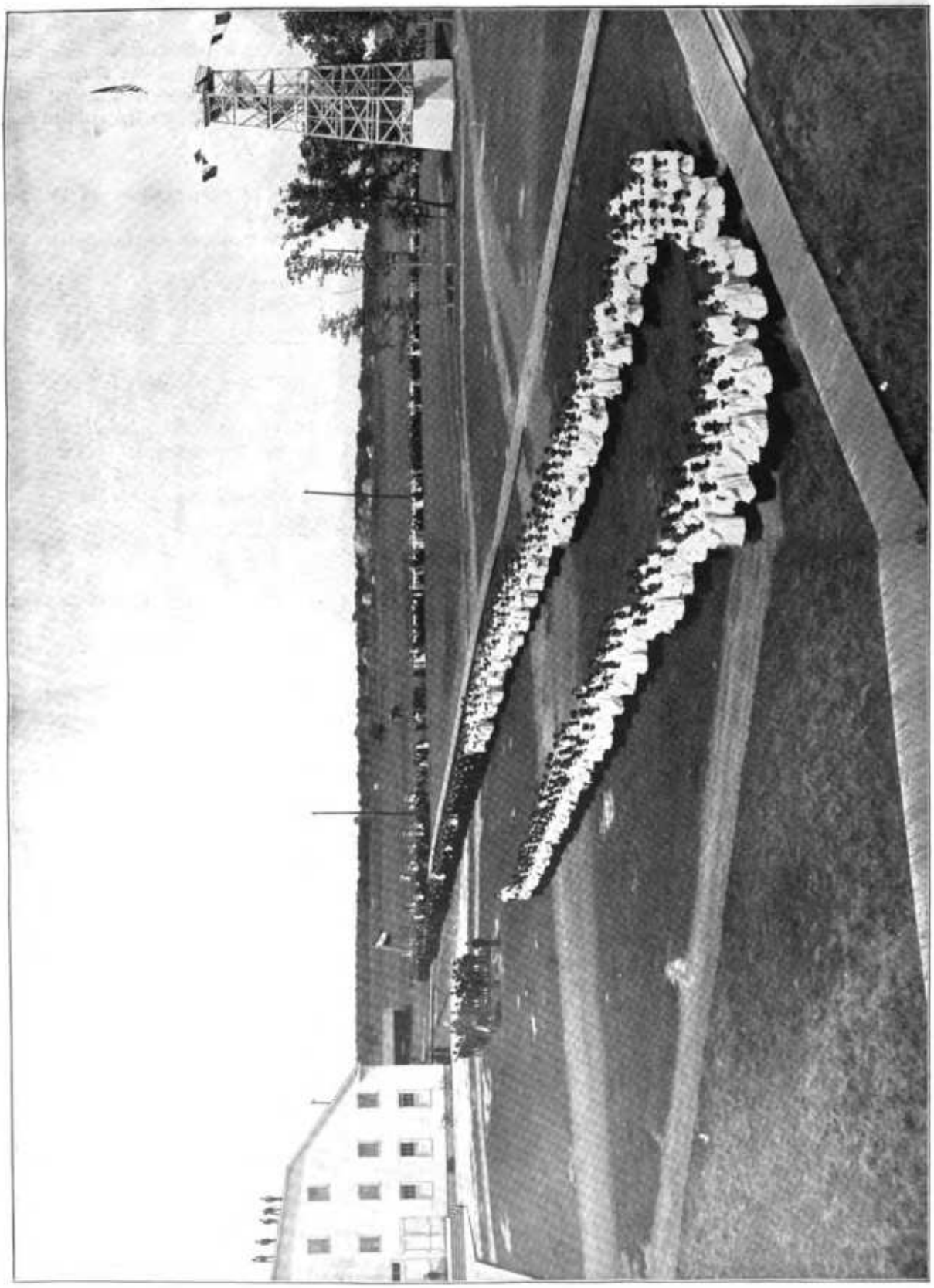
OUR WEAPONS are not fleshly; and they are not devilish! Our weapons are Spiritual and Divine.

THEY CANNOT injure any; no, not even the wicked: for Zion's Victories will bring blessing to the conquered, leading the Nations into the Kingdom of God.

AND NOW the Feast goes forward, and we pray that the Blessing may continue, and may abide upon the multitudes who will yet partake of its Divine Privileges.

BRETHREN, PRAY FOR US.

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PROCESSION OF ZION CHOIR, OFFICERS AND ZION SEVENTIES AT SECOND ANNIVERSARY OF THE CONSECRATION OF ZION TEMPLE SITE.
Zion City, Illinois, July 14, 1902.

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# ZION'S SECOND FEAST OF TABERNACLES

*The set Feasts of Jehovah . . .*
*Ye shall proclaim to be holy convocations.*

*REPORTED BY S. D. W. AND A. W. N.

THE hosts of Zion begin to realize more fully the momentous significance of their great annual gathering, the Feast of Tabernacles.

The power of the first Feast did not end when its glorious convocations were over and the publication of the reports of the splendid addresses were completed.

Thousands of people went forward with the inspiration of that ten days' meeting in their hearts, to the arduous but joyous task of building Zion City.

Thousands more returned to their homes with the inspiration of that first Feast of Tabernacles in their hearts, to live more consecrated lives, to serve God and their fellow men more earnestly and more effectively.

The power of that inspiration has made a record upon which the whole world looks in amazement.

Since that first Feast of Tabernacles, Zion City has become a mighty reality.

Tens of thousands of people have been won to God and to Zion, and their faces set towards Zion City.

And now a year has rolled quickly by, and the time for the second Feast of Tabernacles has come, and Zion's thousands throughout this and many other lands, with a deeper, fuller, and truer realization than ever before, of the power of that wonderful Feast filling their hearts with joy inexpressible, are gathering in Zion City.

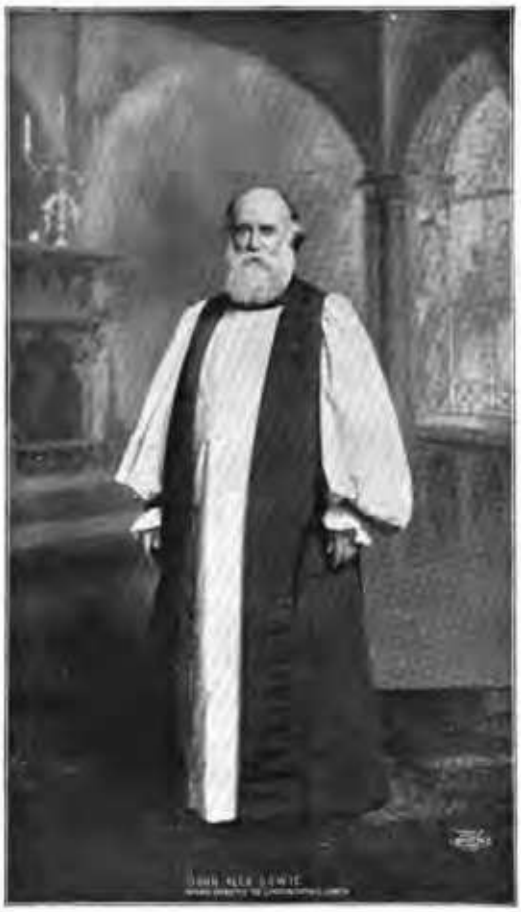
From the sunny south, from the frozen north, from the eastern shore, where the venerable Atlantic sounds its sublime diapason; from the fertile western shore, bathed by the waters of the broad Pacific; from the storied British Isles; from the crowded continent of Europe; from flowery Japan; from the far away antipodes of Australasia, the hosts of Zion are coming to the Feast of Tabernacles. And now they reach the City.

Those who left, a year ago, beautiful, fertile, but uninhabited acres, find it a city of happy homes, splendid and prosperous industries, and all the advantages of a great municipality.

Their hearts are filled with wonder and amazement, and their spirits are lifted up with Praise and Thanksgiving to God for the mighty works which He has wrought.

Those who never saw the city before, drink in with delighted eyes all its wonders.

Its natural beauties: the far-spreading blue lake, losing itself in the eastern horizon, gentle undulation of the land, stretching away to the west as far as the eye can see, the cool, emerald shades of its groves, the luxurious verdure of its fields; the great Lace Industries, the busy mills where building material is prepared; the extensive stores, the commodious but ever-thronged quarters of the financial and municipal institutions the huge but gracefully built Hospice, and last, but not least, the hundreds of cozy, happy homes, are sources of never-failing interest and delight.



Train after train has drawn up at the little Chicago & North-Western station and discharged its hundreds of passengers, until eight thousand people throng the city, filling the great hospices, every available room in the homes of the people, and hundreds of white tents under the leafy trees of several different groves in various parts of the city.

And now, the hour for the formal opening of the Feast has come.

It is Saturday night, July 12, 1902, and under the great white-trussed roof of Shiloh Tabernacle nearly four thousand people are gathering in the silence of the evening hour for the solemn but joyous opening service of the Presentation and Consecration of the People to God.

The General Overseer is greeted with intense joy and heartiest love by the great congregation as he comes upon the platform, and there is a world of tender affection in the hearts of all as they greet his beloved wife, Overseer Jane Dowie.

Then a mighty wave of song, swelling forth, not only from the lips, but from the hearts of the great multitude, fills the Tabernacle with a volume of melody. Then comes that opening service, the mighty spiritual power of which no words can describe.

The opening address of the General Overseer, on the significantly appropriate subject, "A Fountain Opened," reached, with inspiring power, the hearts of the great audience, lifting them in solemn consecration to God, and preparing them for the blessings of the ten days to follow.

Shiloh Tabernacle, Zion City, Saturday Evening, July 12, 1902.

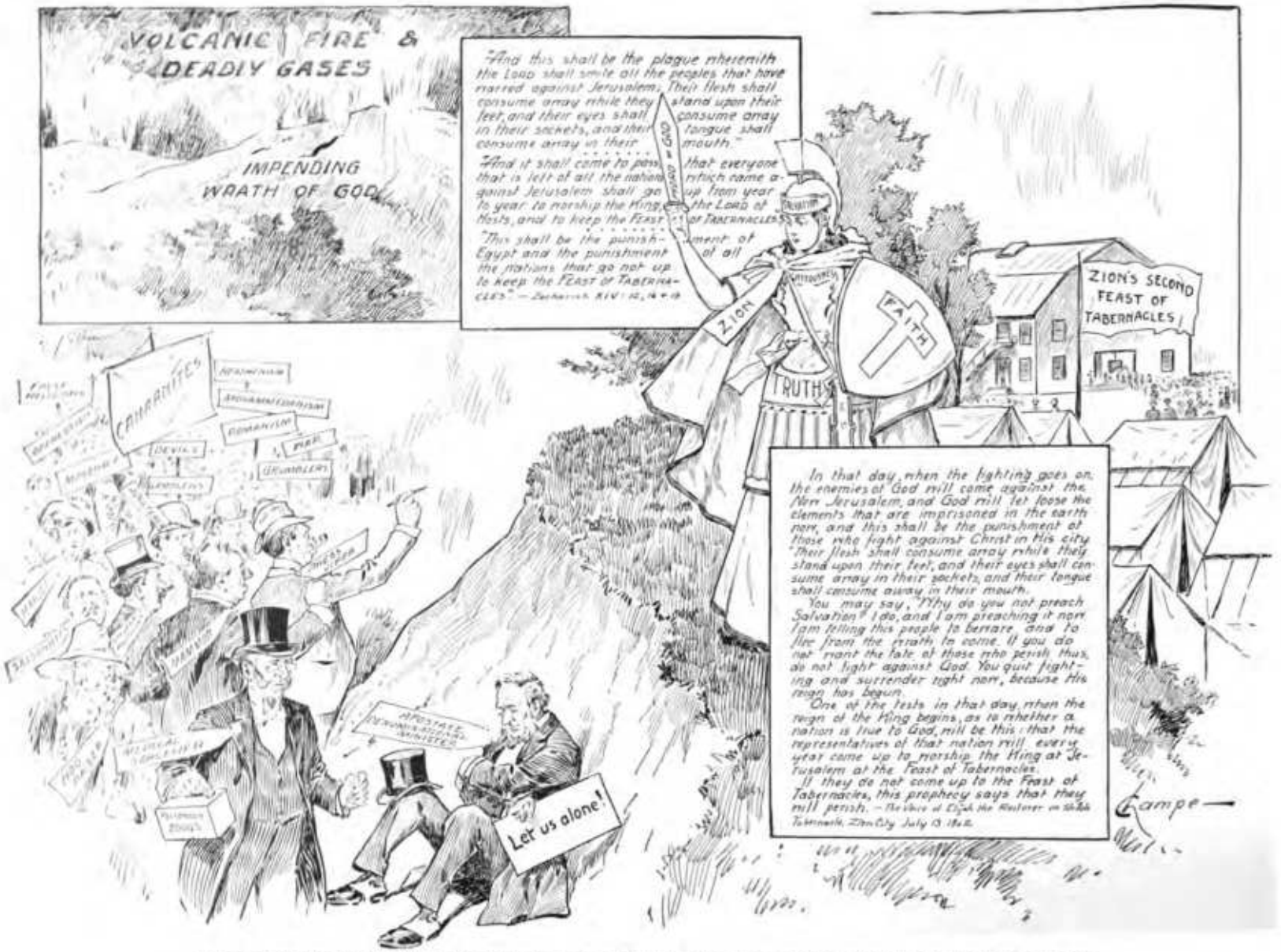
After singing by the choir and congregation, Overseer Mason offered prayer and was followed by the General Overseer.

All then joined heartily in singing Hymn No. 142:

Awake, my soul, to joyful lays,
And sing thy great Redeemer's praise;
He justly claims a song from me,
His loving-kindness, oh, how free!
Loving-kindness, loving-kindness,
His loving-kindness, oh, how free!

*The General Overseer has not revised these reports.

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A WARNING SENT FORTH BY ELIJAH THE RESTORER FROM THE FEAST OF TABERNACLES.

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**Scripture Reading and Exposition.**

The General Overseer then said: Let us read in the Inspired Word of God, in the book of the Prophet Zechariah and in the 12th chapter:

The burden of the Word of Jehovah concerning Israel. Thus saith Jehovah, which stretcheth forth the heavens, and layeth the foundation of the earth, and formeth the spirit of man within him.

What a wonderful prophecy!

It is not the soul. That is not what the prophet is talking about, or rather what God is talking about.

The soul is mortal as its sire, for it is simply the transmission of animal life to an animal.

The soul dies.

"The soul that sinneth, it shall die."

But the spirit that comes from the God who gave it is like its sire, immortal, eternal, invisible.

Greater than the heavens and the earth is this third thing of which God speaks: the forming of the spirit of man within him, that which is the offspring of God.

**Intoxication of Desire for Possession of Jerusalem.**

Behold, I will make Jerusalem a Cup of Reeling unto all the peoples round about.

A strange thing about Jerusalem is that there is an intoxication connected with the deep-seated desire for its possession.

France wants it.

Germany wants it.

Russia wants it.

Italy wants it.

The Latin nations and the Slavonic, the Teutonic and the Anglo-Saxon, all want Jerusalem.

The Anglo-Saxons will get it, because they are Israel.

But God has made of Jerusalem a Cup of Reeling to all the nations.

Those are very blind who do not see that, among the Signs of the Times, is the gathering of the nations around that little, stony, barren city which has half a dozen Jerusalems piled one upon the top of the other.

That is what makes it so barren.

If you want to find the Jerusalem of Solomon, you will have to go down a great many feet to find the old walls of his period. Below that still, you will find the Jerusalem of Melchisedec, King of Salem—Jeru-Salem.

I believe that perhaps there are at least ten Jerusalems piled one upon the top of another.

A wonderful place!

Around it, the City of the Great King, gather all the thoughts of the ages and all the people of God in every land and time.

Behold, I will make Jerusalem a Cup of Reeling unto all the peoples round about, and upon Judah also shall it be in the siege against Jerusalem.

And it shall come to pass in that day, that I will make Jerusalem a Burdensome Stone for all the peoples; all that burden themselves with it shall be sore wounded.

Have you not noticed that

**No Nation Has Ever Taken Jerusalem but Was Sore Wounded?**

Jerusalem belongs to God.

It does not belong to any one people.

It is the City of the Great King.

And it shall come to pass in that day, that I will make Jerusalem a Burdensome Stone for all the peoples; all that burden themselves with it shall be sore wounded; and all the nations of the earth shall be gathered together against it.

In that day, saith Jehovah, I will smite every horse with astonishment, and his rider with madness: and I will open Mine eyes upon the house of Judah, and will smite every horse of the peoples with blindness.

And the chieftains of Judah shall say in their heart, The inhabitants of Jerusalem are my strength in Jehovah of Hosts their God.

In that day will I make the chieftains of Judah like a pan of fire among wood, and like a torch of fire among sheaves; and they shall devour all the peoples round about, on the right hand and on the left: and Jerusalem shall yet again dwell in her own place, even in Jerusalem.

Jehovah also shall save the tents of Judah first, that the glory of the house of David and the glory of the inhabitants of Jerusalem be not magnified above Judah.

In that day shall Jehovah defend the inhabitants of Jerusalem; and he that is feeble among them at that day shall be as David; and the house of David shall be as God, as the angel of Jehovah before them.

And it shall come to pass in that day, that I will seek to destroy all the nations that come against Jerusalem.

And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the Spirit of Grace and of Supplication; and they shall look unto Me whom they have pierced.

Did you ever see a Jew who got a Real Salvation?

Did you ever hear him cry, "O Yevah, Yevah, Yevah. Have mercy upon my people, who pierced their Messiah."

When will the day come that they will take away their sin?

I believe that when the Jew really gets to prayer he knows how to pray. There is a great big spirit in the Jew.

May God give to that spirit the Grace of Supplication.

And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the Spirit of Grace and of Supplication; and they shall look unto Me whom they have pierced: and they shall mourn for Him, as one mourneth for his only son, and shall be in bitterness for Him, as one that is in bitterness for his firstborn.

In that day shall there be a great mourning in Jerusalem, as the mourning of Hadadrimmon in the valley of Megiddon.

And the land shall mourn, every family apart; the family of the house of David apart, and their wives apart; the family of the house of Nathan apart, and their wives apart;

The family of the house of Levi apart, and their wives apart; the family of the Shimeites apart, and their wives apart;

All the families that remain, every family apart, and their wives apart.

In that day there shall be a Fountain Opened to the house of David and to the inhabitants of Jerusalem, for Sin and for Uncleanness. And it shall come to pass in that day, saith Jehovah of Hosts, that I will cut off the names of the idols out of the land, and they shall no more be remembered: and also I will cause the prophets and the unclean spirit to pass out of the land.

Prayer was then offered by the General Overseer.

## WELCOME TO ZION CITY.

The General Overseer then said:

I cannot tell you the gladness that is in my heart in welcoming you to Zion City.

Somebody said the other day that I was Zion City, but they did not know what they were talking about, for Zion City already consists of nearly 6,000 responsible children of God; every one conscious in his individual responsibility to God.

But yet, I suppose, there are some senses in which tonight I represent Zion.

I told the Mayor that if he would turn up tonight I would be glad to let you see him as the representative of the City of Zion. He is like Zacchæus, small of stature. (Mayor Richard H. Harper came forward.)

Mr. Mayor, I would be glad if you would say a word of welcome as the official head of the municipality. Then I will talk as the head of something more than the municipality.

The Right Honorable Richard H. Harper (applause), Mayor of the City of Zion.

We are all proud of him. There is not much of him, but there is a great deal in him. (Laughter.)

God bless you, Mr. Mayor.

**Address of Welcome by the Mayor.**

"I thought, as I was behind a post, I would be out of sight, and thus not be called upon to say anything tonight.

"It affords me great pleasure, as Mayor of the City of Zion, to welcome to the city the thousands I see before me.

"I hope that you will have a very pleasant stay, and that nothing will occur to mar the joy of this assembly at this Second Feast of Tabernacles.

"Anything that the City Administration or the officers under the direction of the City Administration can do to make your stay pleasant and profitable, I assure you will be cheerfully done.

"I welcome you in the name of the Council of the City of Zion into our midst."

General Overseer—Now, it is really wonderful that talk about ourselves as a city.

When you were here a year ago, we were not a village. We were nothing at all as a body politic.

There is no doubt, however, that what Overseer Mason says is true, we were a "site."

We were a "site" that afforded a great deal of fun to some people. They did not understand how we were going to do it at all.

Neither did we, but we knew that God was able, and we had set out to establish a city.

**The Wonderful Record of Eleven Months.**

It is eleven months since we began to put up the first house, and people are now beginning to come from all parts to see the site of a city that has grown up to be an incorporation under the laws of the State of Illinois, an absolute municipal

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and legal fact, incorporated with a Mayor, Aldermen, City Attorney, Marshal, Assistant Marshal, City Clerk and Police force, and a lockup (laughter), in which, thanks be to God, we have never had a prisoner.

But we are a city, a city with vast industries, though in their infancy—industries which the smartest men in the country say are bound to be among the most successful.

There is prosperous business on every side.

People are standing up in our midst and saying that the people from whence they came had said that Dowie would get all their money, and one dear brother rubbed his hands and said, "I have got Dowie's money. (Laughter.) I have earned five or six hundred dollars of it, and the money that I put into Zion I have doubled."

That is good.

God has been wonderfully blessing the city in its outward way, and, you know, it is no use your telling me that you are a healthy, vigorous man, when I can see that you are screwed up with rheumatism and that you can only creep.

There must be

**Outward and Visible Signs of an Inward and Invisible Faith.**

You must show that you have the Faith of God.

The man who has faith ought to show it in larger development materially, physically, psychically, commercially, financially.

The blessing of Jehovah, it maketh rich, and He addeth no sorrow therewith.

Thank God that blessing is Zion's tonight. (Amen.)

It is a blessing which all the world can see.

The world takes no stock in a Christianity in a poke-bonnet which says, "O how happy are we," and when you look into the poke-bonnet you find a skeleton.

I do not take much stock in a happiness that has withdrawn itself under the garments of the grave; the happiness of a nun with her jaws tied up ready for the grave. (Laughter.)

The only trouble is that she is not buried.

When she is made a nun they put her in a coffin dressed in the garments of the dead.

Zion does not do that.

Zion takes her vows with a stick of candy in her hand (applause and laughter), with a good square meal, with the Sword of the Spirit and the Helmet of Salvation and good strong legs to stand on.

Zion does not get into a coffin to take vows.

If the material prosperity of Zion were all, it would not be worth a picayune.

If there is nothing more, and Zion is only just a great big body, with strong outward form, it is no use at all.

**The Power of Zion Is Its Spiritual Power.**

That today is an orderly power.

We, tonight, represent a principle of which we are the only representatives in this country: the principle of a Theocracy, the Rule of God in everything. (Amen. Applause.)

We have flung our Banner to the breeze since you were here, and unfurled the flag of our political principles:

"WHERE GOD RULES, MAN PROSPERS."

Therefore we thank God tonight that we are able to show by outward and visible signs, that cannot be disputed, that "Where God Rules, Man Prospers."

Hallelujah! (Amen.)

That is a glorious thought in Zion: the Rule of God in the heart, in the home, in the business; in every department of our relations to each other and to God.

Zion, you are welcome to Zion City.

I say tonight, I welcome you to the city, the Head of which and the Founder of which is God alone.

We give Him all the glory.

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## "A FOUNTAIN OPENED."

INVOCATION.

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

TEXT.

In that day there shall be a Fountain Opened to the House of David and to the inhabitants of Jerusalem for Sin and for Uncleanness. And it shall come to pass in that day, saith Jehovah of Hosts, that I will cut off the names of the idols out of the land, and they shall no more be remembered: and also I will cause the prophets and the unclean spirits to pass out of the land.—*Zechariah 13:1, 2*

**"False Prophets and Unclean Spirits."**

I never knew an epileptic, with but perhaps an exception of one in fifty, who was not an unclean devil.

Epilepsy, I should say, in my experience, excepting two cases out of a hundred, is the direct result of spiritual and physical uncleanness.

The unclean spirits and the false prophets have to be cut off.

The idols have to go, and that will be the day when the Fountain shall be opened to the House of David, to Jerusalem, for Sin and for Uncleanness.

**This a Prophecy for the Latter Days.**

It is the ordinary rendering of this, that when Christ died the Fountain was opened for Sin and Uncleanness in the House of David.

It is no such thing!

That prophecy refers, just as plainly as words can make it, to the day when Jehovah is King over all the earth. It is connected with the latter day prophecies.

I know that Jesus Christ is the Saviour from Sin and from Uncleanness, and that, through His blood, the vilest sinner and the most unclean may be delivered, but the Scripture must not be wrested from its proper application.

That passage does not refer to the crucified, but to a glorified Saviour. That passage refers to these latter days.

Beloved, I desire to talk, in this Feast of Tabernacles, very largely in the spirit of the Revelation which God made to Zechariah.

I have some things to say to you in connection with this which are not only of importance, but which are of absolutely overwhelming importance.

I want to point out to you that

**Zechariah Was One of the Three Prophets of the Restoration.**

Haggai, Zechariah and Malachi prophesied the Restoration of Israel from captivity, and they prophesied, each of them, of the times of the Final Restoration of All Things, when the crucified Saviour, whom they pierced, would return and reign on this earth, and when certain things would happen, which I will tell you about, which are written here, that will be the Signs of the Times.

That Fountain opened for Sin and Disease is open now, as it has never been open at any time before in the Christian Dispensation, not excepting the period when the Lord Himself was here on earth.

**Weakness of the Infant Christian Church at Time of Jesus' Death.**

Large numbers of Christians are under the woeful delusion that Christianity was immensely strong when Jesus died. That was not the case.

The number of Christians was comparatively small.

There was not a single rabbi of all the Sanhedrin who owned the Christ. There were one lawyer and one rabbi who sat on the fence—Gamaliel and Nicodemus.

There was one rabbi who lost his postion because he recognized Jesus, but when Jesus died there were none to weep at His grave but women and a few humble fishermen and a tax-gatherer who had come down from the mountains of Galilee.

Christianity was not strong. It was weak as far as numbers were concerned.

**Weakness of the Apostles at the Time of Jesus' Death.**

It was weak, too, in the matter of the potentiality of the apostles.

They were a very weak lot. The proof of that is, that when the time of trial came, every last one of them scudded off, forsook the Master and fled.

Not one of them stood by Him; no, not even the apostle who leaned upon His bosom at the supper.

They all forsook Him and fled.

His brothers did not believe in Him. The Bible says so.

His mother was very dubious on the subject, apparently, although she had brought Him into the world. She was afraid and, more than once, she seems to have tried to interfere to get Him to stop talking that He might save His life.

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The Virgin Mary was very much of a coward, because she was a mother, and because she did not want her Son to be killed. She did not want the sword to pierce her heart.

I desire to speak the truth in God.

Christianity was not strong.

There was not one place in the world where there was a place as big as this to preach in to Christians.

The biggest Christian church, at Pentecost, held 120. That was an "upper room." It was the biggest building, apparently, that was at the command of the disciples.

I am trying to make something plain to you.

You have been told, apparently, that Christianity was a tremendous, world-wide power when Christ died; when the apostles died.

It was not.

There were a few in Cæsar's household; very few.

Christianity was confined to the humbler classes for the most part, principally to slaves.

The Jews, with a few exceptions, would have none of it.

It meant ostracism. It meant banishment from office. It meant that the mother who brought the man forth, and the father who begat him, would spit in his face.

It means that now amongst Jews. It means that now, even among Gentiles.

I am compelled to say, however, that

**Christianity, as a World-wide System, Is Weaker, in Some Things, Than It Was When Jesus Died.**

It is weaker, in some things, than when the apostles died; but, if you are to speak of Christianity today in general, it is comparatively superior in wealth, talents, in numbers and in power to the time when Christ was crucified, rose, re-ascended, and was glorified; when the apostles bore their witness.

That is not saying much, because if you took a map of the world and made white the lands that were even nominally Christian when the apostles died, the white portion would be in the proportion of a little piece of paper in the middle of that chair.

That is the proportion, still, in great parts of the world: in China, in Africa, in India—and what is the proportion in America?

**Sad Apostasy of Christianity from the Fourth Century.**

I do not want to undervalue what has been done.

I glory in the martyrs of the apostolic age.

I glory in the martyrs of the first three or four centuries.

I glory in those martyrs who suffered for Christ, but the truth must be told: when Constantine became emperor, vast numbers of Christians became heathen.

The bishops and the clergy generally, and the laity, too, began to apologize for Christianity and to make it subservient to the political powers of the time.

Christianity, at the time of the Council of Nice, had largely lost its power.

From the fourth century until the Reformation, it was the mere tool of heathen priests at Rome, the heathen emperors at Rome, or Constantinople, and in no sense a real power; so that it was almost lost, and great parts of so-called Christendom were worse than heathen.

**Sad Apostasy of Christianity Today.**

Today, what is Christianity in large parts of the world?

What is it in Italy? In Italy it is a scoffing and a byword for a kind of piety principally connected with rosaries and candles, ave marias, pater nosters, scapulars, and things of that kind.

The vast majority of the people of Italy, under the very presence of the Pope, who calls himself the successor of Peter are infidel and ready to tear the papacy to pieces.

The same thing is true of France.

It is the same in Spain.

The same thing is true in all Latin countries.

As for Christianity in Russia and in the Greek Church, it is the scoff and the byword of every intelligent Slav.

Who would believe in a Christianity that says that God can be manufactured out of a bit of wet flour, or that people's hearts can be regenerated by a drop of water upon their faces?

That is a lie.

Who would believe in a Christianity that by priestly dictum cleanses a man from his sins, giving him absolution?

It sends him to death; anoints him for death, not healing; and sends him into eternity shriven of his sins because a priest was paid to come and shrive him.

I would rather be a Mohammedan; I would rather be an infidel than a so-called Christian of that kind.

My feeling is that it is no wonder that there is so little Christianity in the world, and that only the form has survived, especially when you look at the Church of England, and the Church of Scotland, and the Church of Ireland.

My good Lord! What have they been?

**So-Called Christian Churches Which Were Intolerable Scandals.**

The Church of Ireland was such a scandal that it had to disappear.

The Church of Scotland was such a scandal that the people could no longer tolerate a King Arthur, especially the Free Church, and it had to be disestablished. It is a scandal still.

The Church of England is a horrible scandal, with a king at the head of it who is renowned for his loose living and utter godlessness generally.

Yet he can create bishops and archbishops by very virtue of the fact that he is the acknowledged head of the Anglican Church and the "defender of the faith,"—save the mark!

My good Lord, if all the faith of God depends upon Edward VII., its defense is in a very bad way. (Laughter.)

But how much better are we here?

The Fountain, you say, was opened.

I say it was not. I say it has not been opened.

Wherever it has been opened as a Fountain for sin,

**It Has Stopped Short of Being Open as a Fountain for Uncleanness.**

Wherever Salvation has been preached, it has stopped short of Healing.

Stopped short. Why?

Because the Fountain is not open.

It cannot be done. There has not been a Church brought into existence that could open it.

The Seal has remained unopened, and until the Mighty and Strong Messenger comes, whoever he is, the Seal will remain unopened.

Then the Lamb shall open the Seal and open the Book; but that Last Trumpet has to be sounded, and I will tell you

**The Last Trumpet Must be Sounded, First, from This Sacred Spot in Zion!**

The time has come to speak the truth, and to tell God's people their sins.

Life has no charm for me, beyond the passing memory, if I am not to be free to declare the Whole Council of God.

I care nothing for what you think.

You have not been accustomed to Divine Authority. You have been accustomed to your own authority; to be your own interpreters; to be your own judges; to be your own lawyers.

The time has come when that must stop.

If I am not that Lawgiver whom God sent to proclaim His law; that Messenger to declare the Covenant; that Prophet, whose Voice must obtain upon pain of the penalty of death; that Restorer who alone must be the predecessor of the Coming of the King, then, friends, I say frankly, do not stay with me a minute longer.

Do not stay for the ten days' Feast of Tabernacles.

Go home and look after your pigs.

Go home and refill your tobacco boxes.

Go home and make your peace with the Mah-hah-bone minister of your village and your town and your county.

Go home and become a good Republican or Democrat.

Go home, and knuckle right down to it, and go with the swim, because you are not an atom of good in Zion.

**The Crucial Point in Zion, the Keynote of the Feast.**

You are not an atom of good if you do not believe what Zion has come, today, to see is the crucial point, namely: that as an ecclesiastical organization it must be presided over and controlled by the Messenger of God's Covenant, the Prophet foretold by Moses, and Elijah the Restorer, whom God, by the mouth of His own Son, and by the mouth of the last prophet of the ancient Dispensation, declared must come before the King can come.

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This is the Keynote of the Feast.

This is the declaration which, without taking back a word of it, I lay down as the Foundation of Authoritative Teaching in Zion.

Some will say this is the claim of absolute infallibility.

When did I say that?

I never said that.

There never has been any prophet, except the Greatest of All the Prophets, Christ Himself; there never has been any priest, except the Greatest of All the Priests, the High Priest Himself; there never has been any prince, except the King Himself, who has been infallible.

**Infallibility and Divine Authority Are Not Necessarily Combined.**

If Divine Authority can only exist with infallibility, then there is no Divine Authority anywhere in the Church of God; for there is no infallibility outside of God.

The Apostolic Authority was Authority in the hands of fallible man; a very fallible man, a man who, after he got the Holy Spirit and Power at Pentecost, made a fool of himself at Antioch twenty-five years later, when he was willing to surrender the Standard of Spiritual Purity in order to maintain circumcision.

And the very man who "withstood him to the face," fell into the very same thing.

That very man who withstood Peter at Antioch, when at last he went to Jerusalem, fell into the same trap, because James said, "Paul, you know they say that you speak against the Temple, and they say this and that, and you will get into trouble, sure.

"Now, Paul, shave your head and be at charges and go into the Temple like a Jew."

Poor Paul did it; he did it, and he never got out of jail afterwards.

He fell, and the result of it was his arrest, his imprisonment and he died a prisoner in the hands of the Romans.

He fell exactly where Peter had failed, and, my God if I shall conform to the apostasies, I will fall where they fell, too.

**I Will Conform to None of the Apostasies.**

I am against you all.

You are all wrong.

You have been a curse as organizations.

Many of you have been a blessing as individuals.

I can thank God for every Christian poet.

I can thank God for every temperance worker.

I can thank God for every good man and woman in all the ages.

I can praise God for John Wesley and read his "Journals" with great delight.

I can thank God for Thomas à Kempis.

I can read the hymns of Cardinal Newman: "Lead, kindly Light"; and of Father Faber: "Souls of men, why will ye scatter, like a flock of frightened sheep?"

I can find great and magnificent Christian characters in all the ages, in every apostate church, and now; but my recognition of the individual is one thing and my righteous indignation against the organization is another thing.

I say, may God the Almighty smash all the organizations, for until they are smashed the Fountain can never gush forth that will reach the whole world.

**Zion Has to Dig Deep to Open the Fountain.**

Zion has to dig as she did to get the water that gushes forth from Shiloh Spring.

When I consecrated that spring this afternoon, you stood before an empty and barren and dry basin.

When I had spoken the word and lifted my hand, and given the signal, you began to hear the gurgle and the rush of the water as it rose up in the great basin and presently swept over it.

Where did we get it?

We got it because I bored deep for it, 1,569 feet deep.

The great and mighty Lord, who told us where to get the Living Water, said we would have to go deep. Dig deep and get the Water from the deep, deep rock.

O God, I have been digging deep, and Thou hast digged deep into my spirit until deep answered to deep, and all the waters seemed to have gone over me, and then the Living Water came up. May God grant that it shall flow forth from Shiloh! (Amen.)

I believe that this is the day.

Do you believe it? Rise and tell God that.

PRAYER OF CONSECRATION.

My God and Father, in Jesus' Name I come to Thee. Take me as I am. Make me what I ought to be, deep, deep, deep, deep in my heart. Let Thy borings go until the water rises, which Thou didst say Thou wouldst put there, and make me a Spring of Water, springing up into Everlasting Life. So, O God, my Father, grant that the time may have come when the Secret Springs shall be opened in the earth beneath and from the heavens above, and that Deep shall answer unto Deep, and the waters shall go forth; the Cleansing Streams from Shiloh, and that it shall cleanse from Sin and Uncleanness, here, everywhere, and at last in all its glory when the King shall come in Jerusalem. Now help us to get Divine thought and teaching in this Feast of Tabernacles. Strengthen us to rise early in the morning. Give us a determination to spend every moment profitably, not in questioning, but in obeying God and the Voice of His servant. Now, give us a good night and a happy uprising. For Jesus' sake. (*All repeat the prayer, clause by clause, after the General Overseer.*)

BENEDICTION.

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

## EARLY MORNING SACRIFICE OF PRAISE AND PRAYER.

REPORTED BY E. W. AND A. W. N.

The first Lord's Day of the Feast dawned clear and bright, and so beautiful that it seemed that God indeed was smiling upon the city which He had built on the shore of the great, calm, blue inland Sea.

Shiloh Tabernacle was the destination of thousands of happy children of God, in the freshness and cool of that early morning hour, going up for the First Early Morning Sacrifice of Praise and Prayer of the Feast of Tabernacles.

From every direction they came through the fragrant woods and fields of Shiloh Park, until there were about four thousand of them gathered in Divine Presence.

And it was indeed Divine Presence; for all felt the power of God's Holy Spirit in that hour of praise and thanksgiving and prayer and inspired teaching by God's Messenger to Zion.

Shiloh Tabernacle, Zion City, Illinois, Lord's Day Morning, July 13, 1902.

The service was opened by the congregation singing Hymn No. 63:

"For God so loved!" Oh, wondrous theme!
Oh, wondrous key to wondrous scheme!
A Saviour sent to sinful men—
Glory to God, the Father!

The General Overseer then read the 1st Psalm, and also from the 5th chapter of Matthew.

Following this, Hymn No. 307 was sung.

A portion of the time was then devoted to testimonies.

After two verses of Hymn No. 350 had been sung, the General Overseer delivered the following address:

### THE TEACHINGS OF JESUS.

INVOCATION.

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

TEXT.

Seeing the multitudes, He went up into the mountain: and when He had sat down, His disciples came unto Him: and He opened His mouth and taught them.—*Matthew 5:1, 2.*

"The Teachings of Jesus."

Before we consider these Nine Beautiful Beatitudes, we are going to talk a little about the Teachings of Jesus.

**It Is a Wonderful Thing to be Well Born.**

The child that is well born is already well taught.

There is a Teaching that has come into every fiber of its being from a holy mother.

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The Virginal Purity of Mary, the Divine Conception of the Holy Spirit, came from hour to hour and day to day in the Being of the Christ.

The Teaching of the unformed child began when the mother believed the Message of God, when she submitted herself to the Will of God and the angel Gabriel, "Let it be as God hath said."

The training of a baby begins before its birth.

It must begin in its parents.

The wonderful birth of Jesus is the combination of a Perfect Humanity and a Perfect Divinity. The birth of a Holy Being, who was also a Holy Thing, whose flesh and blood were as pure as His spirit, in whom Satan found nothing after a manhood, as well as a youth, of temptation.

When He passed to the cross, and to the grave, He could say, "The prince of this world hath nothing in me."

**The Power of the Teachings of Jesus Lies in His Purity.**

There is no Power outside of Purity.

Intellectual or material power, unaccompanied by spiritual power, is weakness.

It does not live, but the words of Jesus live.

They are Spirit, and they are Life, because they came from the lips and the spirit of the pure.

Naught will live, in all our lives, but that which is pure.

The teacher must be taught.

Jesus was taught.

We hear men talking about original thinking.

There is no original thinking except in God, and Jesus was taught of His Father.

He never said that His teaching was His own.

The word doctrine is the same word as Teaching, but I prefer to use the word Teaching instead of doctrine.

Doctrine has a hard, cruel, theological sound.

People have been pitching doctrines at each others' heads.

Let us get back to the old, sweet word, Teaching, which the word doctrine means.

Jesus said: "My Teaching is not Mine, but His that sent Me."

Although He was the Son of God He learned; He learned obedience by the things that He suffered.

**The Path to Power a Path of Suffering.**

There is no path, on earth, to God and to power with God and man, that is not a Path of Suffering.

You never can reign if you have never suffered.

If you are to reign with God, you must suffer with God.

Oh, the sufferings of God over a sin-loving humanity!

Oh, it has grieved God at His heart that He made man!

How it grieved Him, in the infancy of this world, to see a world which preferred to follow in the way of Cain and Tubal Cain, and go down to damnation until, in order to save the world and humanity, He had to let them perish!

The judgment that swept a whole race, except eight persons, is one that will have to be repeated, and this time by fire.

The remnant must be the Holy People.

The nations that still fight God must perish.

The Teachings of Jesus came from the heart of a suffering Father and suffering God.

Oh, how a father suffers whose son has gone into the wilderness, spent his substance in riotous living, who might have been a great judge in Israel; who goes down, like Samson, into the valley of Sorek, the "valley of the sweet vine," and lies upon the lap of a Delilah, and is shorn of his strength, instead of delivering the people of God, becoming a mocking monument of folly, sin and shame!

O my God, how many there are who might have been judges in God's Israel who have gone down into these valleys of sweet vine, and laid their heads upon the laps of Delilahs of passion and hellish lust.

But Jesus was taught of God from the cradle to the grave. His life was pure.

**He Who Teaches Must Keep Company with Those Who Are Taught and Who Teach.**

Jesus sought, when He was twelve years of age, the Temple of God.

The teacher must inquire in God's Holy Temple.

It was true that these teachers had erred and gone astray; but though they had erred, the Sacred Oracles were there, the Sacred Words of God were there in the Temple, and the Stream that flowed from that Temple Mountain, from the Spring of Shiloah, was like the Word that flowed from that wondrous Temple. It had kept alive the knowledge of God.

Although He was a son and the Son of God, He grew up humble, and therefore teachable.

**The Teacher Must be Humble.**

The arrogant teacher will never teach, but his humility must be under the mighty hand of God. If he would teach humanity, he must teach with authority, and Humility and Authority must go hand in hand.

The next thing I want to point out to you is this, that when Jesus was asked by His parents why He had remained in the Temple, He said: "Wist ye not that I must be about My Father's business?"

The first business of a teacher is to acquire wisdom at the feet of a teacher, and at the oracle of God.

The teacher makes it a business to learn, makes it a business to teach. It is a business.

**Teaching is the Greatest Business in the Universe.**

There are few teachers, because there are few who learn the business.

The best of all business is to learn teaching, and ever still to learn.

The Teachings of Jesus, viewed in their humanity alone, viewed in their splendid, wonderful universality alone, would inspire the intellectual admiration of the world, if it would but study them.

It is the Simplicity, it is the Purity, it is the Sublimity, and it is the Intensity of the Demands of this Teaching that make it an impossibility to the world, and will continue to make it an impossibility.

A poor fellow writing an article praising Zion, in one of the Chicago papers, said, "It is a good religion, but it is thundering hard to live up to."

If anybody finds it "thundering hard to live up to," it is because he does not live in God; because those who have the Life of God have found that wisdom's ways are ways of pleasantness, and all her paths are paths of peace.

The only way that is hard is the "way of the transgressor," the end of which is harder still.

The all-embracing nature of the Teachings of Jesus is shown in the fact that they touch life everywhere.

The Teacher stretches out His arms for the baby and blesses it.

The Teacher lays His hand upon, and imparts virtue to the baby.

**Blessing of the Babes by Jesus.**

Do you think that those babes of Jerusalem, long ago, got nothing by the presentation to God's Son, and by the touch of His Divine hand, through whom the Spirit flowed?

The angels taught them, the angels teach them still.

The angels of Jesus, the angels that always behold the face of the Father, are the teachers through Jesus by His Spirit and His Power; they are the messengers, the teachers.

**The Most Effective Teaching Is Not in Words, but in Deeds.**

The baby knows the Teaching of a mother's embrace, and knows the flow of a mother's heart as it drinks at the fountain of her life and smiles up into her face.

The Teaching of the baby in Christ, who desires "the Sincere Milk of the Word," that he may grow thereby, is Jesus' Teaching.

There are some people who want flesh when they should take milk, and they cannot eat the flesh. There is nothing in it, and they vomit it out, the strong meat that God has given them, because they would take it out of season.

**To Me, the Beauty of Christ's Teaching Is Its Adaptation.**

He taught children, He taught you, He taught me, He taught women, mothers bearing burdens; He taught men toiling in the fields of life; He taught the aged; He taught men in all conditions—the bearer and the toiler; He taught them all—He teaches them all still.

He taught everywhere.

He taught at all times.

He missed no place for Teaching.

He was not a Teacher in some places and not in another.

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He was a Teacher all the time, most eloquent when He said nothing.

When they brought to Him a woman taken in adultery, He wrote in the sand, until at last He asked them a question, gave them an invitation, asked them concerning their purity, invited the men that had never sinned to take the first stone, then wrote in the sand and said nothing.

When He rose up they were all gone.

**Jesus Was a Teacher Whom You Could Not Deceive.**

Had they said that they were not sinners, He would have named the day and hour and woman and place, and charged home upon these foul teachers the same sin with which they charged the poor woman.

By virtue of this fact, the Universality and Power of the Teachings of Jesus, He stands at the head of all teachers.

Morning found Him teaching.

Night found Him teaching.

Midnight found Him in communion with the Father, the great Teacher of all. At all times He maintained that communion with God which alone makes it possible to be a Divine Teacher.

**A Teacher Must be an Observer.**

He must teach from everything. He must teach from real life.

He must teach from the lilies of the field, and the bird that cleaves the air, and the beast of the forest, and the fish in the sea.

He must teach from flower and from field and from mountain, from the starry sky, the rising and the setting sun, and from the clouds in the heavens.

He must be in touch with all nature, who would be a great teacher; and Christ was.

**A Teacher Must be in Touch with Human Occupations.**

He must sympathize with the shepherd who has lost his sheep, and has gone away into the mountains to seek it.

He must sympathize with the woman who has lost the piece of silver in the little diadem that she received from her bridegroom when she was young and was a bride. Perhaps the bridegroom lies in the grave, and she values the little coronet, and there is a little piece out of it, and the old woman is sweeping the house until she finds it. She must get back the piece of money that came from the diadem, the little coronet that was given to her on her bridal day.

He must sympathize with that old woman sweeping the dust up to find the piece that was lost.

Oh, it touched the heart of women!

He must sympathize with the builder, and tell how to build houses, and get deep down into the rock.

He must sympathize with the merchant, the keen trader who sells to get gain, and he must tell him of the Pearl of Great Price—how a man once sought for the best pearl in the world, and sold everything to get it.

That is the way to get God and everything Divine—to be willing to sell all and buy Truth.

He must sympathize with the banker who trades till He comes, and tell men that they are to use their talents and improve them.

He touched life everywhere; and oh! He touched life not only at the birth, and at the marriage feast, but He touched it at the grave.

He touched it at the grave where Mary and Martha wept, and where He taught them that He was the Resurrection and the Life. "Though a man were dead yet shall he live."

"Whosoever liveth and believeth shall never die."

He taught them by His tears. He could not speak, and so He wept. They said: "Behold how He loved him!"

**His Sympathy Taught Humanity and Teaches Still.**

O Christ of God, Thou mighty Teacher, teach us. (Amen.)

Help us to teach, to be taught of God as Thou wert.

Best of all, this wonderful Teacher teaches still.

He openeth mine eyes to see, my heart to hear. He gives the spirit of instruction still, that we may know, all of us in our degree, how to speak a word in season to them that are weary.

O my brothers and my sisters, if we are to learn, not only these Beatitudes, but all the Teaching of Jesus, we must sit at His feet.

Dishes are of small account, and Martha proved her folly, and Mary her wisdom.

He was no lover of disorder, but there was a time to put aside the dishes. The Master was not always there.

The prophets are not always here.

The Voice of that Teacher was silent.

They sought Him and could not find Him.

His body lay in the grave.

**The Opportunities Are Few; the Teachers Are Not Many.**

Let us improve the opportunities in this Feast. (Amen.)

At the feet of Jesus, I say to you today, let us sit and learn, and make it a business.

The more you meditate, and the less you talk, the better.

There are some of you who have your tongues hung like pendulums; they never stop their swinging to and fro all the time.

Stop and think, meditate.

Do not discuss this address, but live it.

Let the teachers teach you.

Seek the One Thing Needful, and all other things that you can use will be added unto you; but, whatever you do, never forget that you will learn nothing from myself as teacher, unless that something which you are to learn has come from God.

What I have of my own is not worth telling.

My Teaching is not mine; but oh, may He who taught the Master teach us; may the Spirit that led Him lead us, and the same Mind be in us that was in Him. Then we shall be taught of God.

**Beloved, This Teaching Does Not Stop With Life.**

I am so glad that the loved ones gone before have gone to the best School.

How we would fain have kept them in our schools below, but God permitted them to be taken to the School above.

Beloved, I ask you to remember that this teaching must go on throughout eternity.

It is delightful to think of it—delightful to think of the unfolding, throughout eternity, of the ever-increasingly wonderful Revelations of God, and of the occupations that come with this unfolding; for the Meditator is the Doer.

He that meditates in God's Law, does what God tells him, and what he does prospers.

The Teacher is a Doer, or he is not a Teacher.

The Learner is a Doer, or he is not a Learner.

Learn of God.

Learn the path of prayer, deep and true humility, that we may know the blessing of the Pure in Spirit is the possession of the Kingdom of the Heavens.

All who desire to be taught of God, stand. (Apparently all arose.)

PRAYER OF CONSECRATION.

My God and Father, in Jesus' Name I come to Thee. Take me as I am. Make me what I ought to be. Give us a True Repentance, a Full Obedience, a Simple Faith, Larger Wisdom, Deeper Humility, Patience, Purity. Help me to help others, and to be willing to be helped, and to remember that a little child may lead me. Help me to love the little children. Now give me a blessing, and at the feet of Jesus, listening to His Voice, may I learn Wisdom's Lesson from Wisdom's Law. In Jesus' Name. (*All repeat the prayer, clause by clause, after the General Overseer.*)

After the Doxology had been sung, the service was closed by the General Overseer pronouncing the

BENEDICTION.

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

## GREAT GENERAL ASSEMBLY.

REPORTED BY S. D. W. AND A. W. N.

The momentous significance of the Feast of Tabernacles in the Latter Days and during the Millennial Reign, now so close at hand, was the burden of the inspired Message which came with Divine power from the lips of Elijah the Restorer at the first Great General Assembly of Zion's Second Feast of Tabernacles, Lord's Day Afternoon, July 14, 1902.

It was another mighty link in the wonderful chain of Messages of eternal importance, which the Messenger of God's

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Covenant, Elijah the Restorer, the Prophet foretold by Moses, is now declaring to the world as it rushes on to its doom.

Once more the Voice of Elijah the Prophet is crying: "Return ye to God."

Once more God has raised up a Messenger to warn the people to flee from the wrath to come.

But this is the final warning.

The Consummation of the Age draws near.

The Day of Grace will soon be over.

The "Day of Vengeance of our God," the "Great and Terrible Day of Jehovah," will quickly follow the close of the ministry of this Prophet.

These are the Messages which God is "sending forth" from Shiloah, and the Message of that first Lord's Day of the Feast is one of the most striking and important of them.

Over eleven thousand people were in Zion City on that day, but only six thousand could find room in the great Shiloh Tabernacle. Many stood in the vestibule, and at the doors and windows, being unable to secure comfortable seats within.

The service was opened by the largest processional Zion has yet seen. Hundreds upon hundreds, the white-robed singers of the Choir, and the robed officers of the Christian Catholic Church in Zion entered the Tabernacle, and marching double file down the two center aisles, ascended to their respective galleries, which they completely filled.

The little girls and boys led this great company, and as they marched they sang:

Brightly gleams our banner,
Pointing to the sky,
Waving on Christ's soldiers
To their home on high.
Marching thro' the desert,
Gladly thus we pray,
Still with hearts united,
Singing on our way.

REFRAIN—Brightly gleams our banner,
Pointing to the sky,
Waving on Christ's soldiers
To their home on high.

Jesus, Lord and Master,
At Thy sacred feet,
Here with hearts rejoicing,
See Thy children meet.
Often have we left Thee,
Often gone astray;
Keep us, Mighty Saviour,
In the narrow way.

All our days direct us,
In the way we go;
Crown us still victorious,
Over every foe;
Bid thine angels shield us
When the storm clouds low'r;
Pardon, Lord, and save us
In the last dread hour.

Then with saints and angels
May we join above,
Offering pray'rs and praises
At Thy throne of love.
When the toil is over,
Then come rest and peace,
Jesus in His beauty
Songs that never cease.

Following the little ones, came the adult choir and the officers, the General Overseer at the rear.

As these older singers came into the great room they filled it with the triumphant melody of the grand hymn:

Ten thousand times ten thousand
In sparkling raiment bright,
The armies of the ransom'd saints
Throng up the steeps of light:

'Tis finished! all is finished,
Their fight with death and sin:
Fling open wide the golden gates,
And let the victors in.

What rush of alleluias
Fills all the earth and sky!
What ringing of a thousand harps
Bespeaks the triumphs nigh!
Oh, day for which creation
And all its tribes were made;
Oh, joy, for all its former woes,
A thousandfold repaid!

Oh, then what raptured greetings
On Canaan's happy shore;
What knitting sever'd friendships up,
Where partings are no more!
Then eyes with joy shall sparkle,
That brimm'd with tears of late;
Orphans no longer fatherless,
Nor widows desolate.

Bring near Thy great salvation,
Thou Lamb for sinners slain;
Fill up the roll of Thine elect,
Then take Thy power and reign:
Appear, Desire of nations,
Thine exiles long for home:
Show in the heav'ns Thy promised sign:
Thou Prince and Saviour, come!

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Shiloh Tabernacle, Zion City, Illinois, Lord's Day Afternoon, July 13, 1902.

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

INVOCATION.

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

JUBILATE.

The Choir immediately sang the *Jubilate*, as follows:

Oh, be joyful in the Lord, all ye lands; serve the Lord with gladness, and come before His presence with a song.

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

Oh, go your way into His gates with thanksgiving, and into His courts with praise: be thankful unto Him, and speak good of His Name.

For the Lord is gracious, His mercy is everlasting, and His truth endureth from generation to generation.

Glory be to the Father, and to the Son, and to the Holy Ghost:

As it was in the beginning, is now, and ever shall be, world without end. Amen.

PRAISE.

The Congregation then united in singing the hymn, "Hail to the Brightness of Zion's Glad Morning."

Hail to the brightness of Zion's glad morning!
Joy to the lands that in darkness have lain!
Hushed be the accents of sorrow and mourning;
Zion in triumph begins her glad reign.

RECITATION OF CREED.

The General Overseer then led the Choir and Congregation in the recitation of the Apostles' Creed:

I believe in God the Father Almighty,
Maker of heaven and earth:
And in Jesus Christ His only Son our Lord;
Who was conceived by the Holy Ghost;
Born of the Virgin Mary;
Suffered under Pontius Pilate,
Was crucified, dead, and buried;
He descended into hell,
The third day He rose from the dead;
He ascended into heaven,
And sitteth on the right hand of God the Father Almighty;

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From thence He shall come to judge the quick and the dead.
I believe in the Holy Ghost;
The Holy Catholic Church;
The Communion of Saints;
The Forgiveness of Sins;
The Resurrection of the body;
And the Life everlasting. Amen.

READING OF GOD'S COMMANDMENTS.

With impressiveness and power the General Overseer read the Eleven Commandments, Choir and Congregation singing the Response, "Lord, have mercy upon us, and incline our hearts to keep this law."

I. Thou shalt have no other Gods before Me.

II. Thou shalt not make unto thee a graven image, nor the likeness of any form that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself unto them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children, upon the third and upon the fourth generation of them that hate Me; and showing mercy unto thousands of them that love Me and keep My Commandments.

III. Thou shalt not take the Name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh His Name in vain.

IV. Remember the Sabbath Day, to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is a Sabbath unto the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day, wherefore the Lord blessed the Sabbath Day and hallowed it.

V. Honor thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee.

VI. Thou shalt do no murder.

VII. Thou shalt not commit adultery.

VIII. Thou shalt not steal.

IX. Thou shalt not bear false witness against thy neighbor.

X. Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor anything that is thy neighbor's.

Hear also what our Lord Jesus the Christ, the Son of God, hath said, which may be called the Eleventh Commandment:

XI. A New Commandment I give unto you, that ye love one another; even as I have loved you, that ye also love one another.

**Scripture Reading and Exposition.**

The Choir then chanted the *Te Deum Laudamus*, after which the General Overseer read from the book of the Prophet Isaiah, the 12th chapter.

Also in the book of the Prophet Zechariah, the 13th and 14th chapters.

In commenting upon the 12th verse of the 14th chapter the General Overseer said:

And this shall be the Plague wherewith the Lord will smite all the peoples that have warred against Jerusalem: their flesh shall consume away while they stand upon their feet, and their eyes shall consume away in their sockets, and their tongue shall consume away in their mouth.

It happened not in prophecy, but in fulfilment, in Martinique. Their flesh was consumed while they stood upon their feet; their eyes were consumed in their sockets; their tongues consumed away in their mouths; 30,000 people perished in thirty seconds.

In commenting upon the 21st verse of the 14th chapter, the General Overseer said:

Yea, every pot in Jerusalem and in Judah shall be holy unto Jehovah of Hosts: and all they that sacrifice shall come and take of them, and seethe therein: and in that day there shall be no more a Canaanite in the house of Jehovah of Hosts.

**Cleanliness of God's Holy People.**

That is a very simple and beautiful illustration of the fact that when they come to worship in the glorious Feasts of Tabernacles that are to come, they shall be like the people of Zion City; they will not use anything that defiles, and every vessel will be looked upon as sacred to God.

Every one will see that he does not eat anything that will grieve God.

The broth of abominable things which God hates will not be in their vessels; neither the swine nor the oyster, nor any of the other dirty, filthy things which are abhorrent to God, scavengers of the land and of the sea, and of the air, and of the whole earth; filthy things that men now love to eat.

There is the simple illustration that every vessel in Jerusalem and in Judah shall be holy unto Jehovah Sabaoth. The people sacrifice themselves who come up to pay their morning and evening sacrifice unto the Lord; lay themselves and their gifts upon the altar.

**No More Merchandising of Religion.**

In that day there shall be no more a Canaanite.

Or, as the margin reads, "a trafficker." a man who makes merchandise of his religion; who sells for money his prayers as well as the sacraments, as they do in Rome.

In Rome they sell baptisms, they sell communion, they sell masses.

If it is high money, it is high mass; if it is low money, it is low mass; if it is no money, it is no mass.

They would sell the Father; they would sell the Son; they would sell the Holy Spirit in that accursed apostate church where the liberties of God's people have been sold again and again.

I wonder at the United States of America bothering itself with that miserable old monk at Rome, and bothering as to

**What Shall be Done with the Friars.**

Do with them what is right.

John Knox knew the right thing. He said: "Pull down the nests and the crows will flee away." And they did.

Pull down the iniquity of the Friar rule in the Philippines! Pull it down! Pull it to pieces! Destroy it! Restore the lands to the Philippine peoples and get out as quickly as you can. (Great applause.)

Yea, every pot in Jerusalem and in Judah shall be holy unto Jehovah of Hosts: and all they that sacrifice shall come and take of them, and seethe therein: and in that day there shall be no more a Canaanite in the house of Jehovah of Hosts.

Prayer was then offered by Overseer Jane Dowie, also by the General Overseer.

After the announcements, the General Overseer delivered the following address:

## ZECHARIAH'S VISION CONCERNING A COMING FEAST OF TABERNACLES.

INVOCATION.

Let the words of my mouth and the meditation of my heart be acceptable in Thy sight and profitable unto this people and to all to whom these words shall come in this and every land, in this and all the coming time till Jesus come.

I read to you today in the 14th chapter of the Book of the Prophet Zechariah the words concerning which I desire to speak.

TEXT.

And Jehovah shall be King over all the earth: in that day shall Jehovah be one, and His Name one. And it shall come to pass, that every one that is left of all the nations which came against Jerusalem shall go up from year to year to worship the King, Jehovah of Hosts, and to keep the Feast of Tabernacles. This shall he the punishment of Egypt, and the punishment of all the nations that go not up to keep the Feast of Tabernacles.

In announcing this discourse I said that I would speak on "Zechariah's Vision Concerning a Coming Feast of Tabernacles."

During the greater part of my ministry

**I Studiously Avoided Preaching upon Prophecy.**

The prophetic sermons to which I listened in my youth and manhood, and the works upon the prophecies which it was my sorrow to be compelled to study, were such a horror and a weariness to the flesh and such unmitigated abomination, that I gave up the study and said, as I did so, that in my judgment the writers upon prophecy knew a little less than nothing at all, for the greater part.

**The Ignorance of Commentators.**

It seemed to me that many of them not only confessed their ignorance—I could read you very ludicrous confessions upon that subject—but they did not need to confess it.

The most of them contented themselves with telling you what Rabbi This and Rabbi That thought about it, and what Hanstenburg and Austerhausen and all kinds of Germans, and

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Dutch and French and British commentators thought about it. When I wanted to find out what they themselves thought about it, they did not know, and the commentators did not know.

I came to the conclusion that, from the blind unbelief which was rampant among these commentators, when a man is useless for anything else in the ministry he becomes a commentator. I suppose after the fashion of the Methodist church.

I once asked a Bishop of the Methodist church why on earth they had such a man for a Presiding Elder. He said: "When a fellow cannot succeed anywhere else, and we can do nothing else with him, we make him a Presiding Elder."

It seems to me when some men have nothing else on God's earth to do, they sit down to write about prophecy. They make an awful muddle of it, even when they have a little truth.

I came to the conclusion, for I want to make a personal explanation, that the best thing I could do was to keep my hands off, and to go right on with the work God had given me to do.

I saw that theological unbelief was sure to err, to scan God's Word in vain, but I felt sure in my heart that God was His own Interpreter, and that He would make it plain.

**There Is an Immense Deal of Scripture that Was Never Given for Your Digestion.**

I am thankful to God that it is so.

I am thankful to God that when things are put before me, I am not compelled to eat them all, bones and all.

I like fish, but when I come to a bone, I say that is a bone, let it stay there; but there are some people who like to be like so many dogs. They gnaw at bones, bones, bones!

They delight in a bone.

There is a great deal of Scripture that is not intended for you to pass any opinion upon, and in fact, you will allow me to suggest—and whether you allow it not, I will do it—that your opinion is not asked upon Scripture at all.

God does not care one snap for your opinion upon Scripture.

**Scripture Is Not Written for Your Opinion.**

Scripture is not written for opinions. It is written for a great many purposes, but none of them is for you to pass your opinion upon it.

God does not care one snap for your opinion or mine upon any of His laws.

His laws are given for our obedience, not for our discussion.

The prophetic Scriptures are given to those who are willing to wait upon God and do their duty.

To sit down and imagine that it is your duty to concern yourselves with a whole host of commentators and leave everything else to go while they form opinions, is a perfect piece of nonsense.

I formed a very clear judgment—it was no opinion at all, for God gave it to me—that my business was to do the Will of God, and the prophecy would become plain.

**A Very Great Deal of the Word of God Is Not Plain.**

Peter himself very properly said that, of the writings of the Apostle Paul:

> Even as our beloved brother, Paul, also, according to the wisdom given to him, wrote unto you; as also in all his epistles, speaking in them of these things; wherein are some things hard to be understood, which the ignorant and unstedfast wrest, as they do also the other Scriptures, unto their own destruction.

That was a good one at Paul, too, because he did give us many things that were very hard to understand. I question whether he understood them himself.

That is my opinion of Brother Paul, grand and mighty apostle as he was. In fact he told you that he was not quite sure, and gently suggested that somebody might have another opinion.

"If any man think otherwise," said Paul, "the Lord reveal even this unto him."

He was not by any means sure about a number of things, and I think it would have been better if he had not spoken; because, if a man is not sure he had better hold his tongue in all the languages he knows.

I came to the conclusion that my work ought to be done, and that I would understand Zechariah, Haggai and Malachi, and a great many other prophets, whose words were hard to understand, and perhaps some day I might even understand Paul.

I have come to this knowledge. I do not guess it. I did not invent it. "My Teaching is not Mine," said Jesus, "but His that sent Me."

And my teaching is not mine.

I have no confidence in the men who have the assumed faculty of preaching "original thought." Their thought is like the self-styled originator.

I would not give a cent a volume for it.

There is no such thing as original thought, except that original thought which is originated in the Mind of God. There is no other.

I do not claim any original thought about this matter; but

**I Claim to be an Interpreter of the Thought of God in Connection with Latter-day Matters, to a Certain Extent.**

What I know, I know; and what I do not know I do not talk about.

One thing is perfectly clear; that there will come a day when this prophecy of Zechariah will be fulfilled; that Jehovah shall be King over the whole earth. (Amen.)

Hallelujah for that!

He will be King over China, Overseer Mason; over Japan, Elder Cairns; over all the continents and all the islands.

Jehovah shall be King, and every republic and every monarchy and every form of government known to man shall vanish. We shall have a world-wide Theocracy.

Thank God for that! (Amen.)

Moreover, I believe that

**The Dawn of That Day Has Come.**

Reading Zechariah so, I am so glad that God lifts the veil and lets us see some of the things that will happen when Jehovah is the King of all the earth.

It is wonderfully good of God to give us a glimpse.

One of the things that I have found out, and I hope you have found it out, too, clearly, is that after that terrific battle—there is no use talking, there is going to be a great deal of fighting.

I am against war and against sin in every form, but there is going to be much sin and much fighting. Saying that I am against fighting, and that God is against it, will not alter the fact.

Man has the power to do wrong if he likes, and of serving the Devil in the things he likes, and he usually likes it. As long as man does that, there is going to be lots of fighting all along the lines and God is going to take a hand in that fight, too.

**Jerusalem to be the Battlefield of the Nations.**

The time will come when Jerusalem, which has been the battlefield of so many nations, will once more, and at no far distant day, be their battlefield.

Every nation that has attempted to rule Jerusalem, has been sore wounded.

The Word of God says in this very prophecy, that He will make Jerusalem a "Burdensome Stone" for all the people; and that all that burden themselves with it shall be sore wounded, and all the nations of the earth shall be gathered together against it.

France wants it.

Germany wants it.

Turkey has it. The flag of the Moslem floats over the Dome of the Rock.

England wants it.

Russia wants it. They will all fight for it, and it will be a Burdensome Stone to every one that touches it; for the only people that can possess it will be the people that God shall raise up, and they belong to Zion. (Amen and applause.)

When Zion possesses it, it shall be possessed for the whole earth; but there is going to be a terrific row before that day comes.

The fight will not be settled until the King comes and stands on the Mount of Olives and the mountain cleaves east and west and the Mediterranean rushes in. Then many things can be done.

The trouble with Jerusalem and the Valley of the Jordan and the neighboring country has been that there has not been water enough.

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There will be plenty of water then, and from Jerusalem Rivers of Divine Life will flow.

When that time comes, it will be

**The Beginning of the Millennial Reign.**

I do not think that day is twenty-five years away. I do not think it is. I may be wrong, but that is my judgment. It is not far away.

All students of prophecy, who are worth considering—and there are a few—have a sense of judgment that that day is not far away, and it is for me to say it in this place and at this time.

It is a wonderful thing to have even a glimpse into the future, for the King has to stand on Mount Zion.

He will call out those who have laid hold of Jerusalem.

I do not know who will be there.

There is a pretty mess there now.

The Turk is there, and the Greeks are there, and the Roman Catholics are there, and the Anglicans are there, and the Lutherans are there. The last named lately came there.

They are all fighting together around the Holy Sepulcher, and the Turk is looking on, putting his tongue in his cheek with a perfect contempt for the strife of the Anglo-Saxon, and the Teuton, and the Slav, and the Latin races.

When that day has come, and the Lord has cleared the whole thing out and put His people there, may I be there to see it!

May you be there to see it.

When that day comes, a glorious prophecy appears.

Men shall dwell there, and

**There Shall be No More Ban.**

That is the word that is used in the last words of the Bible.

The word that is translated curse in the Old Testament is ban.

Behold, I will send you Elijah the Prophet before the Great and Terrible Day of Jehovah come. And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers; lest I come and smite the earth with a ban.

That is the last word of the Old Testament, and this word in Malachi is exactly the same as that used in foretelling that when He comes and reigns there will be no more ban, but the conflict will not be over.

Make no mistake about that.

A great many people have the foolish thought that when the Lord Jesus Christ comes in person that settles the whole thing; everybody will then become Christians, and all the criminals and politicians in Chicago (laughter) will run to Christ and surrender their saloons.

Not a bit of it. They will drink and stink as long as they live, nine-tenths of them, and they will never give up until they are cleaned out. Never!

**It Will Take Force to Clean the Evil-doers Out.**

The Lord will have to destroy them with the "Breath of His Coming," and clean them out.

They will never surrender. He will have to put them under His feet.

There will be a good many rows over that. I hope to be in some of them. (Laughter.)

I would like to be sent by the Lord from Jerusalem to clean out all the vile crew of thieves and gangsters in Chicago.

I would like to be sent from Jerusalem and walk up the steps of the City Hall in Chicago and say to the occupant of the mayor's chair: "Give over your keys. I am mayor." (Laughter and applause.) "The Lord sent me here to clean things up and we are going to do it.

"You will not do it? Then I will clean you out. I will clean you out, as God lives. If you do not surrender, I will clean you out."

How will I do it?

With the Breath of God.

The Breath that slew Ananias and Sapphira will slay the enemies of God.

You had better look out!

They begin to think that now.

One lawyer in Chicago, when he was asked to bring his witnesses against me, said: "They will not come."

"Why?"

"Because they are afraid of that man."

"Why?"

"Because they are afraid that if they came here and gave testimony, he would pray to Almighty God and they would all be dead."

The judge said: "If you and your clients do not think much of him, it would seem that God Almighty has another opinion."

That is about true. I think I am a dangerous man to touch, and I want to be.

**I Want to be Dangerous to Touch, Because I Am God's Servant.**

God has said, "Touch not Mine anointed ones and do My prophets no harm."

If you attempt to do it, you will be cleaned out.

God cleaned out a whole generation of you vipers—editors—down in Chicago.

In this day, when the fighting goes on, the enemies of God will come against the New Jerusalem, and God will let loose the elements that are imprisoned in the earth now, and this shall be

**The Punishment of Those Who Fight Against Christ in His City.**

Their flesh shall consume away while they stand upon their feet, and their eyes shall consume away in their sockets, and their tongue shall consume away in their mouth.

You may say, "Why do you not preach Salvation?"

I do, and I am preaching it now. I am telling this people to beware and to flee from the wrath to come.

If you do not want the fate of Martinique, keep away from Mont Pelee.

If you do not want the fate of those who perish thus, do not fight against God.

You quit fighting and surrender right now, because His reign has begun.

**The Feast of Tabernacles a Test of God's People in the Latter Days.**

One of the tests in that day, when the reign of the King begins, as to whether a nation is true to God, will be this: that the representatives of that nation will every year come up to worship the King at Jerusalem at the Feast of Tabernacles.

If they do not come up to the Feast of Tabernacles, this prophecy says that they will perish.

I never knew that the Feast of Tabernacles was such an important thing. I do not suppose you did. Many of you have failed to see how important some things are.

The Lord Jesus Christ, however, thought that the Feast of Tabernacles was a very important occasion, for He went up to it and one of His last and greatest utterances was at the Feast of Tabernacles, when He stood in the midst and said: "If any man thirst, let him come unto Me, and drink. He that believeth on Me, as the Scripture hath said, out of his belly shall flow Rivers of Living Water."

That was on the Last Great Day of the Feast of Tabernacles.

When the Lord Himself honors a festival with His own Divine Presence, it does not become you to sneer at it.

The Feast of Tabernacles is to be restored, and, hallelujah! the Restoration has begun in Zion City. (Amen. Applause.)

**Tremendous Importance of the Feast of Tabernacles.**

I never saw the whole significance of the Feast until after the first one was held in Zion City.

As I have approached this Second Feast I have seen what a tremendously important thing it is going to become, when, in the Millennial reign, it shall be the test as to whether nations serve the King or not.

The prophecy says distinctly, the Lord Jehovah will permit the nations to be smitten that go not up to keep the Feast of Tabernacles.

That terrible, terrible outbreak of volcanic fire and deadly gas will be the way in which He will permit His enemies to perish.

If the fires and the imprisoned gases, which burst forth upon a St. Pierre, were to burst forth upon London, it is probable that every one of its seven millions of people could be consumed within one minute.

It does not take God long to do things, you know.

It takes you a long time to build even a house. It does not take God Almighty a minute to do it.

I desire to point out to you, therefore, that the keeping of this Feast of Tabernacles is a preparation and an admonition to the people of God in all the world, to call their attention to

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the fact that there is a people who already, in the Millennial Dawn, have begun to keep the Feast of Tabernacles.

Hallelujah! (Amen.)

We are the only people on God's earth of like numbers and like thoroughness who keep this Feast.

We will get better able to know how to do it.

A good many things will have to be done in connection with it that are not done now, for which we are not ready, but we will get ready.

I will run a line around this site, and

**I Will Keep out Every Canaanitish Dog from the House of Jehovah.**

I will make them keep outside that park with their lies and their impudence and their criticisms.

I can do it. Thank God, I can do it now!

I will have this Feast of Tabernacles, one of these days, and the Canaanite will not be there.

There is a villainous reporter for the *Waukegan Sun*, a Republican paper, who came to me the other night from Hearst's *Chicago American* cesspool, a Democratic paper.

He writes for the Republican *Sun* and the Democratic *American* in the same hour. That is the kind of fellows they are—a set of inconsistent rascals, villains, liars.

He said yesterday that he got an interview with me.

He never saw my face.

I never allowed him in my office.

All he has faked up about what I said about Carrie Nation is a lie.

Probably all they wrote that she said about me is a lie. I care not whether it is or not.

**A "Canaanitish" Reporter Ejected.**

These Canaanites will have to be kept out.

That *American* and Waukegan *Sun* liar is here today.

I give him notice, right now, that if he lies about me tomorrow I will have him kept out of the park by all my police force and sent back to Waukegan. (Applause.)

I have the power; this is private property. He has no right here.

I will teach him a lesson even now. He is back behind there, the villain. Guards, take him out. Now, get out! Get out quickly, you villain! Take him out. (Applause.)

Take him out of the park. Put him on the way to Waukegan. (Applause and laughter.)

When he repents he will get back.

Lying scoundrel, saying that I gave him an interview!

That is a foretaste of the days that are coming, when there will be no Canaanite in the House of Jehovah, God of Hosts.

I am glad I thought of that. (Applause and laughter.)

But there are some of you who want "no resistance."

You say, "Let them go on."

The time has come to clean them out; (Amen. Applause) out of the House of God.

What business have they in Zion City, telling lies in Shiloh Tabernacle?

There will be no difficulty in their telling lies.

They are like the New York reporters.

They asked a gentleman coming up to see me and offer me the compliments of the road at Poughkeepsie, to let them come up in his car, and he would not do it.

They said they wanted an interview with the Doctor, while I was on my way to Europe in 1900.

Bless your life, they did not need to see me! When I got to New York, at about 2 o'clock in the afternoon, I found that the interview, with pictures of my wife and myself, and all kinds of things, had been printed and was already in the New York *Journal*, although they had never seen my face.

Their imaginative lying capacity is only limited by the power of their master, the Devil.

I like to clean them out. I am so glad I thought of that.

Now the day is coming when God is going to have a Feast of Tabernacles, and no Canaanite in His House.

**Grumblers.**

Now we have a Feast of Tabernacles with a number of Canaanites, and a number of Israelites, too, who belong to the tribe of grumblers; whose carcasses fall in the wilderness.

There are not many of them in Zion, but it is a pity that we have any.

Some of the people outside come and infect; bring in a contagious disease called grumbling, murmuring.

**The Papers Are Troubling About Five Acres of Land.**

Oh, how eager the world is to endeavor to find out something that will trouble Zion.

The Chicago *Tribune* had a diagram a few days ago. They drew a few lines showing that the Sheridan Road and our boundary line did not coincide. They said that somebody had bought five acres of land and would use it for evil purposes inside of our border.

When did we say that we were going to have that road for our boundary?

Do you know what it is, Mr. Tribune? I will show you. We are going to make a new road, cutting out that five acres, and leave that to you. (Laughter and applause.) We intended from the beginning to straighten our road.

If any man is such a fool as to buy five acres to keep pigs and sell liquor there, all right.

When we want to show our children an object lesson, we will take them out and say, "Smell. Look at that." (Laughter and applause.)

We will take our children and have them look at that in your five acres where Mr. Cannon is going to set up a piggery and a saloon. Our children will come and smell them afar off, and they will say, "How thankful we are that we are in Zion; that we do not belong to the five acres!"

**The Day of Jehovah at Hand.**

Let me tell you, we are right here for business, for God; for men and women to surrender themselves to God; for the hour is coming, and now is, when those who are in their very graves are hearing the Voice of the Son of God, and they are coming forth.

The day is coming for the Judgment, when they shall come forth and be judged.

You will be judged according to your works, you cowards who are afraid to stand by Zion in the day of her toil and her trial. You will not get the blessing when the triumph comes.

All who intend to stand by God and by Zion in the time of toil, and to give yourselves to God, stand up and tell Him so.

PRAYER OF CONSECRATION.

My God and Father, in Jesus' Name I come to Thee. Take me as I am. Make me what I ought to be. Prepare me at this Feast of Tabernacles for the coming Feast when my Lord shall come. Make me to be one, should I pass away, to come back with Him to that Mount of Olives; make me to be one, should I tarry till He comes, to meet Him in the Rapture; to meet Him when He comes to establish His Kingdom after the Rapture. Give me Thy Spirit that I may be prepared. Now cleanse me of sin. Give me power to repent, confess, to restore, to do right to man and to Thee, my God. Give me Thy Holy Spirit that I may follow Christ now and in the Restoration. For Jesus' sake. Prepare me by Thy Spirit. Amen. (*All repeat the prayer, clause by clause, after the General Overseer.*)

Did you mean it?

Voices—"Yes."

General Overseer—Then live it.

The Recessional was then sung, after which there was a few minutes' intermission.

## RECEPTION OF NEW MEMBERS AND ORDINATION OF NEW OFFICERS.

REPORTED BY O. L. S. AND A. W. N.

After the intermission the General Overseer came upon the platform and offered the invocation in the following words:

INVOCATION.

Father, let there be a blessing upon this reception of new members and this ordination of new officers; for Jesus' sake.

The congregation then sang the song, "Blest be the Tie that Binds."

When the General Overseer read the second verse he said:

I protest before my Father in Heaven that

**I Do Not Want the Companionship of any Coward.**

Cowards lead the procession to hell.

I do not like the word "fears" in that Hymn. Just leave that out, please, and instead of singing "fears," say "loves."

I am not one with you in fears.

I do not want to boast, because all boasters get a knock, but I do glory in the Lord that I think I am right in saying I do not know what fear is. If I do, I do not know that I do.

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I sometimes say to people who say "I am afraid": "How does it feel to be afraid?

"I know nothing about fear."

I do not think I have anything to boast about, because it never seemed to be a part of my make-up.

I never could understand anything about people being afraid of the darkness.

I used to like the darkness.

I never was afraid when the candle went out.

I never wanted a candle in my room.

I do not want it now.

When I want to sleep I want everything to be as dark as I can make it.

In fact, I cannot sleep if it is not dark.

That is why I have waked every morning at sunrise. I have not always staid awake, but I have waked up every morning at sunrise, no matter when I went to bed.

The light has a peculiarly exhilarating effect upon me.

In Zion City I turn things around a little. Instead of sitting all through the night, I get up sometimes at half-past four—sometimes half-past three—and I get a good deal of meditation before many of you are out of bed, certainly before some of you have had your breakfast.

I have had the joy of doing a few hours' work before my own breakfast.

I do not understand fear, and I hope you will be a people who do not understand fear. May God take every bit of it out of your hearts.

There is no fear in love;
But perfect love casteth out fear,
Because fear hath punishment;
And he that feareth is not made perfect in love.

**A Fearless People, Who Want to Do Right and Love God, Are a Power.**

I don't care how many blunders they may make. They may make many of them, but if they love God they are not afraid, and they love each other.

Do not let anybody be afraid of the General Overseer.

I should be displeased to know that anybody was afraid of the General Overseer, unless they were sinners, and they ought to be afraid if they are sinners.

A little child, the other day, when she received LEAVES OF HEALING and saw my picture there, kissed it and put it to her heart.

She said she wanted her mamma to take her where she could see me, for she did love me.

"Why do you love him?" her mamma said.

"How can you ask that? God loves him, and didn't you tell him about me when I was sick and you said I was dying, and God healed me?"

"Yes, dear."

"Why shouldn't I love him?"

I would rather have that than that any one should be afraid of me.

**If Any One Is Afraid of Me, Then I Know that there Is Something Wrong.**

If when I come along the street I see a man dodging down the nearest back lane, I say: "Something is wrong. That man is doing something wrong."

In Australia there were a few of my people who smoked.

One was a dear old brother—a good man—and he never smoked on the Sabbath Day and he never let the smell of it be on his Sunday clothes. Now and than I heard of him taking a whiff.

One day I saw him afar off. He could see me. He whipped something out of his mouth in his hand and went down the back lane.

I went down another and met him.

"Oh," I said, "Brother M—, where is that thing?"

"What?" he said.

"Is it burning a hole in your coat," I said.

"Oh," he said, putting his hand into his pocket, "I think it is."

It really was.

He said, "I am an old sinner. I was afraid to meet you."

"Now, brother M—, do you love me?"

"Yes," he said, "but not when I have a pipe in my mouth."

I hope no one in Zion will ever be afraid either of God or His Messenger, or of any being in the world or in Hell. If you do right you have no need to be afraid. Sing that:

Before our Father's Throne,
We pour our ardent prayers;
Our loves, our hopes, our aims are one,—

—not our comforts and our cares! What is the use of caring! Care never did anything for you.

**What Is the Use of Wearing the Brow of Care?**

Hast thou within a care so deep
It chases from thine eyelids sleep?
To thy Redeemer take that care
And change anxiety to prayer—

and the prayer will be answered, or you are not praying properly.

What is the use of being anxious?

A good story is told of Russel Sage, the New York financier.

He was in a hotel in a certain city and he had just retired to bed and was falling into a good, sound sleep.

A shrewd man is Russel Sage, one of the richest and brightest financiers in America.

He heard some one in the next room walking up and down and saying dreadful things. He thought the man must be mad or in great pain.

He listened again, and he heard the man say that it was best for him to kill himself and settle it all. He said he could not face it; could not bear his load of care.

Russel Sage went to him and said: "What is the matter, neighbor?"

"Oh," he said, "I have a big note to pay tomorrow and I cannot meet it."

"My dear fellow," said Mr. Sage, "is that all? It is the other fellow who should be walking up and down—not you. Much good it will do for you to cut your throat!"

Said the man, "Who are you?"

"I am Russel Sage. Go to bed, you goose."

(In further reading the verse, the General Overseer suggested the changing of the last line from "Our comforts and our cares" to the words "Our sorrows Jesus bears." He also said he did not like the words of the second line of the fourth verse, "It gives us inward pain.")

**Charge to Candidates for Fellowship.**

Let the candidates for fellowship please to stand.

My brothers and my sisters, as the General Overseer of the Christian Catholic Church in Zion, it is fitting upon the occasion of receiving so large a number into our fellowship that I say a few words.

We receive you without gainsaying.

I hope you have fully considered what this means.

You are already in fellowship with God, or you have no right to be received into the fellowship of this Church.

You are already in the Kingdom, or you have no rightful place in the Church, because the Church is an assembly of believers who are partakers, by grace, through faith, of the blessing of Salvation, at least, in the Kingdom of God.

Some of you, my brothers, have long been in the Kingdom of God, but you now come into the Christian Catholic Church in Zion—the Church in the Kingdom.

God has led you, in a providential way, to abandon an organization that, while you had many beloved associates and friends in it, you could no longer conscientiously associate yourself with.

Some of you come from the denomination with which I was associated.

I had pleasant association of excellent men and women—yes, gentlemen and gentlewomen—many of them devoted to God, and all polite and gentlemanly, with very few exceptions, in the Congregational church. It was a very delightful association. Intellectually and socially, my necessities were fully met, but my spiritual life was not.

For reasons doubtless similar to my own at bottom, you have been led from various denominations and affiliations to cast your lot with us in the Christian Catholic Church in Zion. Consider what it involves.

**It Involves Your Recognition of the Principles upon Which That Church Is Established—**

—the Infallibility and Sufficiency of the Word of God as the Rule of Faith and Practice; the Tri-unity of God, and that

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no one has a right to fellowship in the Church who has not truly repented of sin, trusted in God, and is determined to obey Him according to his light. All other matters are matters of opinion.

But consider that, while these are matters of opinion, this Church is undoubtedly holding, for the most part, certain truths and things which we believe to be true, and have no doubt as being part of the revealed Word of God.

We do not impose our own definitions upon you.

I, personally, am very scary—as one would say—of definitions, and would not care to bind any man living forever and ever by any of my definitions.

In fact, I do not believe in any definitions at all, for a definition means that you put boundary lines all around the thing.

Now, whatever is Divine must be Infinite, and there are no lines that I could draw that could be put around Eternal Truths.

If a thing is Divine, it is indefinable, because it is Infinite.

Yet there are truths, the basis of which we can accept and hold, and I shall ask you to give general assent to these, leaving it to your own individual conscience whether you believe absolutely in every application of them.

### Concerning Some Differences of Opinion.

Several persons have had conversations with me who want to be in Zion, but have had little difficulties—some of them are not yet baptized.

I have no right to keep you out of the Church for that; because if I did baptize you at any time, I should baptize because you were a Christian, and not to make you one. Therefore I do not see why I should not fellowship with you if you are Christians and if God Almighty can tolerate you.

I know He tolerated me in a great many things I did not see.

He was patient.

I have no doubt that if you enter the Church, some day I or some Elder will dip you three times.

Some of you may think that now and then a little catnip might be good for you. That will not shut you out of the Church. It will not shut you out of Heaven.

It may take you a little quicker to Heaven if you take medicine. I think it is likely. My own opinion is that you will get there quicker.

Suppose some brother says: "General Overseer, I find that I have something that is pretty good for my stomach, and could it be possible that I might be permitted to take it?"

If it does not contain alcohol or nicotine or any of those damning, deadly drugs that are cursing humanity, I do not see why I should not allow it, yet I do not say that I could approve it. I do not shut you out of the Church of God because of that, yet at the same time I think it is a good thing to believe as we believe.

I see no reason why, if I should differ with you on some other points, you should stay out.

For instance, I have given my interpretation of Zechariah 14, but somebody might have another opinion and think, as many commentators have said, that the spiritual interpretation of that is different and that it does not mean quite all that I have said.

That is no reason why you and I should not be in fellowship, because you do not exactly agree with me in the interpretation of prophecy.

I shall never impose as a basis of fellowship the interpretation of prophecy.

I will give you the best I know and ask you to believe it because I believe it to be good.

I might do the same thing if I invited you to dinner. I might give you some things at a dinner table that you did not like. All right, put them aside and eat something else.

I will not quarrel because if I give you oatmeal for breakfast you are foolish enough to want tea and toast first. Take the oatmeal first, that is the best thing.

But some of you cannot eat it.

I have asked those in the ministry if they saw certain truths, and they have said they did. If they had said they did not, I should have said: "I am glad to receive you into fellowship, but I cannot ordain you to office until you see, eye to eye with me in these truths, because it will only make trouble in the official ministry."

I say these things because I do not want to make exceptions in one man and another. I want you to feel that the Christian Catholic Church is Catholic in its best sense, that it is universal and broad and can take you even when you do not agree with me about the seventh day or the first day, so long as you can stand me and will be quiet and will not make contention of the question.

I love you and it is delightful to receive you. I think the fellowship of this Church is the broadest and freest of any.

### Easy to Do Right, Hard to Do Wrong, in Zion City.

My sweet little daughter said, when she had an essay to write on "The Aims and Objects of the Founder of Zion City": "My father has determined to make it, in Zion City, very easy for everybody to do right and very hard to do wrong."

I think she correctly interpreted my desire.

I want to see this Church upon that broad principle that it is easy to do right and difficult to do wrong. And we look rather at your life and conversation than at your mere definition of doctrine.

I am perfectly willing to say that no apostle who ever lived, no prophet who ever taught—and I believe it is true regarding all in all the ages—would ever say that he claimed infallibility in interpretation.

I do not; but God has guided me, and I think for the most part, in fact, altogether, you have not found it hard to follow me.

I will ask the Church, have you found it hard to follow me?

Church—"No."

General Overseer—Have you found it hard to obey?

Church—"No."

General Overseer—Have you found the explanations difficult to live up to?

Church—"No."

General Overseer—Overseer Speicher says that sometimes I go so fast that the pace is a little hard to keep up to.

The questions that I ask of the candidates must all be understood as having this broad basis.

### Responses of the Candidates.

Candidates, I charge you before God Almighty, and in the presence of this Church and the holy angels, so far as you know your hearts, have you truly repented of all sin? Can you say, I have?

Candidates—"I have."

General Overseer—Have you made wrongs right, or in anything that has been revealed to you where you have not had opportunity are you determined to make all matters right? Can you say, by the Grace of God I will?

Candidates—"By the Grace of God I will."

General Overseer—Do you trust in God our Heavenly Father, through faith in Jesus Christ, His Son, for Salvation through His blood—through His Atoning Sacrifice? Can you say, I do?

Candidates—"I do."

General Overseer—Are you determined to trust God for healing, cleansing and keeping power, as His Word reveals it to you, up to the fullest extent of your light and knowledge? Can you say, I am?

Candidates—"I am."

General Overseer—That gives you the grace whereunto you have not yet attained. I do not bind you. I do not want to do so. Are you willing to obey me as the General Overseer of the Christian Catholic Church in Zion, as far as I obey God? Can you say, I am?

Candidates—"I am."

General Overseer—Then may God in His infinite love and mercy grant that you shall by the grace of God be able to keep these vows.

PRAYER.

Father, may they be faithful unto death, and Thou wilt give them the Crown of Life.

The General Overseer then received each one, giving him the right hand, repeating the following words:

In the Name of the Lord Jesus, in the Power of the Holy Spirit, in accordance with the Will of God, our Heavenly Father, I receive you into the fellowship and communion of the Christian Catholic Church in Zion. Be thou faithful unto death and God will give you the Crown of Life.

(The General Overseer then received 359 members into fellowship.)

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Those about to be ordained, the General Overseer addressed in the following words:

I will put the questions now again, briefly.

**Charge to Candidates for Ordination.**

I charge you before the Father Almighty, Maker of Heaven and Earth, that you answer truly the questions I am now about to ask you. Are you saved through faith in Jesus? Can you say, I am?

Candidates for Ordination—"I am."

General Overseer—Are you determined to trust God for healing, cleansing, and keeping power? Can you say, I am?

Candidates—"I am."

General Overseer—Are you determined, by the grace of God, to be obedient to the General Overseer, receiving him as the Head of the Church, under God, who has the power and right to command? Do you recognize the office of the Prophet foretold by Moses, the Messenger of God's Covenant, and Elijah the Restorer, in myself? So far as you know your own hearts, can you say, I do?

Candidates—"I do."

General Overseer—Is there anything in the constitution in the Christian Catholic Church in Zion to which you have any objection? Can you say, There is not?

Candidates—"There is not."

General Overseer—Are you willing in all things, above all claims of family relationship or citizenship, to recognize your position as an officer of the Christian Catholic Church in Zion, as imposing upon you a superior claim above all other claims, under God? Can you say, I am?

Candidates—"I am."

General Overseer—Then, my brothers and sisters, it will be my great joy to ordain you.

The General Overseer then proceeded to the ordination of the following seventy-nine officers:

EVANGELISTS.

Mrs. Luellyn W. Simmons. Mrs. Anna Ernst.
Miss Clara J. Lake.

DEACONS.

Charles Duncan Irvine.
Ernest Edward Harwood.
James Chapman Cutler, St. Louis, Missouri.
Marcellus J. Reynolds, St. Louis, Missouri.
John George Hauck.
Peter Thomas Calvin Leise.
William Campbell Christie, Bingham-ton, New York.
John E. Close, Toronto, Canada.
Charles Edwin Robinson, Kansas City, Missouri.
William Frederick Schattschneider.
William Horatio Disbrow.
Arthur Henry Drummond.
Daniel Sheldon Fletcher.
Charles Frederick Marshall.
Burt Mayer Rice.
Charles Champe.
Albert Clarence Pike.
Hugh Williams.
Roswell Franklin Kraus.
Lincoln Austin Hill.
George A. Smith.
Silas Moot.
Henry Rief.
William Friend.
John Clinton Kraus.
Eugene Otis Myers.
William Thomas Pittenger.
George Britton Bond.
Nicholas Blanchard Rideout.
William Dean Cameron.
James Leggett.
Samuel Orrin Morris.
Frank Leslie Smith, Oshkosh, Wisconsin.
Horace Wadsworth Hullinger.
Theodore Rhemboldt Becker, Chicago, Illinois.
Omer William Davis.
George Ernest Wiedman.
Matthew Nathaniel Price.
Franklin Homer Chamberlain.
Willis Nathan Morrison.
Charles Augustus Hansen.
Eli Noble Ritchie.
M. W. Blankinship.
M. H. Kenyon.
John Walker Innes.

DEACONESSES.

Mrs. Mattie Jane Starrett.
Mrs. Maud W. Hershey, Providence, Rhode Island.
Mrs. Flora M. Smith, Oshkosh, Wisconsin.
Miss Rose May Bell.
Mrs. Margaret A. Moot.
Mrs. Julia McCallie Divine, Chattanooga, Tennessee.
Miss Emma Elizabeth Bradley.
Miss Mary Freeland.
Mrs. Bessie A. Davis.
Martha Jane Morrison.
Miss Pothea Hansen.
Mrs. Anna Louisa Hessling.
Mrs. Dora Heep.
Miss Edith A. Hosken.
Miss Amanda W. Deitrich.
Mrs. Harriet Smalley, Coldwater, Michigan.
Miss Mary Ann Cartwright.
Miss Fannie Murphey.
Mrs. Mary E. Brown, Chattanooga, Tennessee.
Mrs. Matilda Smouse Freeland.
Mrs. Ellen Graham.
Mrs. Daisy Mable Chamberlain.
Mrs. Hattie Anderson.
Miss Julia Gurnee.
Mrs. Matilda Theresa Schweichler.
Mrs. Emma Anna Haunschild.
Miss Elizabeth Morris.
Mrs. Pardoe, Newton, Iowa.
Miss Florence Anna Higley.
Mrs. Amy Robinson, Webster City, Iowa.
Mrs. Delia King, Oakland, California.

## COMMUNION OF THE LORD'S SUPPER.

REPORTED BY I. M. S. AND A. W. N.

The first Lord's Day of Zion's Second Feast of Tabernacles closed with that sacred Ordinance which is always a form of godliness full of mighty power in Zion, a season of deep joy and spiritual delight, of close and sweet communion with God and with each other—the Communion of the Lord's Supper.

In the twilight of the Sabbath evening, four thousand earnest Christians gathered in Shiloh Tabernacle, with songs of joy and words of love and praise to God.

After the song and testimony service, the General Overseer called the people to prayer, and all bowed in silent supplication before God for a few moments.

Then the voice of the Man of God was heard, leading the people in a general petition for the blessing of the Father upon this Gathering of His children, in obedience to His command.

Soft and low, but full of the spirit of prayer, the people, led by the General Overseer, sang the words of the Hymn, "Close to Thee."

Then came the reading of the Word of God concerning this Ordinance, the fervent thanksgiving for the bread and for the cup, and then, while Overseers, Elders, Evangelists, Deacons and Deaconesses received the sacred elements at his hand and distributed them among the people, the General Overseer repeated appropriate passages of Scripture and led in the singing of suitable hymns.

When the officers had returned from among the congregation, the General Overseer arose and gave his usual post-communion, "family" talk.

**Post-Communion "Family Talk" of the General Overseer.**

Shiloh Tabernacle, Zion City, Illinois, Lord's Day Evening, July 13, 1902.

My brothers and sisters, it is my custom at the close of the Ordinance of the Lord's Supper, always to address a few words to those who have been communing with me at the Lord's Table.

This has been a very remarkable day; much more so, perhaps, than we ourselves see at the present moment.

Beginning with the morning service, at which there were between three and four thousand persons, we continued with a meeting at which there were nearly one thousand children, and the greater part of a thousand grown-up persons, which would make 5,500.

I am told that at the 11 o'clock meeting there were at least 2,500, which would make 8,000.

I am also told that at this afternoon's meeting, at one time or another, there were 6,000 persons in the Tabernacle, in the vestibule and standing around the door, afraid to go into the upper galleries because of the intense heat. That would make 14,000 persons, and then we had a kind of second audience at the Ordination; we might call it a separate meeting; it was really a separate service, and I suppose there were 1,500 persons at that, which would be about 15,500.

Tonight there are 4,000 persons in this meeting, which makes the astonishing attendance in this tabernacle of 19,500.

Of course, I know that there were many persons who attended several meetings, but the people came, and it is all the more wonderful that they have come so often.

I am greatly delighted with this day's services.

I am especially delighted with the fact that I feel as though I could start at it all over again and not be bothered very much about it. That is one of the most astonishing facts about the whole thing.

**Eight Thousand People in Zion City.**

I think there are in the City of Zion, tonight, about 8,000 persons. That is the estimate of some of my officers.

With the visitors who attended today, there were probably

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10,000 to 11,000 persons in the City. Is not that a wonderful thing, and perhaps an unprecedented thing?

Yet this is only the day of small things; for I believe that if you and I are spared to be here this day a year, that you will find me in a place that seats ten thousand persons.

I am only afraid that it will be too small.

We cannot build the Temple at once, and it will be necessary to build another Shiloh Tabernacle and use this for some other purposes. God grant that we may be able to build the Temple soon; but not too soon.

It is well that the demand for the Temple shall be visible, and I think we shall learn a great deal in construction.

I have visited Europe with a view largely of inspecting closely, amongst other things, public buildings. If I am permitted to visit Europe again in the coming year, I shall pay a great deal of attention to matters of construction.

I believe that we shall have in the great Zion Temple, on the Lord's Day, the most wonderfully spectacular and most inspiring service that the world has ever seen. (Amen.)

May it be a help to us and to our brethren, to go forward in the establishing of many Zion Cities throughout the world, and in the speedy accomplishment of the building up of Zion at Jerusalem, in preparation for the coming of the King.

I believe around that sacred spot many great battles will be fought before the time for the City to be built for God.

I do not think that will take many years, because the nations are already spoiling for a fight, and when they are through shedding blood and fighting to their hearts' content—the Devil's content—then will come the time for Zion to enter in and possess the land for the King, and the time for the King to come. Meanwhile

**We Have to Do the Practical, Daily Work of Practical Men and Women.**

The Lord's coming does not mean that we shall fold our hands.

We shall have to attend to work and send forth the Messengers with the Message to all the lands and the great continents of Asia, Africa, Australia and Europe, and the great fields of neglected work in South America.

Oh, how South America is neglected!

But, beloved friends, we can only do so much at a time, and as I said, we are practical people, and we intend to go in a practical manner at this thing.

What we have to do now is to build our City; to raise up Educational, Commercial, and Financial Institutions, and to trade, as the Lord commanded, with the talents that He gave us, and so to increase them that when He comes, He will commend it.

Meanwhile, I believe that God will help us to build up, on the beautiful site that He has given us, a complete and beautiful little city.

It is already interesting multitudes throughout the world.

I congratulate you, and I myself rejoice that we have been permitted to take part in this work.

The toil has been heavy, and is and will be.

**No One Can Tell What the Reward May Be.**

It may be a bloody grave, unmarked. Who can tell?

But, no matter whether I tarry until the Lord come or not, it makes no difference at all to me.

I expect, by His grace, to go forward and do my Master's work from day to day, following in the footsteps of the Christ of God, knowing that I am His predecessor, and that, at the end of this dispensation, I must lead Hosts of Witnesses who shall be willing to seal their testimony with their blood; to overcome by the blood of the Lamb, and the Word of their Testimony, and love not their lives—even to their death.

Meanwhile, we shall not throw away our lives.

We shall take the best care of them that we can, and make the best use of them that we can.

When the Lord calls for the sacrifice, however, I believe that Zion will be ready, and that the people will say Amen, and that right heartily.

Now, beloved, let us sit from day to day with Jesus beside the Living Stream.

Good friends, while you are here, make good use of your time.

Walk about Zion, and go round about her:
Tell the towers thereof.
Mark ye well her bulwarks,
Consider her palaces;
That ye may tell it to the generation following.

That you may tell them that you were here when Zion was a great, wide field, and came back a year later and found it a beautiful City.

As you come here, from year to year, you will see wonderful, wonderful, wonderful changes.

May God bless you and may He bless me. (Amen.)

The audience then sang a verse of Zion's Parting Hymn, "God be with you till we meet again," and the General Overseer sang the last verse.

The meeting was then closed with the

BENEDICTION.

Jehovah bless thee and keep thee,
Jehovah make His face to shine upon thee:
And be gracious unto thee.
Jehovah lift up His countenance upon thee,
And give thee peace.

Grace, mercy, and peace from God our Father and the Lord Jesus Christ, and the Power of the Spirit be with you all and with all the Israel of God everywhere, forever. Amen.

## EARLY MORNING SACRIFICE OF PRAISE AND PRAYER.

REPORTED BY E. W. AND A. W. N.

At the Early Morning Sacrifice of Praise and Prayer, Monday morning, July 14th, the General Overseer began his series of Lectures on the Beatitudes.

Between three and four thousand people gathered in that joyous morning hour, the infancy of the new day—a great day in Zion City, for it was the Second Anniversary of the Consecration of Zion Temple Site.

There was a ring of the gladness of that day in the happy testimonies of the hundreds of people who were so eager to tell of God's goodness and His wonderful works that they could scarcely wait one for another.

There was a ring of the gladness of that day in the brief but intensely interesting and helpful Message of God's Prophet, as he drew the lesson from that First Beatitude.

Shiloh Tabernacle, Zion City, Illinois, Monday Morning, July 14, 1902.

Service was opened by the congregation singing Hymn No. 142. The General Overseer then read from the 5th chapter of Matthew, following which prayer was offered, all joining in chanting the Disciples' Prayer at the close.

After Hymn No. 207 had been sung, the meeting was open for testimonies.

At the close of these, Hymn No. 54 was sung.

The General Overseer then delivered the morning address.

### "BLESSED ARE THE POOR IN SPIRIT."

INVOCATION.

Let the words of my mouth and the meditation of my heart be acceptable in Thy sight, be profitable unto this people, and unto all to whom these words shall come, in this and every land, in this and all the coming time, till Jesus come. (Amen.)

TEXT.

He opened His mouth and taught them, saying,
Blessed are the Poor in Spirit: for theirs is the Kingdom of the Heavens.

**A Voluntary Humility Is a Mock.**

Humility is not a matter of man's will.

In Divine Humility, the human will is entirely surrendered.

Then it is no longer voluntary, because you have made the surrender, and the Holy One who takes possession gives you a Real Humility.

There is nothing—and properly—so contemptible as a voluntary Humility.

The Uriah Heep of Dickens sketches to the life a character that intensifies one's disgust—forever washing hands in invisible soap and water, and saying, "I am so humble. Look at me, how humble I am."

You do not wonder that Dickens sketches that character as a prince of hypocrites, a thief, a liar, a cheat, a would-be mur-

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derer, who veils his crimes under his affectation of Humility.

May God forever grant that Zion shall not be cursed with that kind of Humility! (Amen.)

#### A Blessing upon Humility Properly First of the Beatitudes.

There is a Humility under the mighty hand of God of which the Master speaks in the first of the Beatitudes.

It properly takes its place at the beginning of all the Beatitudes; for every true philosophic mind, let alone Christian, has recognized that, without Humility in the learner, without Humility in the teacher, no progress can be made.

When you think you know it all, no one can teach you.

There are men who say, "Dr. Dowie can teach me nothing."

It is true. God the Almighty cannot teach them anything. No one can teach them; for they have no Humility and cannot be taught.

The despair of every teacher is the pride and ignorance of a scholar who thinks that he or she knows it all.

The hardest kind of work is to teach an otherwise bright mind what it does not know.

The greatest progress I have made in knowledge, either human or Divine, has led me to see, what I say now truly, that I know nothing, except in part; that my knowledge of that Infinite Life is small; that I am but one, as Sir Isaac Newton put it, who gathers up a few beautiful pebbles along the seashore out of the waters of the great Ocean which lies unexplored before me.

He was speaking of the Ocean of Science, of Divine Revelation in material—yes, and in spiritual things; for the discoverer of the Law of Gravitation, and of many great laws and facts in connection therewith, was a profound Christian.

I despair of ever teaching any one until he has surrendered his will to God, and is willing to acknowledge that he may not know, and that I may know something he does not.

Christ was teaching His scholars, His disciples.

Mathetai (*μαθηταί*) means learners, pupils. It is translated disciples.

#### The Learner Must be Humble and Desirous to Know.

You will notice that the expression here is that, "when He had sat down, His disciples came unto Him"—those who were desirous of being taught—"and He opened His mouth and taught them."

There is no use telling a world, full of pride and ambition, to be Poor in Spirit.

In fact, one of their common sayings is, "I am no poor-spirited man. I have a pride in me."

They will tell you, with a boastful tone, that they are proud, and that they are not mean, poor-spirited people.

That heart has to be broken.

Humble and poor in spirit we must be, but that blessing can not come by willing it.

Do not make any mistake.

The meekest man on all God's earth was Moses at the time it was written of him.

Was he the weakest?

Voices—"No."

Are meekness and weakness to be confounded?

If they are, then I have nothing to do with meekness, because I am not weak, and do not want to be weak, except as in God's sight.

If I am to do God's work, I must be strong, strong to meet the unnumbered hosts of earth and hell in an apostate church, in a cruel world, in foolish Christians, and in those who imagine that their opinions should in any way affect my action.

#### I Have to be Strong to Resist My Own Heart.

I, like all men, have my own inclinations.

I love books. I love silence, and I love the stars, and I could lie all night looking at them, and all my time exploring the heavens.

I like to be alone. I love solitude, and, although I love companionship, I love solitude more.

I have to be alone. I must be alone, and I take it out of the morning hours or the night; for a man who is forever in touch with humanity, never alone with himself and God, will wither.

He will have no power.

He must hear what God says, and you cannot hear it in a crowd.

You cannot hear it where the thunders roll, and the lightnings flash.

God is not there.

But if you can stand in the cleft of the rock and listen, you will hear a Still, Small Voice, and you will see the form of God if your heart is pure.

If I were to seek my own will, I should withdraw into seclusion all the time, but I cannot, I dare not.

Out of the dark depths of this Sea of Life, humanity is crying; hearts grown aweary with heavier woe now sink 'mid the darkness, and God says: "Go, comfort them. Go!

"Bury your sorrows and your aims, and your hopes and your desires, and your passions for literature or science; go bury them.

"Take My Message and fight the hosts of Sin, and Disease, and Death, and Hell.

"Go down into the dark sea, and down into the deep valleys and wrestle in prayer for the dying, and for perishing humanity.

"Go!

"Then some day you will get rest. You will open the books in heaven, and you will study the stars from the Throne of God."

I suppose that the great mass of people have a misconception about me, and think that I love public life. I do not.

But I put aside my own personal desires, because God has made me to be willing to be humble in heart, and to get the Kingdom of the Heavens.

#### God Showed Me the Kingdom Years Ago.

I was disappointed with the Church.

The Church was a mass of confusion, and I saw the Kingdom of Righteousness, and Peace, and Joy in the Holy Spirit.

I saw the Kingdom, and I put my hand in His, and I said, "Master, take me down into the valley."

My friends said to me: "You could be anything you liked in business."

"Yes," I said, "and the meanest men upon God's earth are rich."

Others said: "You could be anything you liked in politics."

My friend, Sir Henry Parkes, offered me the portfolio of Minister for Education in the province of New South Wales.

He said: "If you accept it, and make your life a political one, you could be the premier of the United Commonwealth."

I said: "And what then? And what then?

"O Sir Henry," I said, "I vowed my life to God, and shall I break my vow to be a successful politician?

"There are not votes enough in all the world to compensate for the angel voices that sing to me, that have been with me all the way, and they are with me now, Sir Henry."

I put it aside, and I said: "Saviour, there is a deeper valley that leads me down; the valleys are dark, mountains on every side; the dark, slimy things are there.

"There is no way that I know to climb to the other side and ascend to the higher mountain without going down into the valley."

#### Faith Which Costs Nothing Is Worth Nothing.

Let me tell you that unless you surrender pride and ambition, and even what might be called permissible ambition, your faith and consecration cost you nothing, and are worth nothing.

Hence it is, having learned something of God, I teach you.

My daughter, when passing away, said in the long hours: "Papa, if God should spare me"—before we knew that she had to go—"I want to tell you and God that I surrender my will, all my hopes and plans. O God, You know best, and next to You, the General Overseer."

She said: "I mean you, papa."

I said, "Thank you, my darling."

It was worth while.

She said: "I see I ought to have no plans. I ought to let God plan it all; and you know so much better, papa, you will plan for me, will you not?"

I said: "Yes, but the day will come when papa cannot."

"But as long as you can," she pleaded, and I said "Yes."

Shall I not say that this is the thought this morning when Christ said, Poor in Spirit?

He did not mean poor-spirited in the sense of being mean, small, or weak, but He meant in being humble, willing to take

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the lowest place; for it is only by getting there that you can get to the best and highest place.

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.

"He that is greatest among you, let him be the servant of all."

The Master, Peerless Master, stands among us today and says, "I am with you All the Days, even to the Consummation of the Age," and "I am among you as one that serveth."

What a Server!

Are you willing to be the servant of the servant of God?

Are you willing to serve the ungodly, and seek them in their sins and wickedness and sorrow, intense bitterness and hatred—for they know not what they do?

Are you willing?

If you are, arise and tell Him so? (Apparently all arose.)

PRAYER OF CONSECRATION.

My God and Father, in Jesus' Name I come to Thee. Give me a Perfect Repentance and Simple Faith, a Bright Hope, Pure Life, a Deep, True, Divine Humility. May I be Poor in Spirit, willing to be nothing in myself, willing to be something for Thee. Give me the place, help me to be willing to take the place of the humblest, that I may receive the Benediction and the Beatitude, the blessing of those who are poor in Spirit, and who receive the Kingdom of Heaven within them. For Jesus' sake. (*All repeat the prayer, clause by clause, after the General Overseer.*)

After the Doxology had been sung, the General Overseer pronounced the

BENEDICTION.

Beloved, abstain from all appearance of evil. And may the very God of Peace Himself sanctify you wholly; and I pray God your whole Spirit and Soul and Body be preserved entire, without blame, unto the coming of our Lord Jesus Christ. Faithful is He that calleth you, who also will do it; the grace of our Lord Jesus, the love of God our Father, the fellowship of the Holy spirit, our Comforter and Guide; one Eternal God, abide in you, bless you and keep you, and all the Israel of God everywhere, forever. Amen.

## SECOND ANNIVERSARY OF THE CONSECRATION OF THE SITE OF ZION TEMPLE.

REPORTED BY A. C. R., I. M. S. AND A. W. N.

THE blue of the skies above vied with that of the Zion banners, as they floated in the breeze, carried by the almost "innumerable company" that gathered for the Second Anniversary of the Consecration of the Site of Zion Temple on Monday afternoon, July 14, 1902.

As the sweet strains of music by the Zion City band floated out upon the air, and, like white-winged birds, the five hundred vestured members of the choir wound their graceful way above the green carpet Nature herself had spread, every heart in the thousands of witnesses thrilled with joy unspeakable.

And as the full procession of Zion's noted officers and Zion's Seventies—a mighty army, somber in color and dignified in movement—followed the White-robed Choir in its procession, the power and strength and dignity and purposefulness of Zion, made an impress never to be forgotten.

Twenty banners represented that number of Branches of the Church, these coming from almost every section of this country and across the seas.

Forming three sides of a square, the procession paused for a short space while the scene was photographed.

To the east stood the observation tower, occupying the center of the site of the future Temple, surmounted by the Zion flag, the Stars and Stripes, so dear to Americans, and the flags of other nations.

The General Overseer occupied a position midway of the line to the north, officers of the Church on either side and extending to the west line; the members of the choir stood opposite the northern, and the Zion Seventies the western line.

To the strains of "Beneath the Banner of the Cross" the procession moved into Shiloh Tabernacle, the choir in its usual place, the Officers occupying the galleries, and the central body of the audience-room being reserved for Zion Seventies.

Every seat in the great auditorium was filled.

Overseer Jane Dowie and the venerable Elder, or, as she is lovingly known, "Mother" Stewart, occupied seats on the right of the General Overseer.

For a moment the great audience stands, then the choir sings "Come We That Love the Lord."

There is the salute, the invocation, and then the usual service of the Church.

Does the reading of the commandments ever grow stale or meaningless to Zion's hosts?

Nay; the ringing, penetrating Voice of the reader never loses its power.

"Thou shalt not!" strikes terror to the heart of the evil-doer and brings conviction to the heart of the sinner. E. S.

Shiloh Grove and Shiloh Tabernacle, Monday, July 14, 1902, 2 p. m.

The Procession formed in line as follows:

Zion Band,
Zion Junior Choir, Girls and Boys,
Zion Adult Choir,
Deaconesses,
Deacons,
Evangelists,
Elders,
Overseers,
General Overseer,
Zion Seventies.

Many of the Branches and Gatherings of the Christian Catholic Church were represented by a Zion Banner, borne by the officer in charge. The following is a list of those thus represented:

Brownville, Iowa—Deaconess Wooldridge.
Chicago West Side German Parish—Deaconess Schawacker.
Pontiac, Illinois—Deaconess Taylor.
Sturgis, Michigan—Deacon Rehm.
Chicago Northwest Parish (Swedish)—Evangelist Burklund.
Chicago Central Parish (Ethiopian)—Evangelist Reder.
Hammond, Indiana—Evangelist Darms.
Chicago Southeast Parish—Evangelist Stuernagel.
Philadelphia, Pennsylvania—Elder Hammond.
Chicago North German Parish—Elder Richert.
Chicago South Side Parish—Elder Farr.
Chicago Central German Parish—Elder Dietrich.
Seattle, Washington—Elder Ernst.
St. Louis, Missouri—Elder Hall.
Falls City, Nebraska—Elder Hoy.
Chicago West Side Parish—Elder Fockler.
DeKalb, Illinois—Elder Tindall.
Belvidere, Illinois—Elder McCreery.
Chicago North Parish—Elder Cairns.
Wichita, Kansas—Elder Reed.
Chicago Central Parish—Elder Lee.
Bluffton, Ohio—Elder Basinger.
San Francisco, California—Elder Taylor.
Benton Harbor, Michigan—Elder Adams.
Chicago North Side Parish—Elder McClurkin.
Cincinnati, Ohio—Overseer Mason.
Winnebago, Illinois—Mrs. Amelia Miller, Conductor.
Sault Ste. Marie, Michigan—Evangelist Lake.

Banners were also sent in by the following Branches:—Downer's Grove, Illinois; West Unity, Ohio; Tupelo, Mississippi; San Antonio, Texas; Vancouver, British Columbia; Victoria, British Columbia.

Over the head of the General Overseer was carried the large Zion Banner which had been with him all through his European trip. It was borne by Deacons Hamilton, Peterson, DePew, Hoefler, Farley and Miller.

The Procession started to march round the Temple Site, at 2:40 p. m., the Band playing St. Gertrude.

After the March was completed, the Choir entered Shiloh Tabernacle singing:

Far o'er yon horizon,
Rise the City tow'rs,
Where our God abideth;
That fair home is ours.

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Flash the streets with jasper,
Shine the gates with gold,
Flows the gladd'ning river,
Shedding joys untold.
Thither, onward thither,
In the Spirit's might,
Pilgrims to your country,
Forward into light.

Into God's high temple
Onward as we press,
Beauty spreads around us,
Born of holiness;
Arch and vault, and carving,
Lights of varied tone,
Softened words and holy,
Pray'r and praise alone:
Every thought upraising
To our City bright,
Where the tribes assemble
Round the Throne of Light.

Naught that City needeth
Of these aisles of stone;
Where the God-head dwelleth,
Temple there is none;
All the saints, that ever
In these courts have stood,
Are but babes, and feeding
On the children's food.
On thro' sign and token,
Stars amid the night,
Forward thro' the darkness,
Forward into light.

The Choir and Officers took their usual places in the galleries, and the Seventies the middle portion of the Tabernacle on the ground floor.

While the Seventies took their seats the congregation sang Hymn 151.

The General Overseer then said:

Zion Seventies, I salute you.
Officers of the Christian Catholic Church, I salute you.
Choir and Overseers, I salute you.

INVOCATION.

God be merciful unto us and bless us,
And cause Thy face to shine upon us;
That Thy way may be known upon earth,
Thy Saving Health among all the nations. (Amen.)

PRAISE.

The Choir and Congregation then joined in singing from the printed program:

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 favor'd lot is thine!

Every human tie may perish;
Friend to friend unfaithful prove;
Mothers cease their own to cherish;
Heaven and earth at last remove;
But no changes
Can attend Jehovah's love.

In the furnace God may prove thee,
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.

RECITATION OF CREED.

The General Overseer then led the Choir and Congregation in the recitation of the Apostles' Creed:

I believe in God the Father Almighty,
Maker of heaven and earth:
And in Jesus Christ His only Son our Lord;
Who was conceived by the Holy Ghost;
Born of the Virgin Mary;
Suffered under Pontius Pilate,
Was crucified, dead, and buried;
He descended into hell,
The third day He rose from the dead;
He ascended into heaven,
And sitteth on the right hand of God the Father Almighty;
From thence He shall come to judge the quick and the dead.
I believe in the Holy Ghost;
The Holy Catholic Church;
The Communion of Saints;
The Forgiveness of sins;
The Resurrection of the body;
And the Life everlasting. Amen.

READING OF GOD'S COMMANDMENTS.

With impressiveness and power, the General Overseer read the Eleven Commandments, Choir and Congregation singing the Response, "Lord, have mercy upon us, and incline our hearts to keep this law."

I. Thou shalt have no other gods before Me.

II. Thou shalt not make unto thee a graven image, nor the likeness of any form that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself unto them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children, upon the third and upon the fourth generation of them that hate Me; and showing mercy unto thousands of them that love Me and keep My Commandments.

III. Thou shalt not take the Name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh His Name in vain.

IV. Remember the Sabbath Day, to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is a Sabbath unto the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day, wherefore the Lord blessed the Sabbath Day and hallowed it.

V. Honor thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee.

VI. Thou shalt do no murder.

VII. Thou shalt not commit adultery.

VIII. Thou shalt not steal.

IX. Thou shalt not bear false witness against thy neighbor.

X. Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor anything that is thy neighbor's.

Hear also what our Lord Jesus the Christ, the Son of God, hath said, which may be called the Eleventh Commandment:

XI. A New Commandment I give unto you, that ye love one another; even as I have loved you, that ye also love one another.

**Scripture Reading and Exposition.**

The Choir then chanted the *Te Deum Laudamus*, after which the General Overseer said: Let us read in the Inspired Word of God, first in the book of the Prophet Ezekiel.

I wish to direct your attention to the 41st and 42d chapters, but the chapters are very long, and I think it best not to read them all.

These chapters contain the exact builders' specifications as to size and construction of the Temple at Zion, which must be prepared for the Coming of the King, who will suddenly come to His prepared Temple.

It is intensely interesting, and ought to be especially to us, who are Zion builders, who are not only building a little city, but are preparing to build a Temple.

We may be used of God in building or inspiring the building of a number of cities, and perhaps of a number of temples, but there will be only one Temple, which will be in all respects as directed by God Himself, through His Prophet.

There are a number of chapters here that contain the exact directions, so that when the Temple comes to be built there will be no question at all about the plan.

Human architects will not have anything to say about it; but I would like to call your attention to some words after these wonderful measurements are given in the 41st and 42d chapters.

The Temple is shown to him in vision in the 43d chapter.

The General Overseer then read in the 43d chapter of Ezekiel, from the 1st to the 11th verse, commenting on the 11th verse, which reads as follows:

And if they be ashamed of all that they have done, make known unto them the form of the house, and the fashion thereof, and the goings out thereof, and the comings in thereof, and all the forms thereof, and all the

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ordinances thereof, and all the forms thereof, and all the laws thereof, and write it in their sight: that they may keep the whole form thereof, and all the ordinances thereof, and do them.

**A Form of Godliness Without Power a Curse, a Form of Godliness With Power a Blessing.**

You can put a pound of gunpowder upon a flat table like this and explode it and it would only be a little smoke; but if you take that pound of gunpowder and ram it into something in the form of a cannon and put a bullet with it and then explode it, it would do something.

That is just the difference between a form that has no power and a form that has power.

God is not a God against form, but He is against forms that do not mean anything.

When we get a form, however, that means something, it is a tremendous power. God help us to see that at all times!

I shall not read any further in Ezekiel.

Oh, what a joy it would be, would it not, my brother builders, for you and I to have something to do with the building of that Holy Temple at Jerusalem?

Builders—"Yes."

General Overseer—Next to that joy is the joy of building the Temple here.

When the Canaanite has been gotten out of the way in Palestine, and Zion has the city site, I, or some one else, will build the Temple and get it ready for the King. Glory be to God! (Amen.)

**I Know Not Who Will be the Temple Builder.**

I have no revelation on that matter, but I do not have any hesitation in saying I would like to be. (Laughter.)

If I cannot be the builder of the Temple at Jerusalem I will start building one here in Zion City, and the Lord will know that I am willing to take some little hand in building the Temple in the Holy Land.

Perhaps we will learn a few things after we have built this Temple.

When I have finished the Temple that we are going to build here, we will become the Temple-builders; we will be among those who have a passion for building up the spiritual, and also the material Temple for God. I hope we have it now. (Amen.)

I will read from the 17th verse of the 2d chapter, for there it is that the 3d chapter ought to begin.

You will see in your revised version Bible that there are a good many cases where the chapters do not begin at their proper place.

The division of the chapters is not in the original. It is simply a human device—and a very good one—to help us to find the place, but it was done in a great hurry. If we did not know that, we could be sure of it by the way it was done.

Stephanus, whose arrangement we probably have, did most of the dividing on horseback. I think now and then the horse gave a hitch and he put the mark in the wrong place. (Laughter.)

The Bible is all right, but there are a number of things about the Bible that are of poor human invention.

Of course, every translation is of human origin. The original is inspired.

**The Translation of the Scripture Is Not Always Inspired of God.**

In this miserable old King James translation, they translated a number of things to please the king. That has caused a great deal of trouble, too, since that time.

Take, for instance, that passage from the epistle of Peter, "Fear God, honor the king."

There was no king to honor at that time.

The Roman Empire did not know the name of king.

There were consuls, and a Cæsar—a Kaiser they call him now—but as for a king, there was no king after the pattern of Edward VII.

**Kings Are Poor Men to Honor.**

I would not like to honor George IV. and Charles II.

The Lord have mercy upon any man who could honor such a mass of muck and dirt!

Edward VII. is not much better.

Pretty bad boy he was in the university of which I was a member. He became a bad man.

The idea of his being the head of the church would make a horse laugh and a saint weep. (Laughter.)

The head of the church! Save the mark!

The head of the church! Lord have mercy upon him!

Now I read from the proper beginning of this paragraph, Malachi 2:17:

Ye have wearied Jehovah with your words.

How true that is!

How God's people weary God with a string of words, and do not have a practical Christianity at all.

They very much object to us, because our religion is so practical.

It is not half practical enough. I wish it were a good deal more practical. I will make it more so if I can do it.

But here is a complaint of God through His prophet.

Ye have wearied Jehovah with your words. Yet ye say, Wherein have we wearied Him? In that ye say, Every one that doeth evil is good in the sight of Jehovah.

**Praising Evil-doers Because of Their Position.**

It does not matter that kings and senators are a pack of adulterers; they are all right and you back them up because they are senators and kings. No, your duty is to clean them up.

I am under no obligation in the world to honor a man who is a dirty adulterer, no matter where he sits.

I will not honor him.

I will say with Nathan, "You dirty dog of a David, you had plenty of flocks, and you stole that one ewe lamb."

David, when he heard the parable of Nathan, said, "That man shall die."

He was caught there.

"Thou art the man!" said Nathan.

It is a thousandfold more shameful that a prince, a president, a senator, or any one else shall use his power to be a master whoremonger; a master of adultery; a master of bestiality; a master of gluttony and gambling; a master of sports; a master of everything except a master of himself—than that a poor, ignorant man should sin.

I have no use for a man of so-called high degree who is such an evil-doer.

You have no right to honor a dishonorable man. "Honor to whom honor is due," says the proverb. Yes, but there is no honor due a dishonorable wretch who occupies a place that ought to be honorable.

"Wherein have we wearied Thee?"

All through the world people have wearied God with this lie.

Ye say, Every one that doeth evil is good in the sight of Jehovah, and He delighteth in them; or, where is the God of Judgment?

That is what they say.

**The Messenger of the Covenant to Tell of the God of Judgment.**

Behold, I send My Messenger, and He shall prepare the way before Me.

He will tell you about the God of Judgment.

Hallelujah!

I will do my best, anyhow.

You see how it comes in there. You will hear about the God of Judgment.

Where is the God of Judgment? Behold, I send My Messenger, and he shall prepare the way before Me: and Jehovah, whom ye seek, shall suddenly come to His Temple.

**The Temple to Which Jehovah Is to Come Is Yet to be Built.**

Was that Herod's Temple?

Was that the den of thieves and robbers, "the house of merchandise" at Jerusalem, that the Master, Christ, swept out with a whip of small cords, because they had turned that same spot into a house of the Devil from start to finish?

That was not the place to which He was to come.

That was the Temple that He destroyed, not the Temple where He will rejoice with His people throughout the ages.

Then this must be that which we have read about, the Temple that is to be built, to which the Lord is to come.

Behold, I send My Messenger, and he shall prepare the way before Me, and Jehovah, whom ye seek, shall suddenly come to His Temple.

The next word in the Old Testament is "even," but it is a mistranslation, because "The Lord" is one person, and "The Messenger of His Covenant" is another, so that the word "even" ought not to be there, but, as in the revised version and in all of the best and latest translations, that "even" is changed to "and," which alters the whole thing.

I read, therefore, as it is translated in the revised version, as it is translated in later versions, the word "and:"

Behold, I send My Messenger, and he shall prepare the Way before Me: and Jehovah, whom ye seek, shall suddenly come to His Temple, *and*

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the Messenger of the Covenant, whom ye delight in, behold He cometh, saith Jehovah Sabaoth.

There is a very clear distinction between the Lord coming to His Temple and the Messenger of the Covenant preparing for His coming. It is a different thing altogether.

The old theology mixes up the two.

But who may abide the day of his coming?

That is the Messenger—talking about the Messenger.

Who shall stand when he appeareth? for he is like a Refiner's Fire.

**A Refiner's Fire.**

That is what my enemies say about me, that I am like fire. I am glad they admit it.

I am like fuller's soap, and that accounts for the way I have to scrub you. It takes fuller's soap to scrub these dirty dogs to get anything done with them.

It takes soap to scrub the very Church of God.

It took a good deal of time to scrub most of you, did it not?

Voices—"Yes."

General Overseer—I wish I could honestly say the opposite.

He is like a refiner's fire, and like fuller's soap. And he shall sit as a refiner and purifier of silver.

**A Refiner and Purifier of Silver.**

A refiner and purifier of silver sits right over the pot.

He keeps working it over a slow fire until all the dross is gone, and the silver gets brighter, *brighter!* BRIGHTER!!

At last he looks into it, and at first the image of his face is terribly distorted. It has an awful mouth and tremendous goggle eyes.

He keeps at it, keeps stirring away, and by and by, at last he can see his own image perfectly reflected.

Then he says: "That will do; take away the fire. I have the silver all right now."

He shall sit as a refiner and purifier of silver, and he shall purify the sons of Levi, and purge them as gold and silver; and they shall offer unto Jehovah offerings in righteousness. Then shall the offering of Judah and Jerusalem be pleasant unto Jehovah, as in the days of old, and as in ancient years. And I will come near to you to judgment, and I will be a Swift Witness against the sorcerers.

**A Swift Witness Against the Pharmacist.**

That word Kashaph, on the wall, is made of drug bottles, and is the Hebrew word for sorcerer.

What does the word Kashaph mean? Makers and venders of deadly poisons.

The word in the Septuagint and in the Greek of the New Testament, which is translated also sorcerers, is *pharmakoi* (φαρμακοί) which is simply the common word for pharmacist.

The first thing that I had to do when I started this work was to be "a Swift Witness against the sorcerers"—against the accursed drugs that were undermining humanity.

I am a witness against them still.

I am a witness against every child of God that touches the accursed stuff.

How many pharmacists have you known as godly men?

Voices—"None."

General Overseer—Did you ever prove their piety?

The pharmacists in the United States, for the most part, are a shameful disgrace—a disgraceful set of men.

They are selling drugs that they know are deadly poisons, put up in medicines that they know are dishonest. When we get them converted they own up to it.

It is this drug devil, this accursed drug devil, that is the curse of the world today.

Alcohol, nicotine, morphine, cocaine, laudanum, arsenic, chloral and a hundred others are sold.

I witness against them.

God witnesses against them.

The twentieth century idols are not different from the old idols, but a great many of God's people have gone after these accursed idols, and they suck them day and night.

Some of you used to walk around nearly all the time, at the end of a cigar or pipe, did you not?

Voices—"Yes."

**A Few Words to the Stinkpots.**

General Overseer—You dirty dogs that you were! (Laughter.) Stinkpots! Ugh!

I went after you with a stout stick, and every time that you read LEAVES OF HEALING, you yelped.

Some of you, when you first heard the word Stinkpot, said, "The vulgar man!"

It was not I that was vulgar, but it was the stinkpot that was vulgar. (Laughter.) I was simply calling him by his proper name.

Should I have said, "The odoriferous gentlemen who undertakes to perfume the atmosphere with nicotine?" (Laughter.) That would have been roundabout, but the thing was to hit them—hit them!

You never got hit until I hit you, did you?

Voices—"No."

General Overseer—I called you stinkpots!

You quit your stinking because I was right.

I am right about this whole business. I know I am.

I always know that I am right—when I am dreadfully right—because the Devil puts up a big fight.

Now just you follow God's ways, for He will be a Swift Witness, through His Messenger of the Covenant, and He witnesses against certain things.

He will be a swift witness against the drug-sellers—put it in plain English—the drug-makers.

**Witness Is also Against Drug-Users.**

And I would like to know if there is any fairness in going after the drug-makers and drug-sellers, if you are going to let off the drug-users?

Voices—"No."

General Overseer—Then I am after you, drug-users. I am a witness against you. I do not care who you are. I witness for God against you.

Why can you not trust God and put away your dirty liquid idols, your plasters and your pills and your liquid devils? You will never have any rest from me.

I do not say you are not a Christian, and I may let you into the Church, so that I may apply this fuller's soap and keep at you.

You cannot damn the saloonkeeper and acquit the whisky-maker and the whisky-drinker, can you?

Voices—"No."

General Overseer—Do not the saloonkeeper and the manufacturer of whisky and the men and women who drink it all go to hell together?

Voices—"Certainly."

General Overseer—That is where some of you are going—not to hell in the same way, perhaps, but you are going to death and you are going to a quicker grave and you are going to be useless while you live.

Your witness for God is enfeebled by your handling of damning drugs.

Drug-handling and swallowing is put ahead of adultery; it is put ahead of all the other sins.

I will be a Swift Witness against the sorcerers (the makers, the sellers, the users of liquid or solid poison—drugs), and against the adulterers, and against false swearers, and against those that oppress the hireling in his wages, the widow and the fatherless, and that turn aside the stranger from his right, and fear not Me, saith Jehovah, God of Hosts. For I Jehovah change not; therefore ye, O sons of Jacob, are not consumed.

**What a Merciful God We Have!**

If He were not we should be consumed, because we break His Ordinances.

From the days of your fathers ye have turned aside from Mine Ordinances, and have not kept them.

Return unto Me. Be restored to God. Get right back from everything that is evil, and go to God for your spirit, soul, and body.

Return unto Me and I will return unto you, saith Jehovah Sabaoth.

Very impotent are many of God's people.

You always know an impotent man or boy or woman by the flippant way in which they say, "What is it that is wrong? We are all right. Leave us alone."

Mother Stewart—"They say: 'I like the perfume of the cigar.'"

General Overseer—Yes. Dear old Mother Stewart says young women say they like the perfume of a cigar.

A pack of liars, they do not like it at all. They are after the young man, not the cigar. (Laughter.) They hate it, but they lie about it.

Mother Stewart—"For fear they will lose their beaux."

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General Overseer—Beaux! I spell that B-o. (Laughter.) Nice dog he is, stinkpot! (Laughter.)

Return unto Me, and I will return you, saith Jehovah of Hosts.

But ye say, "Wherein shall we return?"

Brother Graves, come down. Get your little "Kist of whistles." Sing "Will a Man Rob God?" (Elder Graves sings.)

Choir Sings—"And all Nations shall call you blessed, and ye shall be a delightsome land, saith the Lord of Hosts."

General Overseer—Officers of the Church, sing it. (Officers sing.)

Seventies, sing it. (Seventies sing.)

Everybody in this Tabernacle that pays tithes, sing it, and let all the thieves and robbers keep silent. (Practically all in the Tabernacle joined in the great chorus, which by this time had become a mighty volume of triumphant melody.)

Women, sing it.

Men, sing it.

**Meanness of the Robber of God.**

Is it not a mean thing for a man to rob his brother?

Voices—"Yes."

General Overseer—Is it not a mean thing for a man to rob his sister?

Voices—"Yes."

General Overseer—Is it not a mean thing for a man to rob his mother?

Voices—"Yes."

General Overseer—Is it not a mean thing for a man to rob his dear father?

Voices—"Yes."

General Overseer—I wonder what kind of a fellow he is that robs God? Is he mean or is he not?

Voices—"Mean."

General Overseer—Is he meaner than all the others?

Voices—"Yes."

General Overseer—Then that is you. I mean the fellow who did not sing. You are meaner—you are the *meanest* thief in the world.

You want me to have fellowship with you?

Somebody said the other day: "The General Overseer is aiming at getting all the denominations."

The Lord forbid that I should have such a mess (laughter) until they get converted.

Of what account would they be in Zion?

You men who did not sing and you women who did not sing, I do not care who you are, you are a pack of thieves.

I account you a worse thief than the man who picks a pocket today.

You have stolen from God.

(The adaptation of Malachi 3:8-12 was then sung once more, more heartily than before.)

Your words have been stout against Me, saith the Lord. Yet ye say, Wherein have we spoken against thee?

Ye have said, It is vain to serve God: and what profit is it that we have kept His charge, and that we have walked mournfully before the Lord of Hosts?

**There Is No Profit in Walking Mournfully.**

God does not want anybody to mourn as if they had something wrong with their stomach all the time.

Ugh! grunters of that kind!

They have mourners' benches in some churches. Yes, I know what kind of benches they are. Many of them have weekly customers. Same thing over and over again.

I say that there is a place for mourning, and it is the place for the Christian to mourn with the sorrowing and the sick and the sad.

You do not need to walk mournfully before the Lord.

You ought to walk as that Zion Band walked today, joyfully before the Lord.

The world is tired of you miserable old mourners. I think you must have been converted at the time of yellow plague.

The General Overseer then read from the 15th verse of the 3d chapter to the 3d verse of the 4th chapter, inclusive

Remember ye the Law of Moses My servant, which I commanded unto him in Horeb for all Israel, even statutes and judgments.

I read those Commandments today. The Ten Commandments will not budge.

Jesus Christ reënacted them.

And now, here are the last words of the Old Testament.

All read the 5th and 6th verses. Overseer Piper, you lead. (The verses were read.)

**An Almost Unanimous Reaffirmation of Belief in the General Overseer as Elijah the Restorer.**

General Overseer to Overseer Piper—Do you believe that Elijah is come?

Overseer Piper—"I do."

General Overseer—Where is he?

Overseer Piper—"Here."

General Overseer to Overseer Speicher—Do you believe it?

Overseer Speicher—"I do."

General Overseer—All that believe that, stand.

(Nearly the whole audience stood.)

General Overseer—Overseer Speicher, you lead them in prayer.

Overseer Speicher led in the following prayer:

My God and Father, in Jesus' Name we come to Thee, and return thanks to Thee, that Thou hast given us this great privilege, that we should see this day; that Thou hast sent Thy servant, Elijah the Restorer, into the world, to turn the hearts of the fathers to the children, and the hearts of the children to the fathers; that the curse has been kept away, and that Thou hast been able to bless us. O God, bless us today, and make us faithful to Thyself, and to Thy servant, that we may follow him and obey him, and do whatever he may tell us to do, and follow him wherever he may go, that Thy Name may be glorified, Thy Kingdom established, and Thy Church prepared for the coming of the King. For Jesus' sake. (Amen.)

(The congregation repeated the above prayer after Overseer Speicher and then joined in the Disciples' prayer.)

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## "JEHOVAH SHALL SUDDENLY COME TO HIS TEMPLE."

INVOCATION.

Let the words of my mouth and the meditation of my heart be acceptable in Thy sight, profitable unto this people, and unto all to whom these words shall come, in this and every land, in this and all the coming time, till Jesus come. (Amen.)

Beloved, my words will now be very few. I have preached my sermon already, except the sending forth of the words: "Jehovah shall suddenly come to His Temple."

My brothers and sisters,

**That Coming Cannot be until His Temple is Prepared.**

You may say that it is the Temple of the body of which the prophet is speaking. But that is simply to beg the whole question. It is not honest. It is not true.

It is true, and always has been true, that God made man a habitation for Himself through the Spirit, but here it is not the Temple of the human body that God is speaking of.

I know that God must come to this Temple (meaning the body), but I also know that a great many Christians have not God in their Temples at all.

They have poison: digitalis, nux vomica, arsenic and strychnia.

Their bodies have been given up to physicians and surgeons, and it is a perfect farce to say that their bodies have been surrendered to God—no such thing!

These doctors do not belong to God. They do not even profess to be Christians, ninety-five per cent of them, and it is a farce to talk about them as ministers of God. They themselves know that.

There is no fair, candid, honest interpreter of prophecy but will say with me today that this passage speaks of the return of our Lord to the Temple that is to be prepared for Him at the Holy City. (Amen.)

All of the prophets of the Restoration, especially Haggai, Zechariah and Malachi, prophesy concerning the Restoration, which shall take place when Elijah the Destroyer and Elijah the Preparer shall merge into Elijah the Restorer, and when the Lord shall come.

Christians everywhere have begun to see what John Keble saw long ago, when he sang of John Baptist's Day:

> Twice in her season of decay
> The fallen Church hath felt Elijah's eye;
> . . . . . .
> Methinks we need him once again.

All through the honest interpreter you will find one interpretation: that before Christ comes Elijah must first come, and he must restore All Things, which God "spake by the

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mouth of His holy prophets, which have been since the world began".

One thing that the prophets have promised is that

**Jerusalem Shall Once More Become the Property of the People of God.**

They have promised that the Temple of God shall be built, so that when all is ready the King will come and His feet will stand upon the Mount of Olives.

This mountain will burst asunder, and the waters of the Mediterranean will flow into the awful valley beyond the Jordan.

Navigation shall take place where there are deserts now, broad streams wherein there shall be no galleys with oars, because it shall be the day of pneumatic and electric navigation, and no galleys with oars will be needed.

I know nothing at all if I do not know that that is true.

There is no use saying, "let us get ready for a thing," and then sit stock still, and fail to recognize the man that is getting the people ready.

Who is going to get them ready, you that sit stock still, or I? Somebody has to get them ready. Somebody has to do Elijah's work.

If that somebody will appear and do it better than I, I am quite willing to give him Elijah's place.

**Who Is Willing to Undertake Elijah's Work?**

There have been many false prophets in the world, but there has never been a human being outside of a lunatic asylum who ever claimed to be Elijah, and who was not.

There have been two appearances.

The first was the Tishbite, the sojourner of Gilead, who, amidst the priests of Baal, cried, "I will have none of your Baal worship. Eli-yahu for me. Jehovah is my God."

They perhaps nicknamed him Elijah, Eli-yahu, and when he came among the priests they would say, "Ha, here comes little Eli-yahu."

They did not laugh at Carmel; they did not laugh when they cut themselves with knives; they did not laugh when Elijah said, "Take them down to the brook Kishon and do not let one of them escape alive."

They laughed at John the Baptist, the second appearance of Elijah, but they did not laugh long, for the day came when all the people held John to be a prophet.

They laughed when I spoke to them, but they did not laugh long and they are not laughing now.

**The Mission of Elijah the Restorer Is No Laughing Matter to the Churches.**

The moment that the apostate churches believe in my mission then the apostasy everywhere is broken to pieces and God's people are free. (Applause.)

They know it; they see it.

Money will not keep the people together.

Masses will not keep the people together, for the heart and flesh of the people of God are crying out for Elijah, and for the coming Christ and for the Living God. (Amen.)

Do you believe the Lord will suddenly come to His Temple?

Voices—"Yes."

General Overseer—Will you not help me to build this Temple here?

Voices—"Yes."

General Overseer—Will you not put your lives into it?

Voices—"Yes."

General Overseer—Your money?

Voices—"Yes."

General Overseer—Your prayers?

Voices—"Yes."

General Overseer—And when we have finished that and God has blessed this lovely city, perhaps we may be able to buy, or in some Divine way to go to, Jerusalem.

Anyway, God is going to build His Temple there, and if not we ourselves, then our children will be His chosen instruments, and we shall leave them the Message.

Help! Help! by your toil, by your money, by your prayers, to build a Temple of God on Moriah, Jerusalem, according to the pattern given by God to Ezekiel.

That is my Message.

I therefore want to do my work in this city to prepare for the colleges and the school through the Elders, Evangelists and officers of the Church, and by Zion's Restoration Hosts, which shall go forth this year.

It is organization now. We have three thousand Zion Seventies and more in this Host. I expect to set aside a large number of Zion Seventies ere this Feast has passed over.

All who are not Zion Seventies and who desire to be, in the various places throughout this land, stand quickly. All who want to enter into the Restoration Hosts of Zion, stand now. (About a hundred rose.)

All who have been working as Zion Seventies and have not been set apart, stand. (About 250 stood.)

All who have been set apart, stand; and all who want to enter into the Restoration Hosts, rise. (Apparently the whole audience rose.)

PRAYER OF CONSECRATION.

My God and Father, in Jesus' Name I come to Thee. Take me as I am, and make me what I ought to be, and prepare me for my part in the Restoration Hosts and the Coming of the King, in the building of this Temple in this city, and, if I may be permitted, in the Temple at Jerusalem. I believe Thy Word, that "Thou wilt suddenly come to Thy Temple." Oh, come into the Temple of my body, my soul, and my spirit. Dwell in me by Thy Spirit. Flow through me, Thou Living Water. (*The congregation repeated the prayer, clause by clause, after the General Overseer.*)

Do you want that?

Voices—"Yes."

General Overseer—Remember the words of the Master, spoken at the well. "I will be within thee a Well of Water. (The congregation then heartily joined in singing a "Well of Water.")

Prayer was then offered by the General Overseer.

Father, Father, O Father in the Heavens! be within Thy people by Thy Spirit. Let the Christ be in them, and let the Living Waters flow and be in this Shiloah of Thine. And let the Living Waters flow and prepare us for all that lies before us. For Jesus' sake. Amen.

BENEDICTION.

Beloved, abstain from the very appearance of evil, and the very God of Peace 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 the Christ.

Faithful is He who calleth you, who also will do it.

The grace of our Lord Jesus, the Love of God and the fellowship of the Holy Spirit be with you and keep you ever. Amen.

**Has God Blessed You in Tithing?**

Have you realized a fulfilment of God's promise to those who "bring the Whole Tithe into the Storehouse"? If so, let others know how true the promise is. Write your testimony and send it to Rev. William Hamner Piper, Overseer-at-Large of the Christian Catholic Church in Zion, 1201 Michigan Avenue, Chicago, Illinois. Let your testimonies be brief and straight to the point.

## TRAIN SCHEDULE Between Zion City and Chicago

**Effective May 18th.**

| NORTH BOUND TO ZION CITY. | | SOUTH BOUND FROM ZION CITY. | | SUNDAYS | |
|---|---|---|---|---|---|
| Leave | Arrive | Leave | Arrive | NORTH BOUND. | |
| | | | | Leave | Arrive |
| 7.00 a.m. | 8.25 a.m. | *6.48 a.m. | *8.14 a.m. | *9.00 a.m. | *10.14 a.m. |
| *9.00 a.m. | *10.14 a.m. | *9.39 a.m. | *11.10 a.m. | 2.15 p.m. | 4.04 p.m. |
| *11.30 a.m. | *12.37 p.m. | *11.44 a.m. | *1.15 p.m. | *5.00 p.m. | *6.56 p.m. |
| 2.00 p.m. | 3.13 p.m. | *‡1.18 p.m. | ‡2.50 p.m. | *8.00 p.m. | *9.14 p.m. |
| 3.00 p.m. | 4.16 p.m. | *‡2.29 p.m. | *‡4.00 p.m. | SOUTH BOUND. | |
| 4.15 p.m. | 5.30 p.m. | 5.14 p.m. | 6.45 p.m. | *8.19 a.m. | *9.45 a.m. |
| *5.20 p.m. | *6.56 p.m. | *7.59 p.m. | *9.30 p.m. | *11.44 a.m. | *1.15 p.m. |
| *8.00 p.m. | *9.14 p.m. | | | 5.14 p.m. | 6.45 p.m. |
| | | | | *7.59 p.m. | *9.30 p.m. |

* Signifies change train at Waukegan.
† Train does not run South on Saturdays.
‡ Saturday only.

**North Bound Excursion Tickets** for Sunday Service in Shiloh Tabernacle or week-day visits to Zion City are on sale at Zion Building, 1201 Michigan Avenue; these Tickets for worshipers, lot seekers, sight-seers, home-settlers, and workmen, not residents of Zion City, are sold only by Zion representatives. Single and commutation tickets at regular rates are sold at depot.

To travel between Zion Building and C. & N.-W. Ry. Depot Chicago, take South Side Elevated Road from Twelfth street to Fifth avenue and Randolph street. A bus at Zion City meets all trains and can take passengers from depot to any point about the City at reasonable rates.

**Zion City Transportation Bureau,** of Zion City, Illinois supervises the railway ticket, steamship, excursion, freight, express and transfer business of Zion and her people everywhere

Direction as to railroad and steamship routes given, upon request.

DEACON DANIEL SLOAN,
*Superintendent of Zion Transportation.*

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# OBEYING GOD IN BAPTISM.

## "Baptizing Them into the Name of the Father and of the Son and of the Holy Ghost."

### Thirteen Thousand and Eighty-Seven Baptisms by Triune Immersion Since March 14, 1897.

Thirteen Thousand and Eighty-seven Believers have joyfully followed their Lord in the Ordinance of Believers' Baptism by Triune Immersion since the first Baptism in Central Zion Tabernacle on March 14, 1897.

| | | | |
|---|---|---|---|
| Baptized in Central Zion Tabernacle from March 14, 1897, to December 14, 1901, by the General Overseer. | 4754 | | |
| Baptized in South Side Zion Tabernacle from January 1, 1902, to June 14, 1902, by the General Overseer. | 37 | | |
| Baptized in Shiloh Tabernacle, by the General Overseer | 263 | | |
| Baptized by Overseers, Elders, Evangelists, and Deacons at Headquarters | 2612 | | |
| Total Baptized in Tabernacles at Headquarters | | | 7666 |
| Baptized in places outside of Headquarters by the General Overseer | 641 | | |
| Baptized in places outside of Headquarters by Overseers, Elders, Evangelists and Deacons | 4564 | | |
| Total Baptized outside of Headquarters | | | 5205 |
| Total Baptized in five years and three months | | | 12,871 |

| | | | |
|---|---|---|---|
| Baptized since June 14, 1902: | | | |
| Baptized in South Side Zion Tabernacle by Elder Farr | 4 | | |
| Baptized in South Side Zion Tabernacle by Evangelist Stuernagel | 3 | | |
| Baptized in Shiloh Tabernacle, by Overseer Piper | 99 | 106 | |
| Baptized in Australia by Deacon Hawkins | 11 | | |
| Baptized in Australia by Overseer Voliva | 12 | | |
| Baptized in England by Evangelist Cantel | 39 | | |
| Baptized in Illinois by Deacon Sprecher | 3 | | |
| Baptized in Illinois by Elder Reed | 3 | | |
| Baptized in Indiana by Elder Osborn | 2 | | |
| Baptized in Kansas by Elder Reed | 4 | | |
| Baptized in Massachusetts by Elder Bryant | 15 | | |
| Baptized in Michigan by Elder Adams | 3 | | |
| Baptized in Missouri by Elder Hall | 5 | | |
| Baptized in Ohio by Overseer Mason | 12 | | |
| Baptized in Pennsylvania by Elder Hammond | 6 | | |
| Baptized in Washington by Elder Ernst | 7 | | |
| Baptized in Wisconsin by Elder Loblaw | 14 | 110 | 216 |
| Total Baptized since March 14, 1897 | | | 13,087 |

The following-named ninety-nine believers were baptized in Shiloh Tabernacle, Zion City, Illinois, Wednesday, July 16, 1902, by Overseer William Hamner Piper.

Adams, Mrs. Rosa ..... Hersey, Michigan
Austin, Miss Frances Henrietta ..... Marcus, Iowa
Bayler, Clarence ..... Roberts, Illinois
Beede, J. V ..... Zion City, Illinois
Bell, A. C ..... New Paris, Ohio
Belts, Euda ..... Zion City, Illinois
Bower, Kennith ..... Kansas City, Kansas
Bower, Esther ..... Kansas City, Kansas
Breusch, Gustave ..... Zion City, Illinois
Brown, Mrs. Susan ..... Dixon, Tennessee
Buck, Elbert ..... Rock Valley, Iowa
Bullard, Mrs. Samantha ..... Harrison Postoffice, Ontario, Canada
Burgeson, Mrs. Anna ..... Hector, Minnesota
Burkbridge, William H ..... Zion City, Illinois
Bush, Mrs. Ellen ..... Zion City, Illinois
Cobb, Mrs. Anna ..... Salem, Ohio
Culling, Milo A ..... Masonville, New York
Craigmile, Ida ..... Ensley, Alabama
Divine, Mrs. Julia ..... Chattanooga, Tennessee
Dorwin, Mrs. Anna ..... Dekalb, Illinois
Drake, Edward ..... Zion City, Illinois
Drake, Florence A ..... Zion City, Illinois
Edwards, Mrs. Weldby ..... Meckling, South Dakota
Fry, Miss Rufina ..... Ligonier, Indiana
George, Charles ..... Papillion, Nebraska
Grandy, H. W ..... Hicksville, Ohio
Grandy, Mary S ..... Hicksville, Ohio
Grout, R. C ..... Oshkosh, Wisconsin
Hagman, Mrs. Gertrude ..... Rockham, South Dakota
Harshman, Fred M ..... Three Rivers, Michigan
Harvey, Eli K ..... Quincy, Ohio
Hess, Benjamin G ..... Alta, Iowa
Hughes, Pearl ..... 909 Maplewood avenue, Chicago, Illinois
Hupy, Peter ..... Zion City, Illinois
Jensen, Miss Ellie ..... Zion City, Illinois
Jones, Miss Ada S ..... Alva, Oklahoma
Koover, E. Lehr ..... Maximo, Ohio
Kuhne, Mrs. Mary Barbara ..... Rossville, Ohio
Lee, Mrs. Carrie L ..... Monticello, Iowa
Leng, Charles ..... Kansas City, Kansas
Leng, Josephine ..... Kansas City, Kansas
Levesen, Mary ..... Zion City, Illinois
Linneman, Eliza ..... Pekin, Illinois
Lohnet, Augusta ..... Chicago, Illinois
Lowe, Mary Jane ..... St. Charles, Illinois
Mason, John ..... Zion City, Illinois
Mayhak, Marthaline ..... Salem, South Dakota
McDonald, Miss Christie ..... Hancock, Michigan
McGillivray, Robert J ..... Zion City, Illinois
McKay, Mrs. Hannah ..... Annapolis, Nova Scotia
Miller, Sylvia Bertha ..... Zion City, Illinois
Miller, Miss Lois Marie ..... Urbana, Ohio
Miller, Horace Mansfield ..... Zion City, Illinois
Miller, Charles Ranny ..... Zion City, Illinois
Miller, Sanford Reason ..... Zion City, Illinois
Miller, Roderick Wayne ..... Zion City, Illinois
Miller, Mrs. Madora Isabel ..... Zion City, Illinois
Mitchell, Miss Clara ..... Monon, Indiana
Mottaz, Jeanne ..... Utica, Illinois
Mower, Jacob P ..... Eau Claire, Wisconsin
Mumma, Mrs. Emma L ..... West Alexandria, Ohio
Myhre, John ..... Toronto, South Dakota
Neal, L. M ..... Zion City, Illinois
Philyaw, Isabel ..... Zion City, Illinois
Piper, Melinda E ..... 150 State street, Kokomo, Indiana
Piper, George Albert ..... Kokomo, Indiana
Piper, Charles J ..... 150 State street, Kokomo, Indiana
Potter, Edna ..... Leaf River, Illinois
Reasiner, Melissa ..... St. Joe, Indiana
Reed, Mrs. Mary L ..... Fredericton, New Brunswick, Canada
Reiman, Lizzie ..... Zion City, Illinois
Renninger, Miss Hattie M ..... Zion City, Illinois
Rhyde, Stella ..... Schuyler's Lake, New York
Richards, Thomas W ..... New Richmond, Wisconsin
Robertson, J. S ..... Blackstone, Virginia
Robinson, Miss Ethel ..... Zion City, Illinois
Robinson, Miss Maggie E ..... Zion City, Illinois
Robinson, Miss C. B ..... Zion City, Illinois
Robinson, Kate ..... 3024 Euclid avenue, Kansas City, Missouri
Robinson, Reuben B ..... 3024 Euclid avenue, Kansas City, Missouri
Robinson, Miss Elizabeth ..... Winnebago City, Minnesota
Ropp, Miss Mary A ..... Pekin, Illinois
Ray, Ethel ..... Summitville, Indiana
Ray, Amanda L ..... Summitville, Indiana
Schaumburg, Conrad ..... Newton, Iowa
Smalley, Mrs. Harriet ..... Coldwater, Michigan
Smelser, Maona K ..... Emporia, Kansas
Smelser, E. W ..... Emporia, Kansas
Stainer, Jennie ..... Zion City, Illinois
Steen, Elizabeth Alice ..... Flora, Indiana
Stein, Frederick ..... Hamburg, New York
Stein, Jacob A ..... Hamburg, New York
Turner, Julia C ..... Evart, Michigan
Weidknecht, Henry ..... Ottawa, Illinois
Wherry, Mrs. Mary ..... Wyoming, Iowa
Whipple, Helen O ..... Syracuse, New York
Williams, Mrs. C. B ..... Plattsburg, Missouri
Winnedge, Mrs. Mary ..... Zion City, Illinois
Wykoff, Lucinda ..... Titusville, Pennsylvania

The following-named fifteen believers were baptized in the Caledonian Road Baths, London, England, June 29, 1902, by Evangelist H. E. Cantel:

Bunce, Henry ..... 96 Mayfield road, Dalston, London, W., England
Burleridge, Miss Emeline Alice, 8 Ferris road, East Dulwich, London, S. E., England
Byford, Miss Emily ..... 13 Highbury Hill, London, W., England
Chappell, Charles D ..... 9 West View, Buckle street, Peterborough, England
Chappell, Mrs. Elizabeth Eliza, 9 West View, Buckle street, Peterborough, England
Evans, Elizabeth ..... 19 Cambrook street, London, England
Frampton, Miss Nellie ..... 19 Coupland Terrace, Plumstead, England
Kwofie, J. Benj ..... 140 Hampstead road, London, N. W., England
Lauerick, Miss Elizabeth ..... 15 Mortimer street, London, W., England
Merrills, John ..... 15 Stockwell Grove, Stockwell, London, S. W., England
Palmer, Miss Elizabeth, 14 Little Marlborough street, Regent street, London, W., England
Parrott, Miss Annie, 32 Hague street, Bethnal Green, London, N. E., England
Smithson, W. H ..... 11 Marriot road, Tollington Park, London, N., England
Stephin, C. C ..... 140 Hampstead road, London, N. W., England
Vincent, Charles Patrick, Care of Mr. Belsham, 222 High road, Kilburn, London, N. W., England

The following-named two believers were baptized at Lafayette, Indiana, July 8, 1902, by Elder O. S. Osborn:

Armstrong, Mrs. Emeline ..... 719 Main street, Lafayette, Indiana
Latta, Mrs. Alta Elmira W ..... West Lafayette, Indiana

The following-named believer was baptized at Morecambe, England, June 10, 1902, by Deacon Robert McKell:

Benson, Mrs. Ada ..... Wrea Green, near Preston, England

Continued on page 440.

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# ZION'S BIBLE CLASS

*Conducted by DEACON DANIEL SLOAN*

## MID-WEEK BIBLE CLASS LESSON, JULY 30th or 31st.

### Why Churches Are Apostate.

1. *Why the Greek church is apostate.*—Revelation 2:12-17.
   Her preachers preach for hire.
   They are the servants of the Government.
   They seek material conquests for the State.
2. *Why the Roman Catholic church is apostate.*—Revelation 2:18-28.
   She is astray because of seductive teachings.
   Her priests are given to fornication.
   She countenances sinful indulgences.
3. *Why the Protestant church denominations are apostate.*—Revelation 3:1-6.
   They are asleep to the near coming of the Lord.
   They are given up to practices which defile the body.
   Their works are not to the glory of God.
4. *Why the Tribulation church is apostate.*—Revelation 3:14-22.
   She is blind to her sins and ignorance.
   She is lukewarm in efforts of righteousness.
   She is rich and trusts in it for salvation.
5. *Why ministers are universally apostate.*—Ezekiel 31:1-10.
   They cease to be self-sacrificing as a rule.
   They do not believe in God's Covenant of Healing.
   They are not seeking the lost.
6. *Why professed Christians are apostate.*—Jeremiah 5:23-31.
   The standard of holy living is forgotten.
   They are not bent on right doing.
   They let wrongs go by unrebuked.
7. *What God commands His true people to do.*—Revelation 18:1-5.
   God sees the abounding evil within present church organizations.
   God sends His servant to warn His people to flee.
   God's wrath is coming on these churches because of their sins.
8. *Remember where judgment will first begin.*—1 Peter 4:12-19.
   The day of darkness is surely coming.
   Tribulation will first begin with the House of God.
   Martyrdom will then be the lot of all who adhere faithfully to God

*The Lord our God is an Apostasy-Denouncing God.*

## SUNDAY BIBLE CLASS LESSON, AUGUST 3d.

### Signs of Increasing Apostasy.

1. *Persecution will be manifest to all who seek to live godly lives.*—1 Peter 4:1-7.
   When a person lives a holy life, men scoff at him.
   The holy man is always maligned.
   A holy man will please God, and be hated of men.
2. *Greed for wealth and power is increasing.*—James 5:1-9.
   Get riches, the cry of the world.
   Large gains are seldom attained without dishonesty.
   Wealth's increase is largely ground out of the laboring classes.
3. *The multiplying of proselyting organizations with unscriptural teaching will increase.*—2 Peter 2:1-16.
   New leaders will spring up with patent remedies of their own.
   Man under delusion is ever trying to save himself.
   Philosophies of plans of salvation can never avail.
4. *Ignorance, Discrimination and Selfishness are abounding everywhere.*—2 Timothy 3:1-14.
   Man loves himself naturally more than God.
   He wants to be respected, but not to be holy.
   He will rebel against every relation and duty not pleasing to himself.
5. *Devilish teachings, which are foreign to purity of heart and life, are being promulgated.*—1 Timothy 4:1-10.
   The lies of theological teachings are a curse to mankind.
   Church teachings contrary to the Word of God are magnified.
   The merits of godliness are doubted and disputed.
6. *Scoffing at the imminent coming of Christ by those who profess to love Him is lamentable.*—2 Peter 3:1-9.
   The churches do not believe the Lord is soon to come.
   They are ignorant of what the prophets throughout the ages have said.
   They neither seek out nor obey the Word of God.
7. *A true disciple of Christ must never waver in the face of all this apostasy.*—1 Thessalonians 5:1-11.
   A Christian by faith will foresee what God promises to do.
   In love he will labor and wait until He comes.
   He has a bright hope amid the settling gloom.

*God's Holy People are a Forewarned People.*

### Notice of Removal.

The Mail Order Department of Zion City General Stores has removed from its former location in Zion Building, 1201 Michigan avenue, Chicago, Illinois, to Zion City, Illinois.

All correspondence should be addressed to:

MAIL ORDER DEPARTMENT OF ZION CITY GENERAL STORES, Zion City, Lake County, Illinois.

# OBEYING GOD IN BAPTISM.

Continued from page 439.

The following-named twelve believers were baptized at Melbourne, Victoria, Australia, June 18, 1902, by Overseer W. G. Voliva:

Cutts, Mrs. Harriet Elizabeth, Station avenue and De Carle street, Moreland, Brunswick, Victoria, Australia
Dunn, Miss Annie Agnes. ....241 High street, Prahran, Victoria, Australia
Dunn, William Charles.....241 High street, Prahran, Victoria, Australia
Dunn, Charles.....241 High street, Prahran, Victoria, Australia
Ellfsen, Mrs. Mary.....Grant street, North Brighton, Victoria, Australia
Evans, Joseph Henry, 39 Sherland street, West Brunswick, Victoria, Australia
George, Miss Joanna Mary....241 High street, Prahran, Victoria, Australia
Goldsack, William Edwin..64 Brunswick street, Fitzroy, Victoria, Australia
Milligan, Hugh .....247 Albert street, East Brunswick, Victoria, Australia
Rees, Mrs. Rosa Bloomfield, "Wyuna," Stowell street, Armdale, Victoria, Australia
Solly, Mrs. Emily .....20 Normanby street, Windsor, Victoria, Australia
Stebbing, Mrs. Ada ...18 Laverton street, Williamstown, Victoria, Australia

The following-named eleven believers were baptized at Adelaide, South Australia, June 15, 1902, by Deacon C. Friend Hawkins:

Francis, Rosina.....Grey court, Wright street, Adelaide, South Australia
Francis, Lily May ....Grey court, Wright street, Adelaide, South Australia
Hunter, Margaret .....Walsh street, Southwark, South Australia
Hunter, Andrew.....Walsh street, Southwark, South Australia
McKirdy, Charles Joseph Edgar.....Kensington Park, South Australia
Opitz, Charles Frederick.....Hinders street, Adelaide, South Australia
Ostler, Mary.....132 O'Connell street, North Adelaide, South Australia
Proud, Louisa Gertrude.....Margaret street, Goodwood, South Australia
Toplin, Blanche .....Dove street, Henley Park, South Australia
Toplin, Earnest George.....Dove street, Henley Park, South Australia
Wright, Jacob.....Glanton street, West Hindmarsh, South Australia


### LEAVES OF HEALING.

Two Dollars will bring to you the weekly visits of the "Little White Dove" for a year; 75 cents will send it to a friend for thirteen weeks; $1.25 will send it for six months; $2.50 will send it to your minister, or to a Y. M. C. A., or to a Public Reading Room for a whole year. We offer no premiums, except the premium of doing good. We receive no advertisements, and print no commercial lies or cheating enticements of unscrupulous thieves. LEAVES OF HEALING is Zion on wings, and we keep out everything that would detract the reader's mind from all except the Extension of the Kingdom of God, for which alone it exists. If we cannot send forth our Little White Dove without soiling its wings with the smoke of the factory and the dirt of the wrangling market place, or compelling it to utter the screaming cries of the business vultures in the ears of our readers, then we will keep our Dove at home.

# ZION IN ZION CITY

## Rev. John Alex. Dowie

**(ELIJAH THE RESTORER)**

General Overseer of the Christian Catholic Church in Zion

**Conducts Services at 6:30 A. M. and 2:00 P. M., tomorrow, in**

**SHILOH TABERNACLE, Which Accommodates 6,000 People**

IN

**Shiloh Park, Zion City**

Processional of Zion's White-Robed Choir and Officers, numbering several hundreds.

**TICKETS** for Adults, 25 cents for round trip. Children from five to twelve, 15 cents. Under five, free. Tickets may be procured at all Zion Tabernacles, Zion Publishing House, 1300 Michigan Avenue, and Zion Hospice No. 1, 1201 Michigan Avenue, and at the Depot on Lord's Day morning.

Trains begin loading at 9:30, and the last one leaves at 12:15 from the Chicago & North-Western Depot.

*CHRIST IS ALL AND IN ALL.*


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He sendeth His word — PATIENCE — 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 XI. NUMBER 14. CHICAGO, JULY 26, 1902. PRICE FIVE CENTS.

# GOD'S WITNESSES TO DIVINE HEALING.

## HEALED OF ILLNESS OF TEN YEARS' STANDING: WEAK BACK, APPENDICITIS AND BLADDER TROUBLE.

JESUS WENT ABOUT TEACHING, PREACHING, AND HEALING ALL MANNER OF DISEASE AND ALL MANNER OF SICKNESS AMONG THE PEOPLE.

Ten years of sickness this Witness suffered.

Weakness, weariness and pain were his portion by day; sleepless agony made his bed a rack of torture all through the long hours of many a night.

The helpless misery of enforced idleness, the never-ceasing expense of physicians and drugs, consumed his means.

Physicians could not help; drugs proved worse than useless.

Into his heart was creeping the horrid chill of despair.

Hope in man's skill and power to heal was dying.

The church of which he was a member could give him no hope in God; for it had fallen away from the truth of God's Covenant, "I am Jehovah that healeth thee," and was teaching the diabolical lie that it was the Lord that was torturing him with filthy disease.

It was not following in the way marked out by its Head, Jesus of Nazareth, who went about Teaching, Preaching, and Healing "all manner of disease and all manner of sickness among the people." It was, instead, with astounding inconsistency, pointing him to the sorcerers (Greek, *pharmakoi*, pharmacists), who have been the enemies of God and good in all the ages, telling him that God was now using them to heal the diseases which He sent upon them for their good.



FRANK O. MARSON.

The physicians had failed, hence there was no hope in man, and his church told him that there was no hope in God.

But God had sent the Messenger of His Covenant to declare that the Covenant, "I am Jehovah that healeth thee," was still in force.

He had sent Elijah the Restorer to restore all the truth of God which a faithless church had lost through centuries of apostasy; to restore the primitive practice of the church, "Teaching, Preaching, Healing."

With dauntless courage, that Divinely-commissioned Messenger attacked the fatal error which was keeping, not only this suffering man, but millions of others, back from the Healing Streams.

With inspired utterance he declared the truth of God's Covenant.

Far and wide the Little

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White Dove, LEAVES OF HEALING, carried forth the Message. It found the weary, all but hopeless sufferer.

It told him the blessed "Glad Tidings."

At first he shut his ears and heart to the unaccustomed truth.

Then he yielded to the Holy Spirit's pleading and gladly received the truth.

The truth drove away despair and filled his whole being with the light of hope.

Joyfully he fulfilled God's conditions.

Zion's faithful Evangelist in Boston laid hands upon him and prayed for him, in the Name of the Lord Jesus, in the Power of the Holy Spirit, and in accordance with the Will of God, his Heavenly Father, for his healing.

Instantly the answer came and the ten years of suffering were at an end.

He who had been afflicted with terrible pain, with the dread disease appendicitis, and with bladder trouble, became, by the Power of God, a well man.

God had kept His Covenant.

His Covenant still stands.

It is a Covenant with every one who will fulfil the conditions of Repentance, Faith and Obedience. A. W. N.

### WRITTEN TESTIMONY OF FRANK O MARSON.

455 WALNUT AVENUE,
BOSTON, MASSACHUSETTS, March 1, 1902

DEAR GENERAL OVERSEER:—I feel it my duty to send you my testimony, and I do so for the glory of God and the benefit of suffering humanity.

I had not enjoyed good health for the last ten years, until nearly a year ago.

At that time I put my case into the hands of the Great Physician, and have been in good health ever since.

In December, 1900, I was obliged to leave my work for a week, (I was then street railroading,) because of a severe pain in my right side.

It grew better and I went to work again.

The February following I was obliged to leave my work again.

This time I had a terrible cough which I had been subject to for several years, deafness in both ears, appendicitis, bladder trouble, and very weak back.

Previously to this I had taken drugs, hoping, but hardly expecting, to be cured.

I believed God, who understood my case better than any earthly physician, would heal me of all my troubles if I would let Him, but I was obstinate and would not.

My wife, four years before, had been instantly healed, through prayer, of a terrible trouble with her head.

When I had this sickness in February, 1900, our Evangelist, Rev. Helen A. Smith, came to see me.

She laid hands on me and prayed the prayer of faith, and the same night I was instantly relieved of the severe pain that had not allowed me to sleep for several days and nights.

Previously to my healing I had worn a support around me to support my back.

This support I took off upon retiring at night.

The night the pain left me I thought I had forgotten to take it off, for I felt a very soothing feeling in my side where the pain had been.

I felt for the support, but found I had taken it off before retiring.

It felt as if a plaster had been put on over the pain, and in the center of the plaster was a round hole as large as a silver dollar; it felt as if a battery was working in this little place.

This was God's Hand healing my side.

I had been a member of the Methodist and Congregational churches for twenty years and tried to make myself believe I was a Christian, but I found I was not right with God.

When I was willing to surrender all to Him and make all wrongs right, as far as lay in my power, I was healed of many diseases

Today, I thank my Heavenly Father for the Full Gospel, for LEAVES OF HEALING, also for our General Overseer, a man who is not afraid to herald to the world the Full Gospel of Salvation, Healing and Holy Living.

I was sprinkled in a Congregational church twenty years ago, because my pastor said it was just as well to be sprinkled.

I believed it at the time, but later I was not satisfied with the sprinkling I received.

The 20th of July, 1900, I was immersed by Triune Immersion in the Charles river, by Evangelist Smith, and received a great blessing.

I praise the Lord for His goodness to me, also for answered prayer for my family.

We give God all the glory.

May God spare you and bless you and yours for many years to come, is the prayer of your brother in Christ. FRANK O. MARSON.

## Praise and Testimony

### Healed of Inflammatory Rheumatism and a Carbuncle.

1305 WASHINGTON AVENUE,
TYRONE, PENNSYLVAINA, June 8, 1902.

DEAR GENERAL OVERSEER:—My husband and I went down to our sister's home at the time set in the telegram we sent, read the Word, and while on our knees in prayer, she received the blessing of healing.

She had inflammatory rheumatism, and for ten weeks had not slept without the use of morphine.

We told her she must throw away all medicine and drugs, and not use swine's flesh, and she promised to obey.

I feel that I have cause to ask your forgiveness.

When we got hold of LEAVES OF HEALING, we could not let it alone until we had read it sometimes three or four times.

While I was in the Valley of Indecision, my husband never hesitated but joined Zion at once.

One day while on my knees, I asked if you were the Messenger of the Covenant and the Prophet Elijah.

I shall never forget it.

Faster than a telegram was ever flashed over the wires, the answer was beaten, it seemed, on my brain, "He is the Messenger of the Covenant."

We went to Chicago last fall, and I am so glad we did; for I learned so many things, and saw what a pious, happy people is in Zion, and how God is using you to His Name's honor and glory.

Your dear wife, Overseer Jane Dowie, prayed for my little daughter, Margaret, for healing of chronic throat trouble and quinsy, on the Wednesday afternoon of the Organization of the Zion Dorcas Work in Central Zion Tabernacle.

When we returned home, she asked us who had prayed for her that afternoon, as her throat had hurt her, but all at once she felt well and so happy.

This winter my husband was healed of a carbuncle on his arm, through your prayers.

Praise God for a General Overseer and Overseer who can pray the prayer of faith, and reach God for our sick ones.

Your Sister in Christ, MRS. F. J. LORD.

### Instantly Healed in Answer to Prayer.

Mrs. Kate E. Wilhite, of Zion City, Illinois, writing under date of June 4th, says:

DEAR GENERAL OVERSEER:—I wish to add my testimony to God's Healing Power in answer to your prayer.

I was quite ill last Sunday night and Monday, with very high fever.

Monday morning Evangelist Kindle requested you to pray for me.

At the hour you prayed I was fully delivered of the fever, and fell asleep in a heavy perspiration.

When I awoke I felt well.

I was able to take up my regular duties with my children and housework the same afternoon.

I came to your meeting yesterday afternoon.

I praise God for immediate deliverance.

I thank you for your prayers. I mean to live for God's work in Zion, and to obey our General Overseer.

Pray for my children, who are very strong, healthy children. They have strong wills. I feel my responsibility in training them for this work.

I want to say one other thing. I did not know you had prayed for me, but was conscious of deliverance.

When Evangelist Kindle returned, he told me you had prayed.

God is so good to us.

With Christian love.

### Healed of Palsy After Forty-two Years' Suffering, and of Lifelong Heart Trouble.

Mrs. Helen M. Scoles, of Pine Knot, Kentucky, writing under date of June 5th, says:

DEAR GENERAL OVERSEER:—It was through my daughter sending me a few copies of LEAVES OF HEALING that I first learned the truths which you are teaching.

We are so interested. We do not want to miss a single number of LEAVES OF HEALING.

Through your prayers I have been healed of palsy of forty-two years' standing, and of heart trouble of a lifetime.

### Husband Quickly Delivered From Disease.

WOLCOTTVILLE, INDIANA, June 21, 1902.

DEAR GENERAL OVERSEER:—I thank you for praying for my husband a short time ago.

He was taken sick very suddenly and we sent a telegram to you.

In less than half an hour he was better, and in the morning went to his work.

We praise God for this, and thank you dear General Overseer for teaching us how to trust God as our Healer.

May God bless you, and keep you and make His face to shine upon you, and give you peace.

(MRS.) W. H. HEIGN.

### God Heals of Cough and Night Sweats.

CHICAGO, ILLINOIS, April 3, 1902.

DEAR GENERAL OVERSEER:—For a few weeks last summer I had a severe cough, accompanied with night sweats, which troubled me a great deal.

I sent a request for prayer to you and in a few days the cough and other trouble left me.

Since then I have been in excellent health and claim God as my Healer, Cleanser and Keeper for all time.

I Praise God for all His mercies and thank you for praying for me.

Praying that God will give His angels charge over you to keep you in all your ways, I am, yours in the Master's service,

(MRS.) CHARLOTTE H. MOODY.

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AND Jehovah said unto him, What is that in thine hand? And he said, A rod. And He said, Cast it on the ground. And he cast it on the ground, and it became a serpent; and Moses fled from before it. And Jehovah said unto Moses, Put forth thine hand, and take it by the tail: (and he put forth his hand, and laid hold of it, and it became a rod in his hand).—*Exodus 4:2-5.*

GOD gave Moses a wonderful object lesson through his rod, when He sent him down into Egypt to bring out the Israelites to form them into a Theocracy.

The rod which Moses held in his hand offered a good symbol of human nature.

Human nature is the opposite of spiritual nature.

It is of the earth, earthy.

It is made to deal with the things of the earth.

It clings to the earth and grovels in material things when not restrained by a power higher than itself.

It is animal nature and resembles a serpent more than it does any other animal.

When Moses threw the rod on the earth it became a hissing serpent, making crooked paths, and it was ready to sting its owner to death.

But, held by its tail in the firm grasp of a man, indwelt by God, it became a staff, straight and strong, and useful to him in his journey through life.

When, in traveling through the wilderness, the Israelites grew weary of the bread from heaven, and lusted for the flesh-pots of Egypt, they murmured against God and their Leader.

They had all that they needed, but the flesh was not satisfied.

Then God permitted fiery serpents to come among them, and many of the people died from their stings.

For the mind of the flesh is death; but the mind of the spirit is life and peace.—*Romans 8:6.*

When we were in the flesh, the sinful passions . . . wrought in our members to bring forth fruit unto death.—*Romans 7:5.*

The nature of the flesh is always to destroy itself by giving the rein to its appetites and passions when not restrained by God.

Yet these very appetites and passions give force of character when controlled by God, and make men powers for good. When the Israelites repented and turned to God for help He commanded Moses to make a serpent of brass and set it upon a standard.

And it came to pass that if a serpent had bitten any man, when he looked upon the serpent of brass, he lived.—*Numbers 21:9.*

Jesus said:

And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up: that whosoever believeth may in Him have eternal life.—*John 3:14, 15.*

It is only in Him that we can have eternal life.

Only as we accept Christ as our Saviour and let Him rule over us, can we keep the flesh under control, and cross its appetites and passions when they would rule us.

It was the flesh, not the spirit, which was nailed to the cross when our Lord was crucified: "being put to death in the flesh but quickened in the spirit." (1 Peter 3:18.)

The Lord took our place when He was nailed to the cross, and if we will let Him reign in us we may have salvation from sin and healing from disease.

The Israelites had to seek God in repentance for their sin in grumbling against Him and His servant Moses, and they obtained forgiveness and were healed.

Zion Literature goes out to call the world to repent of sin and accept Christ as their Healer from disease and sickness.

Zion teaches men everywhere that if they would be happy here and hereafter they must submit to the rule of God.

We ask you, dear reader, to help Zion Literature Mission. Scatter this Full Gospel seed over the world, that there may be a people prepared for the Coming of the King.

---

Who His Own Self bare our sins in His body upon the tree, that we, having died unto sins, might live unto righteousness; by whose stripes ye were healed.—*1 Peter 2:24.*

---

LOS ANGELES, CALIFORNIA, June 22, 1902.

DEAR GENERAL OVERSEER:—I have never before testified of God's goodness to myself and family. I feel that it is a privilege I must not longer neglect.

It is now more than six years since we have trusted the Great Physician with the care of our bodies, and we have been healed of many diseases.

Six years ago I was healed of lung and stomach trouble and constipation, through the prayers of the General Overseer.

This spring the Lord healed four members of the family of smallpox.

When our youngest daughter was taken with the fever, I wrote you for prayers, thinking it was malaria.

She was soon fully restored except a few blisters on her hands and body.

In the meantime two other daughters had a slight fever.

As we were curious to know what the trouble was, we took the youngest to the California Hospital to have the disease diagnosed.

We were informed that we had the smallpox and must go to the Isolation Hospital.

I then wrote to Overseer Speicher to pray that we would be kept from harm and speedily healed.

In ten days we were all at home again, fully restored.

Our daughters have never been vaccinated and were by far the mildest cases in the hospital.

I ate with the patients, handled their papers and books, but did not take the disease.

As it is more than thirty years since I was vaccinated, I know that did not act as a preventive.

I praise the Lord for deliverance.

I could cite many cases of healing and direct answer to prayer, but will only mention one other.

About six months ago we had property in Santa Ana, California, which my husband was very anxious to sell. It was in the hands of real-estate dealers and we were making it a subject of daily prayer.

I felt that it must be sold soon or my husband would break down with overwork.

I wrote you, General Overseer, to pray that this property might be sold quickly, and in less than three weeks two pieces of property, all we had, had passed from our hands, for which I thank you and praise the Heavenly Father.

May the Lord bless and comfort you and your dear family is my daily prayer.

Your Sister in Christ,

(MRS.) O. G. HAWKINS.

---

Another lady writes our General Overseer, saying:

My son's wife has been a Christian for years and says she has been instantly relieved of very severe pains and suffering by her own prayers.

Both she and my son dearly love LEAVES OF HEALING, and ask me to keep on sending them, which I do.

He has been converted through your prayers and mine, and LEAVES OF HEALING.

Praise God!

They are very much interested in Zion, and thank you for your prayers.

---

We especially thank those who have helped us during the last two months to send the "In Memoriam" issue of LEAVES OF HEALING over the world.

This has been a heavy expense, but we hear of this copy being greatly blessed to many persons.

One young lady fastened on the walls of her room, as an inspiration to a new life, the picture of the beautiful girl whose pure life awakened in her heart the determination to be pure also.

---

**Zion Literature Sent out from a Free Distribution Fund Provided by Zion's Guests and the Friends of Zion. Report for Three Weeks Ending July 19, 1902.**

3891 Rolls to ..... the Hotels of the United States
3771 Rolls to .. Hotels in Various Foreign Countries
103 Rolls to ..... China
827 Rolls to ..... Various States in the Union
Number of rolls for three weeks ..... 8,693
Number of rolls reported to July 19, 1902 ..... 2,353,471

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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.

A WEEKLY PAPER FOR THE EXTENSION OF THE KINGDOM OF GOD.

EDITED BY THE REV. JOHN ALEX. DOWIE.

Entered at the Postoffice, Chicago, Illinois, as Second Class Matter.

| Subscription Rates. | | Special Rates. | |
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| One Year | $2.00 | 100 Copies of One Issue | $3.00 |
| Six Months | 1.25 | 75 Copies of One Issue | 1.00 |
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Subscribers desiring a change of address should give present address, as well as that to which they desire LEAVES OF HEALING sent in the future.

Make all Bank Drafts, Express Money Orders or Postoffice Money Orders payable to the order of JOHN ALEX. DOWIE, 1300 Michigan Avenue, Chicago, Illinois, U. S. A.

*Long Distance Telephone South 602.* *Cable Address "Dowie, Chicago."*

All communications upon business must be addressed to

MANAGER ZION PUBLISHING HOUSE,
1300 Michigan Avenue, Chicago, U. S. A.

Subscription to LEAVES OF HEALING, A VOICE FROM ZION, and the various publications, may also be sent to

ZION PUBLISHING HOUSE, 81 EUSTON ROAD, LONDON, N. W., ENGLAND;

OR ZION PUBLISHING HOUSE, LENNOX AND GIPPS STREETS, RICHMOND, VICTORIA, AUSTRALIA;

OR PARIS HOUSE, RUE DE MONT, THABOR 1.

CHICAGO, ILLINOIS, SATURDAY, JULY 26, 1902.

## TABLE OF CONTENTS.

LEAVES OF HEALING, SATURDAY, JULY 26, 1902.

GOD'S WITNESSES TO DIVINE HEALING—
Illustration—Frank O. Marson, . . . 441
Written Testimony of Frank O. Marson, . . . 442
ZION'S LITERATURE MISSION, . . . 443
EDITORIAL NOTES—
Zion's Second Feast of Tabernacles, . . . 444
The Conference of Shareholders, . . . 444
Zion in the Orient, . . . 445
The Second Sabbath of the Feast, . . . 445
The Great Baptismal Service, . . . 445-446
Educational Conferences, . . . 446
The Last Day of the Feast, . . . 446
No Deaths or Accidents at the Feast, . . . 446
Figures on Work Done at the Feast, . . . 447
Rest at Ben MacDhui, . . . 447
The Cry to Zion, . . . 447
Blessing Out of Zion, . . . 447
CARTOON—
Zion's Message to Those "On the Fence," . . . 448
ZION'S SECOND FEAST OF TABERNACLES, . . . 449
Blessed are they that Mourn, . . . 449-459
First Anniversary of Opening the Gates of Zion City, . . . 459-463
ILLUSTRATION—
General Overseer, and the Officers of the Christian Catholic Church in Zion, Zion's White-robed Choir and Six Thousand People, . . . 460-461
Early Morning Sacrifice of Praise and Prayer, . . . 463
Blessed are the Meek, . . . 463-466
Great General Assembly, . . . 466-470
Triune Immersion: God's Seal on a Living Church, . . . 470-472
NOTES FROM ZION'S HARVEST FIELD, . . . 473
NOTES OF THANKSGIVING TO ZION'S GOD, . . . 474-475
OBEYING GOD IN BAPTISM, . . . 476-477
ZION'S BIBLE CLASS, . . . 478
ANNOUNCEMENT OF MEETINGS IN SHILOH TABERNACLE, ZION CITY, . . . 480

# *EDITORIAL NOTES.*

"JEHOVAH BLESS THEE OUT OF ZION; EVEN HE THAT MADE HEAVEN AND EARTH."

ZION'S SECOND FEAST of Tabernacles is now over, but the Blessing abides.

And the Blessing is going forth in Streams from Shiloh, and will continue to go forth from the City of Zion to all the Ends of the Earth.

THIS ISSUE contains many of the reports of the Gatherings in Shiloh Tabernacle, although we have not been able to revise them.

We trust that God will bless, and convey to Zion in all the lands, something of the power of God which was manifested continually throughout the Feast.

WE CONTINUE our comment upon the work from day to day during the Feast, from the point at which we closed in our last Editorial Notes which were dictated upon the morning of Friday, July 18th.

THE CONFERENCE of Shareholders in Zion's Financial and Commercial Institutions, and Leaseholders of the City of Zion, was a remarkable gathering.

It was held on the afternoon of Friday, July 18th, at 2:30, and continued for more than four hours. About two thousand investors were present.

We directed our principal officers to make known the progress that had been made, and to give facts and figures.

These were received with wonder and love and praise by the great Assembly, and the utmost satisfaction was expressed.

It would not be proper to give all the details that were then given, for many good and sufficient reasons, which will occur to the minds of all good Christian business men.

Suffice it to say that there was not a dissatisfied investor, nor have we heard a single word of adverse criticism upon the management of Zion's wonderful business Institutions.

The outward and visible signs are so overwhelmingly numerous that, to those who were present in the city, figures so surprising were, in a measure, not unexpected.

IT IS A GREAT joy to us to know that the result has been a very immediate and large Increase in Investments by those who have been present at the Feast, and in the determination

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to bring in their resources still more rapidly, until they are entirely invested in the City of Zion.

So far as we can see, many millions of dollars are now on their way for the purchase of land and for building homes.

Within the last few weeks hundreds of building permits have been taken out, and we are informed that plans are in preparation for probably hundreds more.

It is the opinion of some of our friends that in a very short time no less than a thousand new houses of various kinds will be in course of erection.

They are greatly needed.

People have been unable to find accommodation until they construct their own houses.

The large Elijah Hospice, now being rapidly completed, will provide accommodation for hundreds of transient guests.

---

THE DEVELOPMENT of the various business enterprises of Zion is, humanly speaking, assured, and will be very rapid.

The magnitude of the work amazes the most indifferent observer.

---

ZION IN THE Orient was a fitting close of that day's work, and we had the joy of introducing, to a very large audience, Overseer Mason and a large number of a Party of Twenty who will, later in the year, go forth as Zion's Messengers to Japan and China.

---

THE ZEAL OF the people for the extension of the Kingdom of God in Regions Beyond was very great.

In response to an appeal which we made for Printing Presses for Japan and China, a thousand dollars was immediately given, and day by day since then we have received contributions which have raised it to not far from Four Thousand Dollars.

It is probable that the Party will not leave until late in November, and, meanwhile, preparations in every way will go on both here and in Japan and China.

It gave us great joy to realize how intense was the zeal and earnestness of our people in sending forth the Message of Zion, the Gospel of the Kingdom of God, making known the Everlasting Covenant, and declaring that the Times of the Restoration of All Things have begun.

---

ZION'S MESSENGERS to the Orient are a part of Zion's Restoration Host which is going forth to All Nations.

---

OUR ADDRESS on the Sixth Beatitude was heard by an immense audience on the morning of Saturday, July 19th, and the Gathering for Praise and Prayer on that evening was very delightful.

---

THE SECOND Sabbath of the Feast, Lord's Day, July 20th, was an ever-to-be-remembered day.

More than Four Thousand persons gathered together in the morning at 6:30, and many thousands gathered at 9 o'clock to hear Overseer Jane Dowie's address to Zion's Junior Seventies, on the Master's words:

"BE YE ALSO READY."

Many gathered again at 11 o'clock, when Deacon Sloan conducted a Bible Lesson for Young and Old.

But it was in the afternoon of the Great General Assembly, held at 2 p. m., that the Power and Presence of God was especially manifested.

An immense congregation gathered, about Six Thousand persons, overflowing the Tabernacle, and many thousands were unable to get into the building.

The interest was very great, and was well-sustained, and the visible results were amazing to all.

A view of Shiloh Tabernacle as the Processional was about to ascend the steps to the Choir and Officers' Galleries was taken and is reproduced for our readers in this issue.

We think it is one of the most remarkable pictures of the long series which we have published in these pages.

We know that the interest of Zion in All Lands in the Second Feast of Tabernacles is intense, and we felt it right to halt the Processional for a minute or two at that point to enable our Zion photographer to take a time exposure picture, which has many advantages over a flash-light.

We think the result will be very pleasant to our friends, enabling them to see the faces of many thousands present at one of the great Assemblies of Zion's Second Feast of Tabernacles.

---

WE REALIZED the Presence and Power of God as we unfolded the Scriptures and delivered our discourse upon "Triune Immersion, God's Seal of a Living Church."

Such large numbers had been recently baptized in previous baptisms that it was scarcely to be expected that there would be very many on that occasion.

Indeed, we were informed that there were only fifty-five candidates.

But when we made the Appeal and Command to the people to be Baptized, and desired them at once to come up and stand in front of the large platform, we quickly found that the response was such that the space could not hold them, large as it was, and the platform itself was crowded, hundreds upon hundreds obeying the Call.

After having charged these candidates, we had the joy, assisted by three Overseers and eight Deacons, of administering the Ordinance of Baptism to no less than TWO HUNDRED AND NINETY-FOUR PERSONS.

Among these were some who had come from distant lands, and a number who had been ministers in various denomina-

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tions, and professors in colleges in this and other countries, besides hundreds of earnest Christians from many parts of the United States and Canada.

The Baptismal list published in this issue will speak for itself.

---

IT IS DIFFICULT, however, to convey to those who were not present a Realization of the Spiritual Impression produced by the response of nearly 300 persons to God's Call, hundreds of whom had, up to that time, been undecided.

In many cases, their decision and their action meant separation from friends and home: for there is an ignorant bitterness abroad concerning Zion and the Real Baptism which Zion possesses, that makes much trouble even in so-called Christian families.

When ministers and office-bearers of churches take that stand, it means also, in nearly all cases, their separation from previous church associations.

In a most orderly and yet joyous and earnest manner these hundreds upon hundreds followed their Lord, and, although we felt the physical strain, having so recently baptized with our own hands 275, yet we feel amply compensated for the physical weariness which the administration brought, after long services and many continuous toils.

---

IT WAS amazing, on Monday morning, July 21st, to see the great number that gathered at the early meeting.

Thousands upon thousands were there, and the address upon the Seventh and Eighth Beatitudes seemed to be greatly blessed of God.

---

THROUGHOUT THE remainder of the day very successful conferences were held in connection with Zion Junior Schools, presided over by Dr. J. H. Sayrs, Superintendent of Primary Instruction; and on Zion College and Zion Preparatory and Manual Training Schools, conducted by the Rev. W. Hamner Piper, Vice-President of Zion's Educational Institutions, and other members of Zion College Faculty.

We have strengthened our Faculty by several additions of very able educators during the Feast of Tabernacles.

---

THE LAST DAY of the Feast was indeed a Great Day.

The morning was a time of much blessing, when the Ninth Beatitude was presented, and many friends from far and near spoke many good words.

The remainder of the day, we were assured, was indeed a Wonderful Day for Women in Zion.

Beginning at 10 o'clock, Overseer Jane Dowie, assisted by Overseer J. G. Speicher, conducted a special Gathering for Women, which continued into the 11 o'clock meeting on Purity, which was addressed by the Rev. Mother Stewart, an Elder in this Church, and a world-renowned Temperance worker, the leader of the Great Temperance Crusade in this country many years ago.

---

OVERSEER JANE DOWIE then took up, at 2 o'clock, "Women's Work in the Christian Catholic Church in Zion throughout the World." With the assistance of many able women, much of that Work was presented to the people, and much good and powerful Teaching delivered.

---

EIGHT O'CLOCK that evening brought the closing Gathering of the Feast, when we had the joy of receiving eighty-four (84) new members, and ordaining thirty-five (35) new Officers, and administering the Ordinance of the Lord's Supper to thousands of members of the Christian Catholic Church in Zion.

When we spoke the Closing Words we were able to praise God that all the program had been carried out in every detail; that, notwithstanding occasional severe thunder storms, some of which had lasted for hours, everything had worked out to the Glory of God and the Good of His people.

No death had occurred among the many thousands who had come to the Feast.

No accidents of any kind had happened.

No complaints were heard.

The Spirit of Wisdom and Purity and Peace and Power had been manifested among us, and quietly and earnestly and successfully the Feast had gone on from beginning to end.

The Feast had been begun, continued and ended with the Consciousness of God's Presence and Blessing throughout every hour.

---

WHAT WILL the Harvest be?

---

ONLY ETERNITY can tell its fulness, but already Zion has reaped gloriously.

Throughout the whole of the ten days, the Attendances of the meetings, which have averaged six per day, has been, we think, not less, in the aggregate, than a hundred thousand.

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WE HAVE given the right hand of fellowship to 448 persons during the Feast.

We have ordained 114 officers.

No less than 491 have obeyed the command of the Lord in Baptism by Triune Immersion.

Last, but in some respects greatest of all, we have had the joy of receiving the Consecration Vows, and of Separating, by the Laying on of Hands, no less than 503 members of the Church as Zion Seventies.

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AS FOR THE numbers who have found Salvation, Healing, Cleansing and Quickening, it is simply impossible to enumerate them.

They have been many, and some of the cases have been very remarkable.

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BUT THE Festival was one particularly for the Children of God.

We did not expect large numbers of the unconverted to attend, although they did so in thousands, and we had the joy of reaping for the Lord largely amongst these.

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AND NOW the Feast is over, and we sang, on Tuesday night, July 22d, our Closing Song, with the great happy throng, after the Communion of the Lord's Supper:

God be with you till we meet again!
Keep Love's Banner floating o'er you;
Smite death's Threatening Wave before you;
God be with you till we meet again!

And the voice of the people rang out in the chorus:

Till we meet!
Till we meet at Jesus' feet;
God be with you till we meet again!

---

AND NOW WE are weary, after these ten days, averaging eighteen hours daily, and are going "apart to rest awhile."

We shall cross the great Lake (Michigan) tonight July 24th, God willing, and reach our little Galilee (White Lake) tomorrow.

There we shall rest beside its still waters and green hills, taking with us great piles of correspondence that have accumulated from all the lands, and matters of large moment to which we shall give careful attention.

Probably concerning some of these we may have to invite over some to have conferences concerning Zion's work on other Continents.

But we shall, God willing, "rest" in many ways from the constant pressure of work at our Headquarters in the City of Zion.

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THE CRY to Zion—"Come over and help us!"—is coming from All the Lands, not only by letter and by a living representation, but by most importunate cablegrams.

We have just received one from South Africa where the cry for help is reaching almost a Loud Wail.

Oh, that we could do more for that and every land.

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LET ZION everywhere realize the wonderful opportunity that is afforded to us now in Zion City, of training, in the schools from the Kindergarten to the College, a Royal Generation, out of which God is already bringing forth splendid Messengers to go out into All the Lands.

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LET ZION everywhere remember that the Resources for such vast undertakings must be commensurate with these great responsibilities.

May those who are in fellowship with us everywhere be faithful to God in sending into Zion's Storehouse their tithes and offerings.

If it be possible, let them come themselves to the City of Zion and strengthen our hands by building up this City and its Industries.

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WE HAVE no fear as to the future.

Jehovah hath founded Zion, and what God hath established, man can never overthrow.

---

AND SO Elijah the Restorer sends forth from Zion the Blessing of Jehovah:

"Jehovah bless thee out of Zion;
Even He that made heaven and earth."

---

BRETHREN, PRAY FOR US.

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ZION'S MESSAGE TO THOSE "ON THE FENCE."

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# ZION'S SECOND FEAST OF TABERNACLES

*The set Feasts of Jehovah . . .*
*Ye shall proclaim to be holy convocations.*

*REPORTED BY S. D. W. AND A. W. N.

OF ALL the many convocations and assemblies of Zion's Second Feast of Tabernacles, there were none in which the people came into closer communion with one another, with their beloved General Overseer, and with their God, than the Early Morning Sacrifices of Praise and Prayer, held in the coolness and beauty of the morning of each day.

These seasons of praise and testimony and prayer, and of the Divinely-inspired teaching of God's Messenger on the Beatitudes, refreshed the spirit, uplifted the heart, and filled the whole being with joy and spiritual delight.

They were a splendid preparation for the Feast of good things which was sure to follow each day.

In the Early Morning Sacrifice of Praise and Prayer with which Zion began the First Anniversary of the Opening of the Gates of Zion City, the General Overseer took up, in its order, the Second Beatitude, and spoke, lovingly and impressively, of the Holy Spirit as the Comforter of those that mourn.

Shiloh Tabernacle, Zion City, Illinois, Tuesday Morning, July 15, 1902.

## BLESSED ARE THEY THAT MOURN.

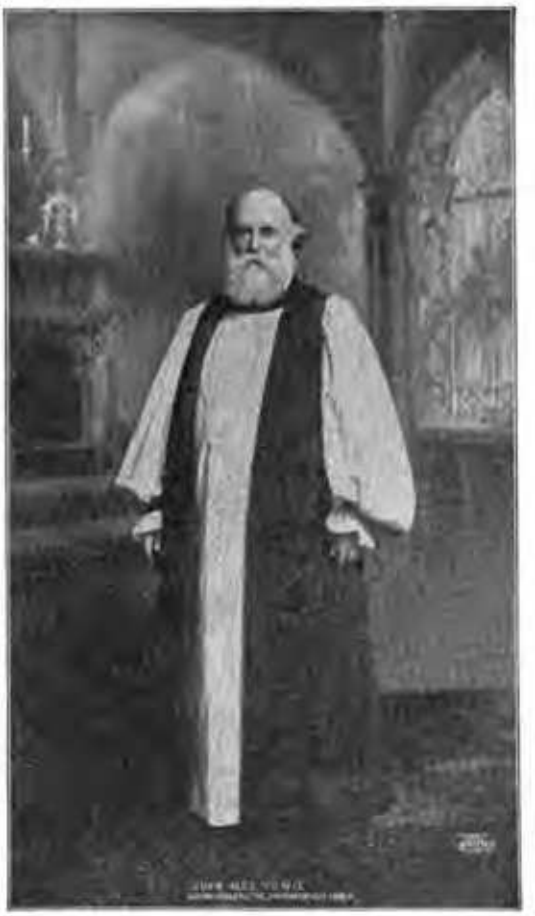
INVOCATION.

Let the words of my mouth and the meditation of my heart be acceptable in Thy sight, O Lord, my Strength and my Redeemer.

TEXT.

And seeing the multitudes, He went up into the mountain: and when He had sat down, His disciples came unto Him: and He opened His mouth and taught them, saying:

Blessed are the poor in spirit: for theirs is the Kingdom of Heaven. Blessed are they that Mourn: for they shall be comforted.



What wonder that the world which rejected Christ should reject Christians! Is the servant above his Lord?

### The Inevitableness of Sorrow.

Can we expect to get through a world that is controlled by Satan, the god of this world; by sin, which is anarchy and transgression of law; by disease, which is misery, the corruption of humanity; by death, the king of terrors; by the powers of hell that are burst out upon us—without sorrow and without trial?

What wonder if we should have difficulty; if again and again, in the conflict, we should have to mourn and weep?

It would be absurd to suppose otherwise.

A victorious general returned to seat of empire the other day from Africa.

The crowds applauded him, and his sovereign honored him.

The old Queen Victoria, among her last acts, took him into her stately palace of Osborne.

When he reached London, the present king entertained him at Buckingham Palace.

No one saw him smile.

Lord Roberts had returned victorious, a marshal of the empire, but his only son lay dead in Africa, and he mourned, and he will never cease mourning. He did his duty as he saw it, to his queen and his country.

He went to give his life, if need be, where his son had just died.

He came back.

Although he does his duty still, according to his light, Lord Roberts does not smile, except now and then the fitful smile. His heart is very sad.

I do not think that he quite knows—I do not think that it is possible for any man of blood and war to know—the comfort that one would know who would refuse to shed blood in any one's quarrel; but I take him as an illustration.

While all England arose to receive him; while the queen, the heir to the throne and all the great officers of state honored him, he mourned.

### Mourning Has a Great Place in this World.

It does seem sometimes as if there were no way by which God Himself could teach us, than by the things we suffer; for it is written of the Christ Himself, "Though He was a Son, yet learned Obedience by the things which He suffered."

He wept.

Do you think that He did not mourn when Joseph died, who had been so kind to Him; who had taken the little Baby to his bosom, whom he knew he was not the father of; who had sheltered the maiden who was a prospective mother before she was a wife?

Do you think that the Lord Jesus Christ did not love Joseph?

I tell you, Joseph must have been a great, good man. One day the Christ saw him stretched out dead, saw Mother Mary weeping over him. Jimmy was there; Josy, Jude and Simeon. These four boys, and three girls, were all crying around Joseph.

Was Jesus not weeping? Had he no tears? Did he not miss the great, strong man who had lifted Him in his arms at Bethlehem and taken Him down to Egypt and cared for Him, who stood by the Mother Mary and patiently went on to win bread and do duty and bear burdens?

Christ learned Obedience by the things which He suffered from the cradle to the grave.

He shed many tears.

### Jesus Comforts the Mourners.

Lazarus' grave was the last He wept over, but He showed us at that grave the truth of His teaching: "Blessed are they that Mourn, for they shall be comforted."

He said: "Thy brother shall rise again," and He raised him from the dead.

Martha, Mary, Joseph, all of you have been comforted long

*The General Overseer has not revised these reports.

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ago. You entered long ago into the land where there are no tears and no graves and no sorrow and no sin.

It is only the mourner that is ever comforted. The Holy Dove seems to be a mourner, though He is a Comforter.

It is difficult to tell, when you listen to the cooing of the dove in the woods whether it is crying or calling. What is that note?

It is love. It is sorrow. It is comfort; but it is in the gentle breathing of one who is comforted.

What a beautiful emblem the Dove is!

What a beautiful reality the Holy Spirit is as the Comforter!

**We Cannot be Comforted Merely with Sound.**

We have to be comforted with reason.

Sound is very sweet; but we have something more than sound. We have the Holy Spirit, the Comforter, the *paracletos* (παράκλητος).

He is the Advocate.

He pleads with God for us, and He comforts us with the assurance that although Satan, Sin, Disease, Death and Hell are here, they are transient, and that God, who wipes all tears away, will wipe away everything that causes tears.

Satan's power shall be utterly broken: Sin, Disaster, Disease, Despair, Death and Hell shall be cast into the Lake of Fire.

God will give us a "new heavens and a new earth wherein dwelleth righteousness."

We shall meet the Lawgiver, every one, beyond the River, when we lie down under the trees.

Do you desire to be under the abiding comforts and guidance of the Holy Spirit?

Do you mourn for sin and for sinners; for a world that knows Him not?

Do you endeavor to open the eyes of the blind, to save and comfort the wicked and those who mourn?

It is well, mourners. You will be comforted.

You will be comforted as you see sinners find Salvation.

You will be comforted as you see the sick find Healing.

You will be comforted as you see the unclean cleansed; the dead rise, and those who were on their way to hell rejoicing because they are on their way to heaven.

That is our comfort today.

Thank God, we will have the fulness of it by and by.

Rise and tell God you want that comfort.

PRAYER OF CONSECRATION.

My God and Father, in Jesus' Name I come to Thee. Take me as I am. Make me what I ought to be in spirit, in soul, in body. Give me power to do right, no matter what it costs. Help me to consecrate to Thee myself and all I have, and all I am, all I hope for, unto death until the day break, the shadows flee away, and I meet the loved ones gone before, where there is no sin, no sorrow. For Jesus' sake. Amen. (*All repeat the prayer, clause by clause, after the General Overseer.*)

The service was then closed with the

BENEDICTION.

Beloved, abstain from all appearance of evil. And may the very God of Peace Himself sanctify you wholly; and I pray God your whole spirit and soul and body be preserved entire, without blame, unto the coming of our Lord Jesus Christ. Faithful is He that calleth you, who also will do it; the grace of our Lord Jesus, the love of God our Father, the fellowship of the Holy Spirit, our Comforter and Guide; one Eternal God, abide in you, bless you and keep you, and all the Israel of God everywhere, forever. Amen.

## FIRST ANNIVERSARY OF OPENING THE GATES OF ZION CITY.

REPORTED BY I. M. S., A. C. R., O. L. S., E. S., AND A. W. N.

Words come slowly because weighted with meaning, in attempting even a passing record of the scenes of Tuesday afternoon, July 15th, the First Anniversary of the Opening of the Gates of Zion City, when the great procession of the representatives of Zion's various interests occurred, later followed by a Service of Thanksgiving in Shiloh Tabernacle.

More than 2,000 people were in the parade that passed the balcony of the Administration building and they gave a loving salute to the General Overseer and his wife, Overseer Jane Dowie, who occupied a seat on the right, with their son, Deacon A. J. Gladstone Dowie, on the left.

But one shadow darkened the universal joy and brightness of the multitude lining either side of the line of march and of those in action—the memory of the loved daughter who had for a little while gone on; her seat was vacant.

Zion is a fact—a living, moving fact; a fact brought into thousands of homes; into forty different industries; into financial and business institutions; into educational and political institutions.

More than 1,700 employees marched in this procession, which makes 1,700 facts.

The mystery staggers, until the eye falls upon the white banner carried at the head of each platoon and reads the inscription thereon, "Where God Rules, Man Prospers."

Wonderful!

A city built in the Name of God, for God, and by His great power, through His Messenger.

The order of the march was as follows, the Zion City Band giving its choicest of inspiring music:

ORDER OF MARCH.

Marshal.
Mounted Police of Zion City.
Zion City Band.
Company of Zion Guards.
Municipal Officers, headed by the Mayor.
Zion Law Department.
Zion City Health Department.
General Financial Manager and his Forces.
Zion Auditing Department.
Zion Accounting Department.
Zion Land and Investment Association.
Zion City Engineer and his Forces.
Zion Lace Industries.
Zion City General Stores.
Zion City Fresh Food Supply.
Zion City Architectural Department.
Zion City Lumber Association.
Zion City Planing Mill.
Zion City Brick Yards.
Zion City Construction Department.
Zion City Street Construction Department.
Zion City Parks and Boulevards Department.
Zion City Horticultural Department.
Zion City Power, Plumbing, Heating and Lighting Association.
Zion City Sugar and Confection Department.
Zion City Milling and Baking Industries.
Zion City Wagon and Blacksmith Shop.
Zion City Transportation Bureau.
Zion City Laundry.
Zion City Bureau of Employment.
Elijah Hospice.
Edina Hospice.
Educational Department.
Zion City Live Stock and Livery Departments.
Full Line of Wagons of all Departments.

Then came hundreds of gaily caparisoned and bedecked floats, representing the various departments.

Those of the educational department were especially significant and beautiful.

Here was the promise and hope of Zion.

Childhood, manhood, womanhood! The full fruition of Zion! What meaning!

Also of unusual interest was the display of the construction department.

Here was the brawn of Zion; the man who does the work

Here were the great draft horses, four abreast, hauling huge wagons.

All honor to the man of muscle! He makes the world go round.

After the official departments, followed many carriages containing private citizens of Zion. These, too, wore the Zion sash designed for the day, composed of three stripes bearing the blue, the white and the gold, Zion's colors.

These were worn by every marcher.

The man of white hairs and the youth by his side, the hosts

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of children and the strong men—each bore across his breast the loved colors.

Not a vacant chair from top to bottom of the great auditorium was there when the General Overseer walked upon the platform, and the great audience, standing, gave the salute, "Peace to thee," and received the response, "Peace to thee be multiplied."

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Shiloh Tabernacle, Zion City, Illinois, Tuesday Afternoon, July 15, 1902.

The General Overseer stepped upon the platform in Shiloh Tabernacle at 4:10 p. m. and saluted the audience with the words: "Peace to thee," to which they heartily responded: "Peace to thee be multiplied."

The General Overseer said: With the most intense delight, I received your very loving and most beautifully arranged greetings at the Administration building.

Wonderful! is the only word that comes to our lips and hearts, as we think that only one year ago today we opened the land to the investors in Zion Land and Investment Association, and asked them if they wished to turn over their stock into land.

They gladly did it, so that we had not enough ready to go around.

What a wonderful year since that day when we opened that tract, and in one day all that land was taken!

Wonderful! Wonderful! to think of these institutions being built up!

Truly, God is the Builder of Zion City. We can give Him only the praise.

This is the result after eleven months; for it is not eleven months since the first house was built.

All then joined in singing Zion's Marching Hymn, No. 151: "We're Marching to Zion."

The General Overseer then read from the Inspired Word of God, in the book of the Prophet Isaiah and the 60th chapter:

**"What Hath God Wrought?"**

He then said: We will have a little talk today about our city, and hear from the brethren whom I have had the joy of appointing to important positions, chiefs of departments.

There are so many departments, however, that if I were to attempt to assemble all the chiefs, even on this platform, I could not do it.

What a wonderful city this is!

If this is the case after the first year, what will it be next year?

What will it be in five?

What will it be in ten?

Oh, that God—who will, I believe, give us blessing in a geometrical ratio—Oh, that God, who gives in material prosperity, would increase and deepen and enlarge above all things the spiritual prosperity of Zion! (Amen.)

I ought to have said, also, that

**I Thank You on Behalf of My Wife and Son.**

The only shadow today is that there is one absent who would have been so glad, so full of joy to be here.

Yet I wonder whether she is absent; whether the hosts of Heaven are not taking some interest in this work on earth.

Why should they not?

If the Lord permits the angel of the Lord to encamp around about us, He may permit many of the departed to come and look upon this scene today. Intensely did they love the thought of the founding of Zion City.

I know that if I were to pass away in the coming year—I hope I shall be spared to you longer than that (Amen)—but if I were, I should ask God to let me come back this day year and have a look at it. I do not know whether the Lord would let me, but I think I would ask Him.

I am glad, however, that the glorious ones are invisible, for we should be so taken up with their presence, that in attempting to communicate with them we would not be able to attend to our daily duties.

It is best that it is as it is.

Deacon Sloan, pray; thank God for all the blessings of this day, and I will present some requests for prayer.

Deacon Sloan then led in prayer, which was followed by the audience chanting the Disciples' Prayer.

The General Overseer then said: The first thing in Zion in connection with these business matters, and that is the constant thing, is

**Money, Money, Money.**

In that glorious chapter that I read to you, what does God say that He will do?

He says:

For Brass I will bring Gold, and for Iron I will bring Silver, and for Wood Brass, and for Stones Iron.

I will also make thy officers Peace, and thine exactors Righteousness.

With one solitary exception—a sad one—every officer of distinction has been at perfect peace.

Hard was the fight; but, thanks be to God, Zion won a substantial victory, Judge Murray F. Tuley, undertaker, to the contrary, notwithstanding.

The Devil put up a hard fight, but we put him to rout.

**The General Overseer's Private Share in Zion's Wealth Five Per Cent.**

In this material part of Zion, money had come from God in planting Zion.

Having established the Christian Catholic Church in Zion and laid down the lines upon which I would undertake to carry forward the work, I called my dear people together in conference, and I said: "If, under God, I undertake the establishment of a city and large business institutions, will you take me up?"

They said, "Yes."

There were a good many things done at that conference, and amongst them I made one condition with them, and that was that five per cent of the value of Zion's estate, which I, under God, created, should be mine, and I would agree to give ninety-five per cent back to Zion. What was the answer? Was it yes or no?

Voices—"Yes."

General Overseer—What would be the answer today?

Voices—"Yes."

General Overseer—Does any one grudge me that five per cent?

If any one does, let him stand up and tell us all about it right here. (Laughter.)

I do not hesitate to say that that five per cent has enabled me to do without any charge upon the Church for tithes.

(Addressing Deacon Barnard.) General Financial Manage. is that true?

Deacon Barnard—"That is true, General Overseer."

General Overseer—All the tithes and offerings go right into the work, and more. I have the joy of being the largest giver to the Church. It is a great joy.

**Zion's Great Expenditures; Yet No Money Borrowed from the World**

The General Financial Manager called upon me this morning as he does every morning, with a great sheaf of papers—requisitions and other documents from the various departments—and it is a common thing for me to sign away $20,000 in a day, day after day on an average.

I frequently sign away $100,000, and sometimes $150,000 in a week, and it never stops, and it never will stop.

If I or somebody else did not have faith in God, where would the money come from?

But it has come, and I will tell you another thing, Zion has not borrowed one dollar down in Chicago. (Applause.)

Zion has done this thing herself. That is something. I tell you it is a big thing.

Unless my people had trusted God and their leader it could not have been done.

Unless the great business houses of Chicago and the world had learned to respect the name of John Alexander Dowie, it could not have been done.

When our buyers go down-town and say they represent Zion City General Stores, or any other Department, they say: "Is that Dowie?" and the buyer says, "Yes."

"Well, if he will foot the bills and put his name to it, he can have all he wants." (Applause.)

I do foot the bills and put my personal name to it, because our General Counsel so devised it. He is the author of that—he knows it, too.

He said that I had to be the legal owner of the whole thing.

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What a terrible thing it would be if I ran away with Zion City! (Laughter.)

**Why Should I Run Away?**

They said, when I went to Europe, that I had run off with the money that I had, and Chicago and Zion City would see me no more; yet I am back in Zion City. (Laughter.)

I wonder if they think that I can put Zion City in my trousers' pocket (laughter) and carry it away with me!

What a spacious pocket it would be to hold the eight acres of floor space of Zion Lace Industries' buildings and all the other institutions!

The funny thing was, why should I run away?

Why should I leave it?

I had a mighty good thing in hand.

Why should I leave it?

It was a good thing for my people.

When some thought five per cent was a small sum, they did not see what I saw, that within a year five per cent would cause me to be enrolled among the millionaires. That is where they put me. Whether I belong there or not is quite another thing.

I am not saying anything about it; but I told the General Financial Manager that he could talk a little freely today.

We do not present balance sheets; we have no need to do that. We present the work done, and take care of the interests of Zion.

**We Are Here to Thank God.**

Are you grateful?

Voices—"Yes."

General Overseer—Are you glad to come to Zion City?

Voices—"Yes."

General Overseer—Has anybody lost anything by coming to Zion City?

Voices—"No."

General Overseer—Has it been a business failure?

Voices—"No."

General Overseer—Has it been a business gain?

Voices—"Yes."

General Overseer—But if it had been no business gain, would it not have been worth while to come and build it up?

Voices—"Sure."

General Overseer—"Godliness is profitable for all things, having the promise of the life which now is and of that which is to come."

**It Is a Profitable Thing to be a Godly Man.**

There are some godly men who are poor business men.

God saw fit to put me "through the mill" in my youth, so that I could be the General Overseer now.

I do not know how many occupations I have.

I believe I run a Fresh Food Supply and a Harness Shop. I understand that I run a General Stores, and that I am a hatter and a hosier, and a tailor and a dressmaker even (laughter), that I am a barber and a bootblack, but it is all John Alexander Dowie. It is all saddled upon me.

I have a college and a school and a printing and publishing house and a brick-yard, and Zion Lace Industries, and, above all things of interest to the young people, I have a sugar and a candy shop; and wait a year, and you will see that department a tremendous big one.

Voice—"Amen."

General Overseer—I know that is Rodda. (Laughter.)

I thank God and take courage that I see the beginnings, well-organized, well-planned, of a glorious city.

Professor Small of the University of Chicago is standing in perfect astonishment at a man who is going entirely in opposition to every sociological theory.

Not one of the sociological theories have mapped out such a thing as this.

All the sociologists will tell you that a city could never be built upon sentiment, that a city must needs have a cause for its existence, and a demand for some particular thing.

As a matter of fact

**This City Is Founded upon Divine Sentiment.**

That Sentiment is given to us by God Himself, and it is a Rock to build upon, harder than adamant.

I would rather build on the Word of God than anything else.

I ought not to brag, but you see when I look around at you I say that this is mine own—it is a poor thing, perhaps, but it is mine own, and I have a very fatherly feeling.

**An Example of Faithful Obedience.**

In a little hall in Oak Park, where our Branch met, Deacon Barnard was sitting among about fifty people, perhaps, and I was commenting upon the solidarity of a movement where all would be obedient.

He said "Amen."

I caught him in a moment, and I said, "Did you say 'Amen?'"

He said "Yes."

"Do you believe in the principle of obedience and authority?"

"I do," he replied.

"Will you go where I tell you to go?"

"I will."

"Will you be what I tell you to be?"

"I will."

"Will you say what I, as God's Messenger, tell you to say?"

"I will."

I said no more.

At that time, Deacon Barnard was the chief clerk at the Commercial National Bank, in Chicago.

He was in the straight running—I know this without his telling me—for the position of Assistant Cashier, and I think it would not have been long before he would have been Cashier of that great bank.

One day I went to my telephone.

I called up the Commercial National Bank. I said: "I wish you would ask Charles J. Barnard to come to the 'phone."

"All right, sir."

He came.

"Good morning, Brother Barnard."

"Good morning, Doctor," he said.

He knew my voice.

"You know my voice, I see."

"Oh, yes," he said.

"Do you remember your promise of some weeks ago?"

"Yes."

"Well," I said, "are you willing to come and be my cashier and organize Zion City Bank?"

"I am."

"Are you willing to resign immediately?"

"I am."

"Can you get away in a week?"

"I think I can," he said.

I said, "Come up tonight and see me, and I think I will tell you to do it?"

"All right," he said.

"Good-by."

I shut down the 'phone, and he came up that night.

The next morning he had resigned his position in a bank where he had been for twenty-nine years, and become the cashier of a bank that had no existence and no cash. (Applause.) All on faith!

I was calling for the cash and creating the bank, and when its doors opened we had a respectable sum of money to handle.

If we were to tell you today how many times bigger it is, we would give away a secret that would be awful.

It would be incredible.

I do not think that such a thing has any counterpart in the world of finance.

Without any further prelude I call upon the organizer of my first financial institution, whom I love and honor and admire and trust, Charles J. Barnard. (Applause.)

**Address of Deacon Charles J. Barnard, General Financial Manager of Zion's Institutions and Industries.**

"General Overseer, Friends: I will only say a few words.

"I recall an incident in my life not many years ago, when in conversation with the General Overseer. 'Deacon Barnard,' he said, 'one day God will found a city where God's people can gather together and worship God according to the dictates of their conscience; where they can bring up their children and where we will have good educational institutions, and where there will be good Christian coöperation.'

"I praise God today that that prophecy has been fulfilled. (Applause.)

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"I thank God especially for the blessings which have come to us in Zion Financial Institutions.

"It may seem an easy matter to some—no doubt it is—to finance institutions separately, but when it comes to financing thirty-eight or forty different departments of the gigantic institutions it is quite another thing, and if it were not for the wisdom which comes from above and the strength which God gives to the men who are connected with the Financial Institutions, we could never go through it.

"We praise God that He does give us the wisdom and strength and guidance; and we can do more work, we can do better work, and we do it with more gladness and joy in our hearts than we ever did before.

"We thank God that we have a leader whom we can trust, and in whose leadership we have no doubt, never questioning his leadership for a moment, but following in his footsteps.

"As he leads on, we follow.

"I thank God today for the men and women everywhere, in all lands, who have responded so nobly and so generously when Zion has called for help.

"When we have placed our securities for sale through our own medium, we have received letters—and I will have some of them published shortly in book form—showing how gladly they sold their securities they had previously invested in worldly stock; how gladly and quickly they sold their farms, and how gladly they invested the proceeds in Zion Financial Institutions, knowing that the proceeds were to be used in the extension of the Kingdom of God and in the building up of this city.

"We praise God daily for the confidence that is placed in our wonderful leader, and for the wonderful support, not only materially, but in other ways, that the people are giving our leader and Zion.

"I thank God for the blessings that have come to me all through the time that I have served God in Zion.

"For a few years, I used to think it a pleasure to serve the world but I thank God I now find it a great pleasure to serve God's people in Zion and to serve our leader.

"True, occasionally we run up against a crank, some one who knows more about it than we do, and I have no doubt but that there are a great many people who could fill the financial positions a great deal better than we can, but we are doing the best we can, and we propose to do so, God helping us.

"I thank you very heartily for the support you have given us, for the kind words you have spoken, and for the encouragement you have given from time to time." (Applause.)

General Overseer:—I want a special applause for Cashier William S. Peckham, and all the staff of the bank. (Hearty applause.)

After you have a Financial Institution founded. the next thing is to go and get a man who knows how to deal with dirt.

**A Man to Deal in Dirt—Real Estate.**

I found a man who knew a good deal about dirt—real estate—that is dirt, you know.

I told him I guessed we wanted a few thousand acres of God's earth.

He looked at me with his very expressive eyes. I think he wondered whether the General Overseer was off his dot. (Laughter.)

I am not sure, but you know there is much allowance to be made for him He had just come out of the Baptist Church, and from the Mah-hah-bones.

**Spying out the Land.**

It was not long before he entered into the matter.

Then Deacon Daniel Sloan came along.

I sent out these two, as Moses sent out the spies, to see whether there was any good land around that the children of Israel might get into.

You should have seen how the papers followed us around.

The reporters at last got tired. We led them a splendid dance all over the Kankakee marshes. I turned up in unexpected places south of Chicago, and I was set down as having purchased ten, twenty, thirty thousand acres; as having arranged to build railways, and I do not know what.

About that time I sent these brethren north of the river, and they brought me back a very splendid report of this place.

One day I went out by one of the least busy trains to Waukegan.

I found a man waiting for me down the road with a buggy. It was this man Judd.

I had a soft felt hat, and I pulled it over my eyes, because I wanted to pull something over the eyes of other people. I did not want them to know.

Dear Deacon Judd and I drove thirty or forty miles all over this tract. Brother Sloan had gone over it.

Then I sent Engineer Ashley. He went out like an old tramp. (Laughter). He made scientific observations, gave me the altitudes, told me how the land lay, how it could be drained, what the nature of the soil was and a great many valuable bits of information.

Subsequently I sent him to make a topographical survey, and I have a topographical survey of the whole ten square miles. It shows me the exact elevation of the whole land in little blocks of 200 feet; just how it dips, exactly how high it is. I know a good deal about its underlying soil, etc.

I introduce to you then, first, the manager and secretary of Zion Land and Investment Association. I asked him if he would be willing to give up his business if I called him.

He gave up his business, a prosperous business, too, a growing one in Chicago, and gave himself to Zion.

I may say that in both his case and Deacon Barnard's I named no salary or emolument. They trusted me, and I hope they have no complaint. They have never uttered any.

Deacon Judd and Deacon Sloan will speak a few words in succession. (Applause.)

**Address of Deacon H. Worthington Judd, Secretary and General Manager of Zion Land and Investment Association.**

"Dear General Overseer and Christian Friends in Zion:

"The General Overseer has said that he was going to permit us to say a few words this afternoon, but I see a good company here, and I think it is a good time to take advantage to boom the real estate of Zion City. I desire to say a few more words, perhaps, than he has allowed for, with his permission."

General Overseer—Look out, don't tell too many things. I hope that the assessor is not here. (Laughter.)

Deacon Judd—"I will say this, that we have a good assessor. I believe he is a good, earnest, honest man, and I do not think he would want to take any advantage of this people. He has his eye upon Zion City, and he knows it is setting a good example to the whole world.

"Nothing could afford me more joy and pleasure than to meet on this sacred soil, at this Anniversary time, with the people of God from all parts of the world, with whom I have had such pleasant business relations for the last three years.

"Our relations have been more than pleasant business relations. They have been profitable spiritual relations as well.

**Blessing of Mixture of Material and Spiritual Work.**

"You and I have great reason to thank God that the spiritual and material work in Zion go hand in hand.

"It is the mixture of the two that the World, the Flesh and the Devil so thoroughly abhor and detest.

"That is a first-class reason why every member of Zion should not only rejoice in the mixture, but stand and fight for it.

"It is the only solution of the problem of the complete restoration of love and confidence among men.

"May God help every one of us to see it more fully as time goes on.

"Little did I think, four years ago, that this weak vessel of clay would be coöperating with the man whom God has appointed to call out His elect people to come and help him found and build up a City of Righteousness, as an example to the whole earth, before the coming of the King, our Lord and Saviour, Jesus the Christ.

"But now I know the truth of the words of the Apostle Paul, who has said:

> But God chose the foolish things of the world, that He might put to shame them that are wise; and God chose the weak things of the world, that He might put to shame the things that are strong; and the base things of the world, and the things that are despised, did God choose, yea, and the things that are not, that He might bring to naught the things that are: that no flesh should glory before God.

**The Lesson of Humility.**

"Right in this connection, I desire to say that when I came to Zion, a sinner, I thought I was something, and I surely was. I was a bundle of pride and conceit, just like many of you were; but, thank God, His Spirit took all that out of my heart, along with the rest of the muck that was there.

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"How I love that bit of verse that the General Overseer used to quote and which I believe had so much to do with setting me right.

"It is undoubtedly familiar to you all, and with his permission I would like to repeat it. I trust you will all commit it to memory and, above all, teach it to your children.

"I put this little verse in my Testament the first time I heard it, and I have always cherished it and kept it close to my heart.

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.

"I thank God for that beautiful verse. It is a verse of humility. After you have learned that lesson, then God Almighty can do something with you, but not before.

"Friends, the Hand of the Living God is in this great movement.

"He is showing it in a most marvelous way.

"I thank God He has given me the knowledge of it all along, and so He has to most of you, I believe, but it took many of you quite a while to comprehend it.

"You had doubts and fears, and it was hard to make you understand that God was going to build a city, and that He was going to use the man that He had selected, John Alexander Dowie, to show His people how it was to be done.

"You opened your ears to Satan and he said it was a one-man business, and why should you, an independent, free-born American citizen listen to his command to obey?

"Friends, the full blessing of God will come to this people, and to Zion City, just as soon as this people learn the whole lesson of Full Obedience.

"We who have had close business relations with our beloved leader have never found it anything but a joy to obey him, for we have learned to know that his rule was not the rule of tyranny, but the rule of Christian love.

"What hath God wrought?

**The Beginning and the Rapid Growth.**

"On February 11, 1899, the first advertisement of Zion Land and Investment Association appeared in LEAVES OF HEALING.

"It announced the launching of a department of Zion which was to locate, purchase and conduct the business in connection with the establishment of Zion City.

"At that time not an acre was even in sight.

"It was simple faith and trust in God and confidence in the man whose prayers God had so wonderfully heard and answered that made the people's hearts willing to obey God and sacrifice all, even their lives if need be, to help him spread the Full Gospel of God throughout the whole earth.

"An object lesson was what the world needed, and a place where God's Messengers could be trained, and whence they could be sent out to proclaim this Everlasting Gospel.

"The first money received for this great undertaking was from a sister now living in Illinois, on March 1, 1899. From that time God has continually put into the hearts of His people a desire to be identified with Zion City, until we have been in touch with God's people in nearly every nation on the globe, and have handled hundreds upon hundreds of thousands of dollars, and been able to secure this ideal tract of land for the City of Zion.

"Six thousand four hundred and seventy-two acres have been optioned, and we are now in full possession of more than fifty per cent. of that land, two and one-half miles of which border upon the glorious unsalted sea, Lake Michigan.

"Four tracts of this beautiful land, consisting of 1,230 acres, have been subdivided into blocks and lots for residence purposes, and have been taken up by the people as rapidly as they could be made ready for selection.

**Enormous Increase in Value of Leaseholds.**

"The people have realized an enormous advance in the rental value of their lots, some leaseholds having been disposed of within ten months of the date of the Opening of the Gates of the City, July 15, 1901, for more than 100 per cent increase, and it is still advancing.

"The people were assured, in the beginning, that the lots in Zion City would increase in value at least 100 per cent. in three years.

"We have the astounding recorded fact of the realization of this enormous gain within ten months.

"As nearly as we can estimate it, the subdivided land has increased in value over the original rentals asked, fully one million dollars.

"This means that the promises made by the General Overseer have been more than fulfilled, and especially so to the first shareholders, for they are principally in possession of these lots.

**Beauty and Value of Land About to be Opened.**

"Now we are about to open up one of the most attractive and beautiful home sites we have had the privilege of offering to investors.

"It lies north of what will be the magnificent gateway of the city, Shiloh boulevard, and east of the business thoroughfare, Elijah avenue.

"This land is being eagerly sought for by homeseekers, and we expect that every lot will be taken. These lots, it must be remembered, will never be obtained at a lower figure than the original rentals placed upon them.

"Hundreds have testified to the great blessings they have received since becoming identified with the material, as well as the spiritual work of Zion, and especially those who have put in all and were not afraid.

"It is the Devil who is always warning Zion people to beware of investments.

"Are you listening to his voice?

"If so you will surely fail to get God's blessing upon what He has entrusted to your keeping.

"Let us feel and realize, in our hearts, that all we are and all we have belong to God and should be fully consecrated to His service.

"Especially should our money be placed in safe investments where it can do the most good for the extension of the Kingdom of God.

"May God continue to bless those in Zion who have so bravely come to the front with their money, and all those, although they have no money to invest, who have been praying for us.

"God has heard your prayers and not one dollar has Zion had to borrow from the world.

"May God bless our brave, fighting General Overseer and all of the faithful of God's people in Zion is my daily prayer."

General Overseer—I do not need to introduce Deacon Sloan. There is not one of us who does not love him; God bless him! (Applause.)

**Address of Deacon Daniel Sloan, Assistant Manager of Zion Land and Investment Association.**

"General Overseer and Friends: I feel greatly at a disadvantage after the excellent presentation of Zion Land and Investment Association which Deacon Judd has made.

"I have not had the time to prepare myself as I would like to have done, but my business has been chiefly in filling in the chinks, the small places. That is chiefly the work that it has been my joy to do in connection with the upbuilding of Zion City. I suppose it is because of my size that I am spread out to do so many things.

"I believe that God today is working in mighty, wonder-working power."

General Overseer—Amen.

Deacon Sloan—"More and more must we see that the Christian life must be a succession of miracles. Our everyday experiences must record constant deliverances from God, new views and a larger grasp of the power which God is willing to show those who trust Him.

"I want to record today in thanksgiving to God the wonderful blessings which have come to me since I have been associated with the General Overseer and with Zion.

"I did not hesitate a moment to go in when God made the way clear, when the knowledge of His Word came to me; and it has been a joy and delight.

"I have worked harder, I believe, than ever, but I never felt better.

"I am glad that I am in Zion City. I never felt as well as I have since I have been out here.

"We are having good times and God is going to do great things for us. I believe that the Spirit, which God has in some measure given to me, is shared largely by all this people, and that they are willing to do anything that their hands find to do.

"I was glad to see, this morning, in going about throughout

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the camp, that I could not find a dissatisfied person among all the guests of the camp. Everybody was happy, and if they did not have just exactly what they wanted, they were willing to wait in silence until it came, without any complaint.

"Some of you have not had any chairs. You have wanted chairs.

"They are in Chicago, locked up in that freight strike. When they are coming I do not know; perhaps after the encampment. (Laughter.)

"We are glad, however, for the great blessing which God has given us.

"I thank God for the wide acquaintance I have been permitted to have with the work and with the people of Zion throughout the country.

"It has been my joy and delight to travel around considerably, and to see the people and talk with them, recounting the goodness of God; to help them perhaps to a stronger confidence in the mighty hand of God in developing this city.

"I believe that every one of us is stronger and more courageous in faith and practice in God from the delightful fellowship which we are permitted to have from time to time.

**Attendance at Feast Doubled in One Year.**

"I thank God for our gathering together on great occasions like this.

"When I looked at the large case in which I put the railway certificates, and look at the size of the case this year compared with last, I saw how greatly the work has grown in the last year.

"There are more than twice as many persons here this year as there were last, and I believe that next year God will double the number that is here this year.

"It will not be long until it will be the march of many thousands upon an occasion like this, the great Anniversary of the Opening of the Gates of Zion City.

"God will do great things for us.

"May He keep us all humble and bless us and help us to do the work we can do in the best way possible.

"I am sure that as we come here from year to year and look back upon the past, recounting the way in which God has blessed, increasingly will our thanksgiving abound."

**Advantage of Making Zion Lace Industries a Corporation.**

General Overseer—Judge Tuley said that we must make Zion Lace Industries a corporation.

We did so. I am the corporation. (Laughter.)

I thank God that when he uttered that statement, while we were under no compulsion of any kind to obey it, my able counsel saw, and made my thick head see, too—I am not so dense but that I can understand—that the Judge had unintentionally given to me the power by means of which I could rehabilitate the corporation and control it in the interests of Zion.

I created stock which enabled me to make it a commercial power, and enabled me, in addition to the security that I had already given Zion Lace Industries—an immense security—to give to them the security of my incorporated stock, day after day.

I covered by my own personal security, as the corporation, every dollar of the Zion Lace Industries stock in one day.

The consequence is that I can get all the money I want for Zion Lace Industries when I want it.

In establishing an industry like this, the first thing is not a question of money at all; it is a question of men. It was a question of training people to work at an industry that had no existence in the United States.

I will make no reference, beyond one of thanksgiving to God, to the fact that we got rid of the one man in all the commercial department of Zion who has given me any sorrow.

We thank God that we found in his two brothers, each of them, a better man than he was himself (prolonged applause), loyal, devoted brethren.

If I was disappointed in one, God gave me back a double blessing.

I thank them, the sturdy Englishmen who stood by me without a single break. (Applause.)

God bless the Englishmen!

Audience (heartily responding)—"God bless the Englishmen!"

General Overseer—They stood by me without a break.

I did not break my contracts with you, did I, lace experts?

Lace Experts—"No, sir."

General Overseer—Did I stand by you?

Lace Experts—"Yes, sir."

General Overseer—They stood by me. That was a wonderful thing. Only one boy did make a bad break, and he is sorry and has been back at work for months.

We are establishing the industry. I cannot give away figures here. That would not be wise.

What we want to do is to put upon the market the beautiful lace. I think that we have the greater part of

**Two Hundred Thousand Dollars' Worth of Lace to Put upon the Market.**

Thank God! (Applause.)

The value of that lace is in its quality, its design.

I believe that my designers, my pattern-makers and my lace experts, are the best in the United States.

Do not buy any lace curtains until you can buy Zion lace curtains.

I intend to offer half a million dollars' worth of stock to Zion at a very early date.

I want to fill the present factory with machinery and with men.

Then, immediately we have it all going, I want to build another factory as big as the one that now exists. (Applause.) When we have finished that we will build another, until we have gone down to the lake front with it.

We aim at supplying two-thirds of the lace of the United States, perhaps all of a particular kind.

I said to a lace curtain machine-maker who came from England the other day—a gentleman of high position as a machine-maker—"Now pitch into me and tell me all the defects in my factory."

He said, in a word, "I have no criticism to offer, but I have this to say, that you have the best lace factory in the whole world, not excepting Nottingham, from whence I came." (Applause.)

I think we made a good beginning.

You had better hurry up if you want lace stock, for if I make an appeal and you do not respond I will get it from the world at half the interest on the stock that I sell it to you.

I do not want to do that. I want Zion to hold all that stock. I want Zion to hold all her own stock.

Deacon Arthur Stevenson will address you. (Applause.)

**Address of Deacon Arthur Stevenson, Acting Manager of Zion Lace Industries.**

"General Overseer, brothers and sisters in Zion, and all Christian friends.

"The General Overseer said in his opening remarks that Zion was founded upon a Divine Sentiment.

"That is why I am here—because God shed His love abroad in my heart and I consecrated my life to His service, whether it was in the making of lace or in the preaching of the Gospel, or being a servant of my brother-men.

"I do not quote Deacon Judd's verse, or the General Overseer's verse, but I quote Scripture; that is the same thing:

Whosoever would be first among you, shall be servant of all.

"I crave no higher distinction on this earth than to be a follower of the meek and lowly Jesus, who was 'Servant of all,' and, best of all, friends, who died to give us light and knowledge of the love of God.

"I had given my heart and hands to God, and when I came to America, my first thought was, not how many dollars is there in it, not how much money or position I could get out of it, but how I could help the General Overseer to send the Gospel, the Full Gospel, to every nation under Heaven.

"I love the hymn that we sang yesterday,

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 favor'd lot is thine!

Every human tie may perish;
Friend to friend unfaithful prove;
Mothers cease their own to cherish;
Heaven and earth at last remove:
But no changes
Can attend Jehovah's love.

"That verse appealed to me because we have had to fight.

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"We never dreamed of the trial of the past year, but we had pledged our fidelity to God, and as true children of God, we had first to do right.

"On that principle we intend to live.

"That is why we stood by the General Overseer, and why we are here today. (Applause.)

"I am more than ever thankful that I am not alone, for I have a right royal brother who is heartily in sympathy with me in every spiritual ambition, and I believe in every ambition in regard to Zion Lace Industries—my brother Harry. (Applause.)

**Zion Can Make Use of Little Wooden Huts.**

"When we came here we found a dismal swamp, but we were not afraid.

"We laid the foundations, and while we were thinking of building a permanent structure, we erected a 'little wooden hut,' in which we housed the machinery.

"Then we began to make the first pattern. I think that every true Zion man and woman knows of the little dove in the round ring, in the eight inches square of lace.

"That was the bright idea of one of our draftsmen, Mr. Middleton. I do not know whether he will own to it, but I think God put it there, because that little souvenir has carried the fame of Zion Lace Industries and recommended it all over the world.

"We have toiled and striven, and you who have come around the Lace Industries know that the chrysalis has burst and now we have a great factory.

"We had bought some machinery in Nottingham. The man whom the General Overseer mentioned came to see how the land lay, and also to walk through the factory.

"I said to him, 'Mr. F——, what do you think of our factory?'

"'Why,' he said, 'the thing that has pleased me most since I came to America has been what I have seen here today.'

"He has carried a good deal of Zion lace home to Nottingham.

"We had an application, which the General Overseer gave to us the other day, from a young man whose father runs a tremendous big lace mill, and he wants to come out.

"That shows the feeling that has been carried back to the place whence we came, where we had to fight opposition and where we have had so much to be thankful for.

"I think that

**Zion Lace Industries Has More to be Thankful for Than any of the Other Zion Institutions.**

"We have had a harder fight, and, consequently, greater victories.

"The Devil has tried, in every way, to stifle us, because he knew that we had the best market in the world.

"If we are true to God, we shall have a right royal business. We shall be able to lay in the money to send the Full Gospel over all the world.

"There are many difficulties in starting a new industry on virgin soil, which perhaps many of you do not think about; but we have to overcome those difficulties.

"I may say we are making those difficulties lie very, very low.

"We are glad to say that our brothers and sisters in America are taking to the work very well indeed. We do not anticipate any trouble in manning the machines as fast as the General Overseer will supply them to us.

"I think we have another cause for thankfulness, and that is, God is giving us the grace and the skill.

"I never sought this position. I never anticipated being where I am, but when the General Overseer placed me here, I just placed myself in the hands of God, and I said, 'It is not of my seeking, and if this is the work of my life God will give me the grace to carry it through.' And I believe He will.

"I spoke to Deacon Barnard the first day or two afterwards about the responsibilities.

"'My!' he said, 'you must not begin to think about them. I would be just submerged under mine if I did. Look to God.

"'Do not trouble.

"'Go to God for everything.'

"The burden has rolled away and I have been very happy while I have been in America.

"I have a little parcel here, with a little gift. I hope the General Overseer will accept it. It is the first dozen of new souvenirs which will be on sale tomorrow.

"We have not quite got the pieces cut out. It is the new Zion Banner, and in it is the Zion motto, 'Christ is All and in All.'

"I may say that the joy I have in my work, the physical and the mental work, is not so great as when I have some one come to me for spiritual blessing.

"I believe it was only Saturday morning that I had three distinct calls to me, as an officer in the Church, to pray with the sick under my charge.

"I tell you it makes me feel very humble and yet very glad that I can lay hands upon the employees under my charge and ask God to give them the strength they need to do their daily duty.

"An old lady—old enough to be my mother—said to me this morning: 'Deacon, I am much better since you prayed for me.'

"God is blessing us in our spiritual work.

"I believe in that verse which says 'Seek ye first His Kingdom, and His righteousness, and all these things shall be added unto you.'

"My prayer is that Zion shall be kept pure, and then she will be mighty.

"I pray for the General Overseer and for the rank and file, and for all who have pledged themselves to fight for King Jesus. I am glad to give you this good report of Zion Lace Industries."

General Overseer—There against my Bible I put the Zion lace souvenir for this year. (Opening his Bible and placing one of the new lace souvenirs on the inside next to the cover.)

It is the Zion Banner, dove, cross, crown, the sword, and instead of the word "Zion," "Christ is all and in all."

It is most beautifully finished in every way. I wish I could afford to give you all one. Take that down to Mrs. Booth-Clibborn (handing one of the souvenirs).

Mrs. Booth-Clibborn, rising and bowing—"Thank you, Doctor."

General Overseer—The price ought to be ten dollars. It is only ten cents. (Applause.)

(The General Overseer then gave away all the souvenirs he had.)

Now they are all gone and I am happier.

Nothing gives me greater joy than to give.

God has led us in these Zion Lace Industries to an industry which has a future before it of a wonderful kind.

**A Division of Profits Promised.**

I have promised the lace industry employees that the first year that I make seven million dollars, they are to get a million dollars, pro rata, according to the salary each one has earned.

The harder they work, the more they train our Americans, the more quickly will that million come.

When that million comes, Zion City will have gained many millions. The land will have gone up by millions.

I see that million ahead.

I am delighted to think that in all of our toils, stores, and all industries, as you make for Zion, Zion will divide with you.

Let the planing mill make money, and the employees will get money.

Let Zion City General Stores, Zion City Fresh Food Supply, Zion City Power, Plumbing, Lighting and Heating Association, Zion City Sugar and Confection Association, Zion City Milling and Baking Industries and Zion City Laundry, and other great industries that will arise, make profits, and the profits will be divided with the employees.

I notice today, Deacon Stevenson, that the Americans are determined to corner all the cotton in the world, and that the Lancastershire people will have to pay a hundred million dollars more for the cotton supply between this and October.

I believe the United States of America will soon be able to supply all the cotton that we are compelled to get from England.

Deacon Stevenson—"It does very nearly now."

General Overseer—There are only three grades that we cannot get in this country.

God helping us, we will make the lace in America and then we will go home and show them how to do it in Nottingham. (Applause.)

We could outdo them now, because Mr. F—— said, "You

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are doing, Doctor, under one roof, what we are doing under five or six."

God help us to win money for God (Amen), and use it for God (Amen), in the instruction of children and in the training of young men and women for the evangelization of the world.

With very great pleasure I introduce to you a member of the Christian Catholic Church in Zion, Zion's General Counsel.

God bless Samuel Ware Packard! (Amen.) (Loud and prolonged applause.)

**Address of Samuel Ware Packard, Zion's General Counsel.**

"Beloved General Overseer and fellow members of the Christian Catholic Church in Zion: I have been for a long time interested in Zion, and have had some part in helping to form and establish Zion's Commercial and Financial Institutions, and defending the honor of Zion when it was assailed in the courts, but it has not been until this week that I have been a member of the Christian Catholic Church in Zion. (Applause.)

"Although, even yet, I cannot see some of these matters that you believe in, as you do, yet I shall keep my heart open to the reception of God's truth as He may show it to me.

"I trust I will have your prayers that both I and my family will have revealed to us all of God's truth."

Audience—"Amen."

Attorney Packard—"Some of the people who are always criticizing Zion say, 'What is the necessity of having a legal department in Zion? Does not Zion claim to be almost a heaven on earth? Why should they need lawyers there? They will not need lawyers in heaven.'

"I do not suppose we will need any undertakers in heaven (Laughter), but we need undertakers here.

"I mean to serve God in whatever way I am best capable of doing it.

"I hope you will pray now, as I have come into Zion, and as I shall act as the general counsel of Zion, that I may have more wisdom than I ever had in the past (Amen); that I may be able, under God, to lead on to victories when we are assailed by the enemy, that we may be able to overthrow the wrong, establish the right, and advance God's Kingdom in the earth. (Amen. Applause.)

**Some Legal Conflicts Pending.**

"There are occasions when we will have to carry on this fight in a good many different ways. Perhaps I might mention one or two of them so that you will know that there is something for the legal department to do.

"For instance, we have now a litigation pending at Waukegan, where a company is trying to establish the right-of-way for a street-car line at a place where it would be at a great disadvantage to Zion City, and therefore we are contesting it.

"We want the street railway line, when it runs through here, to run at a place where it will be of interest to Zion City to run it, and not where it would be of interest to the street railway line to run it. (Applause.)

"Again, with the prejudice that exists against Zion, whenever a person dies and leaves anything by his will to Zion, the relatives who are not in Zion immediately contest that will. We are having this all along the line.

"They are not willing that the person who has earned his money by the sweat of his brow, and who is about to pass away, shall devote it to the cause of God and the extension of His Kingdom, as he sees it.

"There is an intense desire to overthrow all that Zion is trying to accomplish, and therefore, with the aid of the newspapers and the prejudice that exists, they are contesting all these wills. That makes a great deal of business for Zion's Legal Department.

"Then, again, there are a number of other matters where Zion meets with conflicts which she would not meet with but for the fact that she stands for the truth of the Word of God.

"There are suits in the aggregate of One Hundred Thousand Dollars, and I do not know but there are more pending now against the General Overseer, by men who say that he has advised their wives to leave them, and, where he did advise them, because those men had married after they had procured a divorce not sanctioned by the Word of God, and they were living in sin. He told them, as a man of God should tell them, 'You are sinners before God to live in that way, as husband and wife, when God does not sanction your divorce. It may be legal according to law, but it is not legal in the sight of God; you must separate.'

"The wife, feeling that it was a command of God, has obeyed and left her husband, and then he has turned around and sued Zion for fifty thousand dollars, for the alienation of his wife's affections, or for advising her to leave her husband.

**God's Goodness to Zion in Legal Matters.**

"God has protected Zion up to this point, so that she has never had to pay a dollar on any such claim.

"I cannot help but see the hand of Almighty God in some of these litigations that have been brought against Zion. It is one of the things that has helped to lead me into Zion.

"There is one man, for example, who has sued the General Overseer, I think, for fifty thousand dollars, because he had said some very hard things about him which he called slanderous, and libelous in reference to his wife, a Zion woman whom he had married.

"After the birth of her child, when she was in the hands of a Zion nurse, this man came and took her away off to a hospital, and she died there.

"The General Overseer said some things about him which caused him to bring this suit for fifty thousand dollars.

"One day—it was near the time of trial, and I was looking around for methods of defense to meet that claim—I was in sore straits to know how I could possibly meet it, especially with the prejudices that exist in the courts and among the the jurors.

"When I came to look for that man, I found that he was not. I found that he was dead.

"I sent word to the attorney on the other side that I had heard his client was dead.

"He said: 'Impossible; I cannot believe it; I only heard from him a little while ago.'

"He went and searched for him, and found that he was not; he was gone.

"That was the way I defended that suit. (Laughter and applause.)

"I could say some more things along that line.

**A Word About the Stevenson Case.**

"We had one attack during the last year, made by Samuel Stevenson.

"He attempted to establish a charge of fraud against the General Overseer and myself.

"We will have, perhaps, that kind of a fight again sometime, but if we come out in the end with the same vindication which we obtained in that case, I do not think Zion will be harmed by it.

"Now, remember, Mr. Stevenson went into that case with the charge that the General Overseer had, under my advice and counsel, procured his signature to a certain legal document that he had not read, that he did not have read to him, that he did not know that he signed.

"He claimed that it was surreptitiously put before him, and that he did not understand it, and did not know anything about it, and put his name to it.

"This is what he said in his bill, and on that basis he made the attack.

**Good Came to Zion from Stevenson's Attack.**

"I do not think his attorney would ever have filed a bill if it had not been for that statement in it.

"What happened?

"After all the evidence had been taken, we so effectually overthrew that charge that they deliberately went into court, before the decision of the Judge, and asked to recall that charge and take it all back, and asked to file an amended bill from which they entirely eliminated all charges of fraud.

"Judge Tuley, himself, was compelled to say, in his decision, that the charge of fraud had not been established. (Applause.)

"That is a vindication of Zion that we could not have had if it had not been for that attack made upon the character of the General Overseer.

"It would not have been possible for us to have obtained the ear of the public for week after week to hear a recital of the inner workings of Zion, and have it all exposed to the public view, if it had not been for that attack.

"They scanned it from top to bottom, and they found that, as Mr. Stevenson said himself, as we proved in the case, that

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he hunted Zion from cellar to garret, and he found that Zion was all right, and so did every one who carefully and without prejudice read the evidence in that case. Yet Judge Tuley said that the assets of the Zion Lace Industries consisted of credulity, cupidity and blind confidence in John Alex. Dowie; but he wanted a $700,000 bond to conserve that kind of assets!

"If I feel that I have your prayers in the future, as I felt that I had them during that trial, I think we may trust God that He will vindicate the right, and that in the end nothing will be done that will be harmful to His cause. So let us all trust in that." (Amen and applause.)

General Overseer—I do not think you would be satisfied not to hear Judge Barnes. He asks to beg off, but I cannot let him. Do you want to hear him?

Audience—"Yes." (Applause.)

General Overseer:—"I have great pleasure in introducing Judge V. V. Barnes, City Attorney of Zion City and the Judge of Arbitration, and Colleague of the General Counsel, and also the General Solicitor.

**Address of Visscher Vere Barnes, Zion's General Solicitor, City Attorney of Zion City and Judge of Arbitration.**

Judge Barnes—"Beloved General Overseer, Mr. Mayor, fellow citizens, members of the Theocratic Party: The note I handed to the General Overseer just now was to the effect that I was very hoarse and there was a good chance to drop me off. (Laughter.)

"I am like that member of the family down in New York where the mother was accustomed to excuse the children to callers because they were not very bright children, on the ground, as she used to say, 'You must excuse my children today. They have all got such colds they are almost fools.' (Laughter.)

**"Petrified."**

"The general condition of things in the political world, in which I labored for some years as an humble servant and colaborer with friends, reminds me of a story which I heard with reference to some investigations of the Yellowstone Park in connection with the Smithsonian Institution at Washington.

"They sent out a body of learned and scientific men into the Yellowstone for the purpose of gathering specimens of scientific interest in order that they might be put on deposit at Washington, in the interest and promotion of science.

"They went out there and were fortunate in procuring the services of one of the most noted trappers and guides in the Rocky Mountain region.

"After securing some valuable specimens of fossils, they were examining them with great interest and commenting upon them, when one of them remarked to the guide, 'Sir, do you know of anything finer than these up the valley, where you are acquainted?'

"He had a peculiar hesitancy in his speech, and he said, 'Yes, g-g-gentlemen, I know a place up the valley where there was a hunter who was hunting. He stands there pointing his rifle at an eagle in the air, and he is p-p-peetrified.'

"They said that was a very remarkable thing.

"'And the rifle he is holding in his hands is p-p-peetrified, too.'

"They were amazed and surprised at that, and he went on still further to remark:

"'And the eagle that he was going to shoot, that is up in the air, that is p-p-p-peetrified, too.' (Applause and laughter.)

"'Well,' they said to him, 'my friend, you know you are telling us what is altogether false; because the law of gravitation makes what you say impossible; the law of gravitation would bring the bird down. The eagle would at once fall to the ground.'

"'Yes,' says he, 'but up there in the valley that I am telling you about, the law of gravitation—that is p-p-p-peetrified, too.' (Laughter. Applause.)

**Thanksgiving for the Theocratic Party.**

"My Christian friends, as I labored among politicians, trying to serve God from the time, and years before, I began the serious study of the law, I found to my amazement that in the political world, the great fundamental principles that seemed to be actuating the political parties of the nation were very much in the same condition that this noted trapper and guide found this law of gravitation to be in the Yellowstone Park, and I am glad I have found the way out. I have found the way into the Theocratic Party. (Applause.)

"I thank God that there is a possibility of growth for free institutions here in America and throughout the world, based upon the Word of God and the instructions of the General Overseer, who is the Divinely appointed leader to lead the political world as well as the business world out from the past darkness into the future marvelous light. (Applause.)

"I am not surprised to see Zion grow.

"Zion will continue to grow because God is in Zion, and 'where God rules, man prospers.' (Applause.)

"It was the remark of one of the noted American humorists that Shakespeare would have made a great failure as one of the editors of the New York dailies, because, he said, he had not the requisite imagination.

"I think he would have made a still greater failure as an editor of one of the Chicago dailies.

"Not very long since I heard a short story which seems to lack the air of probability, but while it does that, it nevertheless illustrates in some faint degree the present and prospective growth of Zion.

"Although I cannot vouch, as I say, for the veracity of the story, I want to relate it to you and you can make up your own minds as to that.

**A Marvelous Story of Growth.**

"The paper said that a farmer down in Arkansas lost his cows one day, and sent his boy out to see if he could find them.

"The boy found out that they had been in the cornfield, and in order to get a better view of the situation and make a quicker discovery, he climbed a corn-stalk.

"After he climbed up to a slight elevation, he succeeded in finding the lost cows; but to his horror and amazement, on turning around he found the stalk was growing upward faster than he could climb downward. (Laughter and applause.)

"He began calling for help as he rose through the sky, and two farmers living in the neighborhood heard his distressing cry. They came each one with an ax and endeavored to chop the stalk down and save the boy, but, greatly to their horror, they found they were unable to chop twice in the same place (laughter), and the stalk was growing upward so fast that they could not offer any relief. (Laughter.)

"The peril of the boy then took on a new aspect.

"The fear was that he might starve to death, but very much to the relief of the party below, before long something fell on the ground with a thud, and they found it was an empty cob from which the boy had eaten the corn. (Laughter.)

"At last accounts they had already picked up twelve bushels of cobs and the corn was growing just as rapidly as ever. (Laughter.) The boy is out of sight, somewhere up in the skies, but he seems to be providentially cared for. (Laughter.)

"Now, my friends, although this may be rather overdrawn as a statement of fact, it nevertheless falls very short of the truth as an illustration of the growth of Zion. (Applause.)

**Led of God into Zion.**

"I am not here, my friends, on the impulse of the moment. I have spent days and years in agony in the presence of God, as I have studied upon these social problems, and taken my Bible into my office, in an earnest and prayerful endeavor to find the truth, which I believed that God would some day reveal to me. Like Attorney Packard, I came into Zion from conviction, or I should not be on this platform at this hour. (Applause.)

"Notwithstanding all the reports in the papers, I came into Zion without any assurance whatever except the assurance that I did not need from the General Overseer from the first time I ever looked into his eyes; he assured me it was in good faith.

"That is all I wanted to know. There was no promise of position; no promise of emolument, and, strange as it may seem, the General Overseer for some reason—I think it was that there might not be any misunderstanding—said to me: 'Mind, now, I promise you nothing.'

"I said, 'Dr. Dowie, I understand. I come to Zion from conviction; if there is a way open for me to do anything in the Name of God and for the good of Zion, that way will make itself manifest.' (Applause.)

"Can it be possible that one could gaze upon a spectacle

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that has no parallel in history covering a space of about two thousand years or more, and say that such a work is not born of God?

"Talk of rules and authority! I never enjoyed such a high degree of personal liberty and freedom as the day on which I set my foot upon the virgin soil of Zion City. (Applause.)

**Zion's Wonderful Work for the Family.**

"Among a great many other things that I might mention today, I desire to make one brief mention of this one thing. A distinguished man once said that it took two to constitute the *genus homo*, the man and the wife.

"After much reflection I came to the conclusion that it takes three to constitute the *genus homo* to make the family relation—the man, the woman, and the child.

"I desire to do honor today, in the presence of God and in this hearing, to John Alexander Dowie, the General Overseer of the Christian Catholic Church in Zion, for the fact that he has purified and exalted the family relation in the Church and in the eyes of the civilized world. (Applause.)

"He has done it in such a way that it has taken three to constitute a perfect *genus homo*, and we have a perfect family.

"With his example and precept in all directions, in all points necessary to the building up of a strong, Christian character, under the leadership and inspiration of our Master, Jesus Christ, let us go on to victory; for the victory is ours, and, come what will, we know that we are sure of being conquerors in the end.

"May God bless you and go with you to your homes, wherever they may be; give you new inspiration and new power, and new grace to carry on this work, which I believe is to be the redemption of the republic and the redemption of the world." (Applause.)

General Overseer—You all know that we have strong men in the Ecclesiastical, strong men in the Educational, strong men in the Commercial Departments of Zion, and I do not hesitate to say that the speeches delivered by my counsel mark them as among the strongest lawyers of the City of Chicago, and I think of the nation.

May God bless them!

They will be heard often.

And here is another lawyer here (pointing to Deacon A. J. Gladstone Dowie). I hope he will be heard often, too. (Applause.)

Judge Barnes says he wants to hear from him; do you?

Audience—"Yes."

Deacon Dowie—"I thank you very much for your desire to hear from me, but, as we are all sweltering here, I think the shorter I make my speech the more it will be appreciated.

"I hope that I shall be able to say something in behalf of you, when the occasion arises, in which I shall have the honor to speak in your behalf in legal matters, under the direction of our General Counsel. Until that time comes, I think the best I can do is to work as hard as I can to prepare for it, and to give you just as little talking in the meantime as possible." (Applause.)

General Overseer—I do not know where he got it, but he never took after me. (Laughter.)

General Overseer—We will now hear from Overseer Jane Dowie.

**Address of Rev. Jane Dowie, Overseer of Women's Work in Zion Throughout the World.**

Overseer Jane Dowie—"I commended my son when he sat down, and 'told him his speech was very meek. He has the art of saying a great many things in a very few words. The General Overseer has that also when he wants to (laughter); and I think that sometimes I have it, although we can both make long speeches when occasion requires.

"It has given us great pleasure to be here this afternoon.

"I have enjoyed hearing the members of the cabinet and the members of the various business departments speak to us this afternoon.

"It also gave me great pleasure to witness the procession of all the departments that have been brought together to build up this city. I had no idea that we had so many until I saw you out on parade, and I enjoyed seeing you very much indeed.

**Thoughts of a Dear One in Heaven.**

"I thought, as I sat there, of the dear one who has gone.

"I thought of the pleasure she would have had in being here today with us. She has been in our hearts and thought through this.

"How I would have loved to have seen her dear, sweet f here! I would have loved to have had her joyful life with c today.

"I remember the pleasure she had when the council w inaugurated here, as the procession came in with the band a played that same air that they played today, 'Onward Christi Soldiers.'

"She always loved music, although she was not a musici

"We sat in the gallery to the left of me, and the band ca in and walked around this room, headed by the little May and the little Police Magistrate, and the big General Solicit and her father at the end of all the Procession, which gave h great pleasure.

"I remember how she clapped her hands with delight.

"When I thought of her today, I wondered what she w doing in the Heavenly City and among the white-robed thro there.

"I believe that she will be one of the leaders of the hosts heaven, because she was preparing herself to be a leader God's children here on earth.

"I think that her promotion will be even quicker in t Heavenly City. Today I have been making myself happy, it were, with that thought.

**A Beautiful Incident of Childhood.**

"I thought of how the dear child comforted herself wh she was only four years of age. Her dear little sister w taken away just as suddenly as she was—just in one day.

"When I took her in to see her as she lay there on her litt bed, cold and still, she looked at her sweet little sister, and s said, 'Mamma, the wind has gone from little sister's nose.'

"That dear child saw the difference between the body a the spirit then, because the spirit is just the breath—the win

"That dear child, that day when I took her back into h little bed—she herself had been sick with the measles—a when I came to her, I found her talking of little sister and God and the beautiful City and the angels.

"She had heard the story of Pilgrim's Progress. We ha read it to her and she understood it. She would talk of h little sister being with Jesus in heaven, and she would sa 'Now, at this time, they will be welcoming little sister the

"So, today, we have thought of her in that way. We ha thought and wondered whether God has let her come to s us here.

"We would not want our dear ones to come and be with all the time; it would not be best for them or for us, and w would not like to have them come and see us when we are sorrow or in grief. But today we would love to have that de one with us and, as the General Overseer said, it is possib that God has permitted it.

**God Still Has a Work for the Loved One Gone.**

"On the day of her funeral, when you all came out to me us and you stood there, our grief being your grief, and stro men wept here in the streets as they did everywhere, becau we all loved her, we felt that truly God had done a work throug her, and that work is still being done because she is servi God in the Heavenly City.

"There was not a sweeter, purer, brighter little maiden ev lived on this earth, nor ever went out of it.

"May God help us all so to live that when we come to t end and have to part with life, we will be as clear and as bra and as bright as she was, going out without one atom of fe and know that we shall so go to the God who made us.

"She expects to come back with Christ if He comes befo we go, and we will meet her then.

"Perhaps she is there preparing a mansion for us, and pr paring to come with that host. And so God is comforting o hearts.

"I thank you all for your love and prayers. I know th God has been answering them.

"I know that we could not have borne it as we have, if were not so.

"We thank God for the great bond of sympathy that h gone out over the earth and over all the peoples.

"One little maiden sent me a sweet little letter from one her school companions, a little Jewess in the University Chicago, who wrote a very sweet little letter to her friend.

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GENERAL OVERSEER, AND OFFICERS OF THE CHRISTIAN CATHOLIC CHURCH IN Z
LORD'S DAY AFTERNOON, JULY 20, 190

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ONS WHITE-ROBED CHOIR AND SIX THOUSAND PEOPLE IN SHILOH TABERNACLE,
S SECOND FEAST OF TABERNACLES.

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"She said in that letter: 'The whole world mourns with Dr. Dowie the loss of his beautiful, brilliant daughter.' This girl said: 'She was more than brilliant, she was charming. We all loved her; we all loved to get that sweet smile and that kind little word that she had ready for every one.' She said: 'I am not personally acquainted with her, but she was in my class and I, too, learned to love her.'

"That was the way with all.

"She had her father's nature—she had his way of winning hearts—and we know that she would have been a power on earth.

"We must not let the evil one get the victory.

"The victory she gained was

**A Spiritual Victory over Physical Death.**

"We have felt since that God could not let such a noble spirit as hers live in a body that would have been so corrupted with the fire, and perhaps deformed.

"We know that she did not die with disease, she died because she was burned with fire—her body was destroyed—the power of circulation of the blood was destroyed.

"But her brain was clear, and her spirit so bright, and not a tear.

"She smiled once or twice during that day, but there was not a tear nor a sigh nor a groan, not a word of complaint, not one word of excuse for herself.

"She was conscious that God had forgiven her sins, and that He had taken her up to Himself.

"The last words that she said were, 'For Thou art'—and then in a whisper—'with me.'

"She had fallen asleep while her father was singing to her, 'Sleep on, beloved, sleep and take thy rest.'

"Today, as I have listened to the words of the gentlemen who have preceded me, I saw that the little lesson that she wanted to impress upon the people, that of obedience, has been learned.

"We will, in the future, be still more of one heart and mind in this matter.

"If some are pulling one way and others another in the family, in the Church, in the city and in business relationship, it will make discord, and we will never succeed.

"When we have a true leader, however, who is leading us aright, we must learn to obey him more and more. Then we can work together as one man, because we know that he is giving us instruction so that we shall obey God, for he is serving God.

"We believe that this is the secret of success: unity, that unity being union with God.

"We have to have earthly leaders, and I am thankful that we are a united family. I believe that we are a united Church and a united people, and that we will get into still closer unity with one another and with the General Overseer and with God." (Applause.)

General Overseer—Now, just a word or two. I introduce to you a brother—I do not know how many titles he has. Deacon Richard H. Harper is a Napoleon of construction, the Superintendent of Construction, and he is the beloved Mayor of the City of Zion. (Applause.)

**Address of Deacon Richard H. Harper, Superintendent of Construction and Mayor of the City of Zion.**

"General Overseer and Christian friends, I think the highest compliment that the General Overseer ever paid to me was when he said one day that I was the most silent officer that he had.

"I think that the kindest thing that I can do both to you and to myself would be to try and sustain that reputation, and I will boil down what I have to say in the smallest possible compass.

"I thank God for several things.

"Some years ago I was brought in contact with our beloved General Overseer, a short time before the organization of the Christian Catholic Church in Zion.

"I am thankful that I never fought Zion, but that, the moment I heard the General Overseer, I recognized that I had found the truth that I had been seeking for years.

"I am glad that I was received into the fellowship of the Christian Catholic Church in Zion upon the day that it was organized.

"I am thankful that the General Overseer has seen fit to place me in a position where I hope that I have been of some service to Zion. I will leave others to say how successful my efforts in that direction may have been."

General Overseer—We all believe he has been most successful. (Applause.)

Mayor Harper—"I am thankful that early in my connection with the Christian Catholic Church in Zion and as Superintendent of Construction, I learned the lesson of obedience. I am glad that I soon learned, under the instruction of the General Overseer, to leave the word 'can't' out of my dictionary.

"My connection with him as Superintendent of Construction has been one of surprises. He is in the habit of loading burdens upon me at a moment's notice.

"I am thankful that God has enabled me, to some extent, to carry these burdens, and while I have never asked to be relieved of any of them, I am thankful that God has given me strength to bear them.

"I wish to speak of one thing, and it is this Tabernacle, about which criticisms have been offered.

"The General Overseer suddenly asked me to build him a 'wigwam' that would hold six thousand people. He sees fit to call it 'Shiloh Tabernacle.' But he has what he asked for, a 'wigwam,' and I think the 'noble red man,' if he were here today, would say, 'it is a heap big wigwam.' (Applause.)

"This year has been one of surprise to me. I tried a year ago, when standing upon the nearest tower, with the General Overseer, to imagine what we could do in one year in the way of building a city. I confess I would need an imagination like the man who brought forth the story of Jack-and-the-Bean-Stalk up to date, to imagine what I now see in the City of Zion.

"Another great surprise was that it should seem fit to the General Overseer and the voters of Zion to place me in the position as mayor. Little did I dream of such a position a year ago, nor did I have any idea that the City of Zion would be incorporated.

"I did not know that within a year there would be a City of Zion in a legal corporate sense.

**The Work of the City of Zion.**

"I might say a word or two about what we have done as a corporate body. I think that we have established a record in several particulars.

"I doubt if any city council in the world has enacted so much legislation in so short a time as has the council of this city, since it was organized.

"I am positive that there never was a city council so unanimous on questions as the council of the City of Zion.

"I have yet to record, and the clerk has yet to record a single nay on any question.

"We largely owe this result to our City Attorney, Judge Barnes, because the ordinances are so well devised and so carefully prepared that we have very little trouble in passing them.

"As to the future, I do not know what to say.

"As a council we will endeavor to conserve the best interests of the people. We will endeavor not to enact any legislation that will be burdensome, but only such as may be conducive to the best interests of the people

"It may be that we will meet difficulties, but so long as we have that trio of helpers behind us, the two legal gentlemen and the General Overseer, we know that we shall not go far astray." (Applause.)

**A Remarkable Test and a Marvelous Result.**

General Overseer—I only ask one thing, which has been in my heart for an hour or two. I am going to take a great risk.

Any man or woman whom I have wronged in my administration of Zion's affairs, stand up and tell it now. (All silent.)

Stand up and tell it now! If I have wronged any man I want to put that wrong right. I want to put it right fourfold.

Have I been just and kind in my administration?

Audience—"Yes."

General Overseer—All who have any charge against me, rise. (All sat still.)

I do not believe that it exists. I hear nothing of it.

It is a wonderful thing that a mortal man, with so many diverse minds, diversity on every side, should have brought together, by the grace of God, fifty different nationalities, and more; and we are one. Are we one in Christ?

Audience—"Yes."

General Overseer—One in determination to live and die for God?

Audience—"Yes."

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General Overseer—And to plant the Banner of Zion over all ie earth?

Audience—"Yes."

The congregation then sang heartily the song:

"Onward, Christian soldiers,
Marching as to war;
With the cross of Jesus
Going on before!"

PRAYER OF CONSECRATION.

Our God and Father, in the Name of Jesus, the Christ, the Son of God, ir King, who loved us and gave Himself for us, shed His precious blood, he Lamb of God who taketh away the sin of the world," through Him we me to Thee.

Take us as we are. Make us what we ought to be.

Accept our thanksgiving for the wondrous mercies of the year, for the lendid equipment in every department. Keep us united. Help us to be lf-sacrificing, and, if need be, to give every dollar and every power of irit, soul and body to Thee. It is all Thine.

Help us to be one, to present to the world the fulfilment, in some degree, the prayer of our Master and our Lord, when He said to Thee, "That ey may all be one; even as Thou, Father, art in Me, and I in Thee, that ey also may be in Us: that the world may believe that Thou didst send le." O God, may we be so united that the world may know that God sent sus to be the Saviour, the Healer, the Cleanser, the Keeper, the Restorer. O God, help Thy servant to do his work until the time comes to rest. hen carry it on. Let Zion City ever live. Let the Christian Catholic hurch in Zion ever live on. Prepare us for all the years, the toils, the ials, the triumphs, the dark days and the bright days.

When we meet again a year hence, if any of us are in heaven, may we re- ice that we were privileged to serve Thee here. Keep us until our work is one; perhaps until Thou dost come; for Thy dear Son's sake. Let our mps be trimmed and burning, and may we, like men that wait for their Lord, matter when He comes, be ready. For Jesus' sake. Amen. (*The prayer as repeated clause by clause, after the General Overseer.*)

General Overseer—Did you mean it?

Audience—"Yes."

General Overseer—Will you live it?

Audience—"Yes."

General Overseer—Hallelujah for the year that is gone!

Hallelujah for the years that are to come!

God help us to be faithful to the city whose gates were opened a year ago.

Audience—"Amen."

The General Overseer then pronounced the benediction.

He then said: I may have failed in one thing, and that is in thanking every one of you, down to the humblest worker, for the love that has shone in your eyes, and that has gone into your willing hearts and hands and feet. God bless you, my fellow-builders of the City of Zion!

I want to bid you good-night.

Good-night!

Peace to thee.

Audience—"Peace to thee be multiplied."

## EARLY MORNING SACRIFICE OF PRAISE AND PRAYER.

REPORTED BY E. W., D. C. O. O. AND A. W. N.

Notwithstanding the chilly rain that had set in before the time for the early morning service of praise and prayer, Wednesday morning, July 16th, a company of about 2,000 people gathered in Shiloh Tabernacle to praise and adore their God and listen to the wonderful teachings of His Prophet.

Shiloh Tabernacle, Zion City, Illinois, Wednesday Morning, July 16, 1902.

The service was opened by the congregation singing Hymn No. 13, after which the General Overseer read from the 5th chapter of St. Matthew; also the 11th, beginning at the 25th verse, and from the 5th chapter of Galatians.

Prayer was then offered by the General Overseer, and after Hymn No. 335 had been sung the meeting was opened for testimonies.

Among the testimonies given was the following by Mr. Arthur S. Booth-Clibborn.

In his opening discourse the General Overseer had laid powerful emphasis upon the necessity of telling the truth about Rome and Jesuitism in Gospel work for God. Following up this utterance, ex-Commander Booth-Clibborn spoke as follows:

### Testimony of Arthur S. Booth-Clibborn.

"I thank God to be able to render a little personal witness to the blessed fact that God is answering through the rising of Zion many great questions which have been perplexing many of our workers among the Latin races in the Roman Catholic countries.

"I wish to say here, after twenty years' experience in hand-to-hand fighting upon the continent of Europe, that no evangelical religion can be fully powerful until it gives its negative testimony against the church of Rome as well as its positive testimony to Jesus Christ. (Amen. Applause.)

"I thank God for the fearless attitude which has been taken by the General Overseer of the Christian Catholic Church in Zion in this respect. I believe that it will be a source of encouragement to thousands who have honestly fought hitherto, believing that the best way to deal with these problems is to give the truth, and let error fall of itself. But they will have to go further, and the truth has to be told about Rome on the negative side as well.

"I do not know whether you know the story of the Roman Catholic who asked the Protestant once, 'Where was your religion before Luther?' The Protestant asked in return, 'Where was your face before it was washed?'

"I believe that in many respects Zion is showing people that their faces are not washed, by showing a clean face, by showing that blessed spiritual face of a religion of the whole Gospel which alone is primitive, pure, authentic Christianity.

"When I saw the General Overseer in Paris I was not convinced about his mission, because I had not sufficiently studied the matter in some aspects.

"When, by the Providence of God, he told me that which was most vital of all to me, some of his own personal experience of the power of God, and the openings of the Kingdom of Heaven to him, and the return in his own life and experience of apostolic powers, and even apostolic manifestations, I noted it down.

"In the following summer God opened before me, as it were, a wonderful complicated lock of many wards concerning the times in which we live, concerning the needs of the hour; when I looked up my notes upon Zion, I found that Zion was the key to open this lock.

"A second time God granted me a similar enlightenment, and again a third time, in the month of November. I then went alone, and said, 'Lord, You have never failed yet to tell me the truth when I needed it.'

"I said, on that occasion, at five o'clock one morning, 'God, give me, personally, in my own heart and soul and spirit, the seal. I have received it in other ways outwardly, intellectually, biblically, chronologically; and, as I stand in the middle of these races on this continent of Europe, give me the seal so that I shall know that I got it from You.'

"From that hour I never had one doubt as to the person and the mission of the dear General Overseer at this period of the history of the Church.

"May God bless him, and may God bless Zion. Step by step I am going on, not quicker than God wants, and I trust not slower.

"There are certain providences that still have to come upon my road, and I know God is faithful.

"I thank God that for over the space of eight years He has healed five out of our ten children, and He has preserved them all.

"The beloved General Booth has ten grandchildren in our home, the largest family of grandchildren he has.

"God has witnessed to the Full Gospel by preserving them all in life.

The General Overseer then delivered the following lecture.

## "BLESSED ARE THE MEEK."

INVOCATION.

Let the words of my mouth and the meditation of my heart be acceptable in Thy sight, be profitable unto this people, O Lord, my Strength and my Redeemer.

TEXT.

Blessed are the meek, for they shall inherit the earth.

### First Scriptural Use of the Word "Meek."

In the English translation of the Bible the first time that the word "meek" is used is in connection with Moses. It is in parenthesis in the 12th chapter of Numbers, 3d verse:

Now the man Moses was very meek, above all the men which were upon the face of the earth.

Miriam and Aaron, his own brother and sister, were talking

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against Moses because he had married somebody they did not like; and they said.

Hath Jehovah indeed spoken only with Moses? Hath He not spoken also with us?

Now Moses, the Scripture says, was very meek above all the men on earth.

God called him out, called Aaron, called Miriam, "Come out ye three into the tent and meet Me."

There is a wonderful story that follows. I will not read it.

But, when God ceased talking, he had let the Devil have his way with these rebels. The story is told that when the cloud removed from over the tent, behold Miriam's leprosy was as white as snow, and Aaron looked upon Miriam, and he saw her condition, and he cried to Moses and said:

Oh, my lord, lay not, I pray thee, sin upon us, for that we have done foolishly, and for that we have sinned. Let her not, I pray, be as one dead, of whom the flesh is half consumed when he cometh out of his mother's womb.

And Moses cried unto Jehovah, saying, Heal her, O God, I beseech Thee

And Jehovah said unto Moses, 'If her father had but spit in her face, should she not be ashamed seven days? let her be shut up without the camp seven days, and after that she shall be brought in again.'

That is the first time the word meek is used.

### Moses Was Meek, But He Was Not Weak.

One of the greatest follies is to confound meekness with weakness.

God had made Moses meek. He had blundered terrifically.

Moses might have stood on the throne of Pharaoh.

Moses might have saved the people of God forty years of slavery and misery had he not, in his anger, killed a man. Even though he was oppressing an Israelite, what right had he to kill him?

Oh, how many miseries have come to humanity through an act of what might be called "justifiable murder."

### No Murder Can Ever be Justifiable.

"Thou shalt not kill" is properly rendered "thou shalt do no murder.

All killing of man by man is murder.

The great God who said, "Thou shalt not kill," never told any man to murder his son, or his daughter, or his brother, or his father or his mother.

You cannot get me to believe it.

I will never believe that God contradicts Himself.

When you tell me that God Almighty breaks His own law, I say No.

Moses may blunder; Abraham may blunder, and imagine something to be a Divine vision when it is not.

The writer of the epistle to the Hebrews may blunder—he was not Paul anyway.

Nobody with any sense will say that the epistle to the Hebrews was ever written by Paul. It does not bear his name; it does not bear his salutation. It is not in his style in Greek, and he was not the apostle to the Hebrews; he was the apostle to the Gentiles. He never wrote Hebrews.

It is like Apollos—grand, good man, eloquent and mighty, but Apollos had to be set straight; he had to get a proper Baptism; and I should almost imagine he wrote that before his Baptism.

I will not take back anything I said about Abraham.

God Almighty never repented between the bottom of a mountain and the top, and if God Almighty told Abraham to murder his only son, why should He not tell some of you to murder your sons?

I have had a man come to me and tell me that God had told him to murder his son.

I said, "Tell me all about it."

He told me a wonderful vision.

I said, "Do you trust me?"

He said, "Above all men on earth I love you."

"Will you do what I tell you?"

"Yes."

"Then," I said, "I will lock you up."

I was a bachelor in those days.

I locked him up. He had an attack of brain-fever, and when he came through he thanked me that I had not let him murder his son.

But he had the revelation, he believed, from God; and if he had murdered his own son whom he loved, he would have done it because he believed God had told him.

That is just like the Devil, is it not?

"Oh," says some one, "but Isaac was a type of Christ."

Do you not see that if Isaac was a type of Christ, the type fails; because if he was a type of Christ, then God Almighty should have repented of Jesus Christ being sacrificed, and stopped it? Why do you not get some sense?

Where is your type? It fails at the most crucial point, the act itself.

"Oh, but the willingness."

That is not a type.

I call your attention to this,

### Moses Blundered.

He murdered a man when he might have been king, and being king he would have been the head of the religion of the nation.

He might have brought the whole Egyptian people to God; because Pharaoh was the head of the religious system as well as the political; and he who knew God might have swept the whole Egyptian people into the Israel of God.

He missed his opportunity, and he fled, and for forty years God would not have anything to say to him. God would not use him. His hands were red with blood.

He had looked in every direction except up.

He looked to the right, to the left, all around, and then murdered the Egyptian.

The next day the very man for whom he murdered him went at him, and he was a coward.

The murderer is always a coward.

The man who kills his brother is always a coward.

It takes more courage to die for humanity than to kill men.

Moses with a broken heart went on for forty years, from the prime of his manhood to hoary old age, and it was only when his brow was come out with the snows of winter, and his heart was humbled by the fact that he had missed his blessing, missed the great purpose for which God had saved him, had kept him alive when the children were being murdered, that God could use him.

He who had been saved from murder had been a murderer.

Oh, how many a time he wept at Horeb, the Mount of God.

Many a time he wept at Midian. Would God ever restore him, would God ever speak to him?

Would God ever wipe the murderous stain from his heart?

His pride went, and his great ambitions that he might be a great warrior, and lead the armies of Egypt to battle and to victory.

He was a great statesman, a great poet, a great philosopher, a mighty man, and now forty years he was wandering around the mountains and out in the deserts, a shepherd.

Would God ever hear him? Would God ever wipe away that stain?

Would God ever use him, or bring him back again?

Forty years, forty years! Think of it, forty years!

God made him meek. God humbled him. God made him see.

There is only one way to make you meek, to break your heart, to break your pride, to break your conceit.

You have to lay down something. I never had much to lay down.

### The Laying Down of Ambitions and Prospects.

I had all the prospects and possibilities of a strong young life in business.

I had all the possibilities and prospects of a man who could fairly expect to take equal place, perhaps a little more, with his fellow men.

I laid it all down. I had nothing more to give.

When I laid it down the sacrifice seemed so little, although my friends said it was so much.

I gave myself to the ministry of God.

After I had attained my position very rapidly—I was very popular—I said: "I will never fight in this armor; I will never win any battle in this armor.

"I must lay this theological panoply aside. I will never get to God or to humanity as I ought."

I was getting blessing, but I laid it aside, and I went out.

Oh, it seemed sometimes so strange; multitudes listened, but I could not rest! I must sink. I must fulfil my destiny, and oh, it has been a hard way!

Many a time I wondered if God would use me, if He would ever make anything of me.

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Humanity was so deaf, the churches in the apostasy seemed so strong in sect and impregnable.

The people of God had been deceived, and they were utterly beyond power, apparently, to be touched.

The World was against me; the Church was against me.

I went out into my wilderness to the Mount of God.

There I saw the Burning Bush.

There I heard: "The I AM hath sent thee."

Not until every particle of pride was gone and every desire for fame or worldly position; not until I could stand alone for God, no matter what happened, did God answer.

I have talked in Chicago to four people for an audience.

When the winter of 1893 came upon us and the World's Fair district was deserted, I held to my post.

It was out in the wilderness, but that was the place, and even when my beloved wife would say, "Is it not wasting your great talent when multitudes want to hear you elsewhere, that you should stay here?"

**Zion Must be Born Amid the Snows of 1893.**

I would say:

"Zion must come forth from the gates of the blood-stained World's Fair.

"Zion must live, when all the dream of the White City in its defilement is dead.

"A city must rise from Zion, and the White City will be a dream, but Zion will be a joy forever."

There were no people to stand by; but I went on, and ere the snows of that winter had passed a wonderful work was wrought.

One was carried up from Clinton, Kentucky, dying of cancer, a cousin of the late President Lincoln, brought in, oh, in such pain! She only obtained relief by large quantities of morphine.

I refused to let her into the house unless she would give up the morphine. She did. She entered the house, or was brought in.

She had cancers everywhere.

There was no use cutting it one place, Dr. Owens said, for it was all over.

I prayed, and the great cancer that had filled the abdomen was killed.

The purging went on for two days, and then she arose pale, within the week.

She had no clothing; for they never expected her to wear clothes again, and had put her into the cot in night-dresses.

She rose, and we got clothes for her, and today she is alive.

Others were healed.

Presently the two or three became twenty, forty, fifty, and then ere that winter had passed the little Tabernacle was crowded, and the people were standing, glad to stand, outside the door on boxes and barrels and planks, in the deep snow of the winter of 1893, where they could hear if they could not see.

I held on.

A united church apostasy, a united press, opposed me, but I held on.

I asked God for Moses' meekness.

I asked God for Christ's meekness, that I should be meek and lowly in heart, that these multitudes might find rest for their burdened lives, and they did.

That is where Zion had her origin, in the snows of the winter of 1893.

**It Was the Poor Who Came to Me.**

Poor Bohemians, poor Italians, the poor Germans, the poor Scandinavians, the poor mostly of other nationalities, the poor Africans, the poor Roman Catholics.

Then the rich began to sweep up in their carriages. One of them said: "I had cancer, but there were five nigger women who had cancer, and he would not look at me until he had seen the five."

When I did look at her, I said: "No, no, you cannot be healed; you must be converted.

"You have the money of the pig in your pocket, and the money of the distillery, and the damnation of God is resting upon both.

"You have got to surrender yourself, and give back to the poor, from whence your husband robbed it, the money that came from the sale of distilled damnation and liquid fire."

She swept away in anger.

I said, "You will die. God will hear me where I go. God will never hear you. You will die in your sins," and she did.

I did not care a snap for the rich.

They came, thinking they could get consideration because of their social station and their wealth. They got none.

They were put on a level—no higher, no lower—with the poor.

God had made me to see that there was no difference, that I must make no difference, that men, no matter what their station, must be taken alike.

I know I had that grace.

I cared nothing for what the Church or the World said.

**I Have Never Sought the Fight.**

I have borne it all and seldom answered, and when I did, it was simply for Zion's sake that I would not hold my peace; it was simply that I might defend the truth committed to my care.

I never cared for one of the fights.

I do not care for them now, but I will defend Zion; and as Zion began to come out of the snows of that winter, and her beauty was seen, I said: "Do not touch her, do not touch her. The man or woman who touches Zion, I will be after with a sharp sword, the Sword of the Spirit, the Word of God."

I went at them and I preserved Zion. Thank God, she is rising in beauty still!

I thought I would like to draw a parallel.

I am no Moses.

I never had a throne within my grasp.

I never was the adopted son of a king, or of the daughter of a king, but I realized that somehow God had given me something to do.

I would not acknowledge the Elijah declaration that had been made to me many years before by one who had no interest except the interest of a man of God. I would not believe it.

I was angry, and I said, just as John the Baptist said, "I am not," but I was.

The meek shall inherit the earth.

God told me that if I could get to the place where I could be meek but not weak, ready to take the filthy diseases into my hands, and to kneel, as I have done ten thousand times, at the feet of the sick, then God could use me.

Some of you seem to imagine that you can be used standing up on the top of a tower, or some high pinnacle, that then the people will come to you.

I began by—shall I tell you the story? I will.

**The Beginning of My Ministry in America.**

I landed in San Francisco, June 9, 1888.

I went to the Palace Hotel with my family. In close touch with Australia, the people of that city knew a good deal about my work. They had praised me.

It is a bad thing to get praise from the world. It does not help you. It is far better to have the world fight you.

I am always suspicious of a fellow who has all the newspapers with him. If he were a faithful man of God, he would have them against him. I was troubled.

The newspapers were all with me. They were all praising me.

The carriages of the wealthy from Oakland and Berkley came over in the steamers, rolled up Market street to the Palace Hotel.

The people flocked up from the Hotel Del Monde, San Jose, and they came in from all parts to have an interview with this wonderful man who could heal anybody, as they thought.

I was troubled.

Large numbers of fine ladies, some of them in the circle of the "Four Hundred" in New York, came to see me.

I taught them Repentance. I taught them Faith, and when they asked about healing I said, Yes, when you have given up your shams, and all your damning lusts and follies, and get salvation, then you can talk about healing. They went off to say that I was one of the most attractive men up to a certain point, and then I was a terror.

I would not lay hands on one of them.

I told them that they were not ready.

I told them they could not be healed; but the interviews continued, until Mrs. Dowie and myself could scarcely get food, there were so many.

They would be there waiting for us in the early morning. When we came back from breakfast a throng would be in the corridor, and the waiting-rooms would be filled.

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One morning I had been working with these godless Christian Scientists, and Episcopalians, and fine-feathered birds with polluted hearts, and I was tired. It was 3 o'clock before I could get away.

At last I sent a message out to my secretary, "Clear the corridor. I will see no more until Mrs. Dowie gets some food.

She was fainting. At 3 o'clock we left the room.

**First Case of Divine Healing in American Ministry.**

As I passed along I saw an old woman with a long, new, white crutch made of pine, common as you could make it.

I looked at her face—it was seamed with care, and everywhere there were wrinkles. A bright-looking girl was by her side.

As I passed on they said nothing. They had asked permission to be allowed to wait, and my secretary had allowed it.

As I passed, however, there was something in the eye of that old woman that went to my heart. It was a spirit looking out at the windows of a house of suffering.

I could not go to lunch.

I came back, and I stood in front of her, and I said: "Mother, were you waiting to see me?"

"Thee be the Doctor?" she said.

"I am."

"Thee be the Doctor. I knew thee be."

"How did you know, mother?"

"I knew by thy kind eye looking at me so."

I said: "Mother, come in."

I was tired; so was Mrs. Dowie.

We were weary.

She was poor—oh, so poor!

She had had to borrow the money to come down from Sacramento to San Francisco, and it was only a dollar fare or so.

She was very poor.

She had been to a hospital. She had a disease in her foot. They told her the foot must be taken off, and she said, "No. God gave me two feet; I will die with two."

She was taken home, and the doctors said her foot was cancerous or gangrenous, and she would rot to death; that her blood would be poisoned.

Just then the San Francisco papers were read to her, and something had gotten through that I had said concerning the poor and the sick.

She said to her husband, "I never professed to love God. I never gave my heart to God. The world has always been cruel to me, and I never saw any God, but" she said, "that air like the old-time religion if there ever were any old-time religion. That air the kind of religion the New Testament speaks about.

"Old man, get me a crutch, borrow the money, I go down tomorrow morning to San Francisco."

He said, "Mother, you are dying; you cannot."

"Old man," she said, "get the money, get the crutch, and if you do not I will get it myself. I will even creep along on my knees and get it."

He sent for the daughter to meet them, and he got the money and the crutch, and there they were.

I said, "I cannot pray with you for healing until you get saved."

Then she said, "Save me."

"I cannot save you."

"Well," she said, "tell me how to be saved. That is it."

"Mother, will you do what I say?"

"I trust thee," she said, "I will do what thee dost say."

I said, "Pray."

She prayed and I told her what to say.

She said it.

I said, "Did you mean it?"

"Sure."

"Anything happened?"

"Yes," she said, "my heart is lighter."

"Now," I said, "Lord, this is the first case in America. I can get a blessing here."

**At the Feet of a Poor, Dying Woman.**

I got right down in the beautiful Palace Hotel, in a nicely furnished room.

I never thought of what I was doing.

I got right down on my knees.

"Give us your foot, mother."

I took off her slipper, and oh, how the foot stunk, how it rotted and stunk!

I had no water to cleanse it just then, and I put my hand on it, and I began to pray.

While I was praying it began to run, and I felt on my head the tear-drops of a woman who was not accustomed to cry. She was crying.

She was weeping that a man should come from Australia to a poor old woman that had no money and pray over her rotten old foot.

I prayed, and the rain came, and it helped me.

I got up and said, "Get up, mother."

She got up.

"Walk."

And off she went—no more crutch.

I have that crutch. She was about seventy years old.

The other day she passed away.

O friends, that is the place to begin.

**Get Down! Get Down! Get Down!**

"Blessed are the meek: for they shall inherit the earth."

Get down! Get down! Stay down!

The earth is our inheritance.

Our Father gave it to us.

Our Redeemer redeemed it by His blood. He made it. It is ours. O God, it is Christ's.

Thou hast said that Thou wouldst give Him the uttermost parts of the earth for a possession. Thou dost give Him the whole world. O God, we go forth to win that world to Thee.

That is the place to begin.

"Blessed are the meek: for they shall inherit the earth."

That is Zion's inheritance. Stand and tell God. (Apparently all arose.)

PRAYER OF CONSECRATION.

My God and Father, in Jesus' Name I come to Thee. Take me as I am. Take all pride, vanity, self-seeking, desire for glory. Give me the meekness of Christ; power to seek, power to save; power to heal, by Thy Spirit's Power, the lost, the sick, the weary, the broken-hearted. O God, bless us. Bless Zion. May the earth be filled with the knowledge of the glory of God. May it cover the earth as the waters cover the sea. For Jesus' sake. Amen. (*All repeat the prayer, clause by clause, after the General Overseer.*)

BENEDICTION.

Beloved, abstain from all appearance of evil. And may the very God of Peace Himself sanctify you wholly; and I pray God your whole spirit and soul and body be preserved entire, without blame, unto the Coming of our Lord Jesus Christ. Faithful is He that calleth you, who also will do it; the grace of our Lord Jesus, the love of God our Father, the fellowship of the Holy Spirit, our Comforter and Guide; one Eternal God, abide in you, bless you and keep you, and all the Israel of God everywhere, forever. Amen.

## GREAT GENERAL ASSEMBLY.

REPORTED BY S. D. W. AND A. W. N.

Hundreds of earnest believers, with faces all aglow with joy and a determination to obey God, surging forward from all parts of the great auditorium, a mighty tidal wave of inspiration to all who beheld!

Such was the scene which came as a climax to a day and a week of untold blessing, at Shiloh Tabernacle, last Lord's Day afternoon, July 20, 1902.

It was a throng of Christians going forward to receive the Ordinance of a Real Baptism, in the manner in which Christ had commanded.

It was a scene unparalleled in history since the days of the early Church; for it was the largest company of believers to be baptized at one time since the restoration of the primitive form of Baptism.

As company after company left their seats and came forward, the audience broke forth again and again into hearty applause.

When the candidates had all gathered, the platform and all the space around it had been filled.

God's Messenger, Elijah the Restorer, had uttered the same command that had aroused all Judea when uttered by Elijah the Preparer, John the Baptist, "Repent ye, and be baptized."

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As in those olden days, God's people had heard and heeded the Elijah call.

It was the last Lord's Day of Zion's Second Feast of Tabernacles.

The week had been fraught with untold blessing, in spirit, soul and body, to the many thousands of people who had attended the meetings.

Although it threatened rain, or did rain nearly all day, about a thousand people were present from Chicago, and many from other places.

When the hour for the afternoon service came, nearly every seat in the great Shiloh Tabernacle was filled, and there were many standing who did not wish to take seats at a distance from the platform, or in the higher gallery.

It is estimated that there were about six thousand in the earnest, attentive audience which greeted the General Overseer.

With deepening interest and growing conviction, they heard the clear, logical definitions of the General Overseer regarding the true form of Baptism, and his keen, destructive analysis of false modes which had been imposed upon the Church by the Devil.

Many who hesitated waited no longer.

Many rebellious ones surrendered to God.

Many who had been deceived saw the truth and were eager to obey according to the new light.

It was a season of the mightiest spiritual power and inspiration, not only to those who received from God, at the hands of the General Overseer and three assisting Overseers, the threefold blessing of the Ordinance, but to all who heard the Message and beheld the wonderful scene which followed.

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Shiloh Tabernacle Zion City, Illinois Lord's Day Afternoon, July 20, 1902.

The service was opened by Zion White-robed Choir and Zion Robed Officers entering the Tabernacle, singing, as they came, the words of the Processional:

The Church's one foundation
Is Jesus Christ our Lord;
She is His new creation
By water and the Word;
From heaven He came and sought her
To be His holy bride;
With His own blood He bought her,
And for her life He died

Elect from every nation,
Yet one o'er all the earth;
Her charter of salvation—
One Lord, one faith, one birth;
One holy Name she blesses,
Partakes one holy food,
And to one hope she presses,
With every grace endued

'Mid toil and tribulation,
And tumult of her war,
She waits the consummation
Of peace forevermore;
Till with the vision glorious
Her longing eyes are blest,
And the great Church victorious
Shall be the Church at rest.

Yet she on earth hath union
With God the Three in One,
And mystic sweet communion
With those whose rest is won;
O happy ones and holy!
Lord, give us grace, that we,
Like them, the meek and lowly,
On high may dwell with Thee.

At the close of the Processional the General Overseer came upon the platform, the people rising and standing with heads bowed while he pronounced the

INVOCATION.

God, be merciful unto us and bless us
And cause Thy face to shine upon us;
That Thy Way may be known upon earth,
Thy Saving Health among all the Nations,
For the sake of Jesus. Amen.

The Choir immediately sang the *Jubilate* as follows:

JUBILATE.

Oh, be joyful in the Lord, all ye lands; serve the Lord with gladness, and come before His presence with a song.

Be ye sure that the Lord He is God; it is He that hath made us, and not we ourselves; we are His people, and the sheep of His pasture.

Oh, go your way into His gates with thanksgiving, and into His courts with praise: be thankful unto Him, and speak good of His Name.

For the Lord is gracious, His mercy is everlasting, and His truth endureth from generation to generation.

Glory be to the Father, and to the Son, and to the Holy Ghost:

As it was in the beginning, is now, and ever shall be, world without end. Amen.

PRAISE.

The Congregation then united in singing the hymn,

Blow ye the trumpet, blow,
The gladly solemn sound!
Let all the nations know,
To earth's remotest bound,
The year of jubilee is come!
The year of jubilee is come!
Return, ye ransomed sinners, home.

The General Overseer led the Choir and Congregation in the recitation of the Apostles' Creed.

RECITATION OF CREED.

I believe in God the Father Almighty,
Maker of heaven and earth:
And in Jesus Christ His only Son our Lord;
Who was conceived by the Holy Ghost;
Born of the Virgin Mary;
Suffered under Pontius Pilate,
Was crucified, dead, and buried;
He descended into hell,
The third day He rose from the dead;
He ascended into heaven,
And sitteth on the right hand of God the Father Almighty;
From thence He shall come to judge the quick and the dead.
I believe in the Holy Ghost;
The Holy Catholic Church;
The Communion of Saints;
The Forgiveness of Sins;
The Resurrection of the body;
And the Life everlasting. Amen.

READING OF GOD'S COMMANDMENTS.

With impressiveness and power the General Overseer read the Eleven Commandments, Choir and Congregation singing the Response, "Lord, have mercy upon us, and incline our hearts to keep this law."

I. Thou shalt have no other gods before Me.

II. Thou shalt not make unto thee a graven image, nor the likeness of any form that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself unto them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children, upon the third and upon the fourth generation of them that hate Me; and showing mercy unto thousands of them that love Me and keep My Commandments.

III. Thou shalt not take the Name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh His Name in vain.

IV. Remember the Sabbath Day, to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is a Sabbath unto the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day, wherefore the Lord blessed the Sabbath Day and hallowed it.

V. Honor thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee.

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VI. Thou shalt do no murder.

VII. Thou shalt not commit adultery.

VIII. Thou shalt not steal.

IX. Thou shalt not bear false witness against thy neighbor.

X. Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor anything that is thy neighbor's.

Hear also what our Lord Jesus the Christ, the Son of God, hath said, which may be called the Eleventh Commandment:

XI. A New Commandment I give unto you, that ye love one another; even as I have loved you, that ye also love one another.

**Scripture Reading and Exposition.**

The Choir then chanted the *Te Deum Laudamus*, after which the General Overseer read in the Inspired Word of God, a number of brief portions connected with the subject of the Ordinance of Christian Baptism.

The 1st chapter of the Gospel according to St. Mark, 1st verse:

The beginning of the gospel of Jesus Christ, the Son of God.

**It Is Always Well to Mark the Beginning of a Thing.**

The stream must be traced to its source before you can say with certainty from whence it comes, and the historic facts connected with the Gospel, at the beginning, are of the utmost importance.

The Gospel of Jesus Christ, the Son of God, did not begin with the preaching of Jesus Christ. It began with the preaching of John the Baptist; with the Baptism of John the Baptist, whom the Angel Gabriel said should come in "the spirit and power of Elijah," and of whom Jesus said, "This is Elijah," and of whom Jesus further said after his death, that Elijah should yet again come and restore All Things.

It is very important to see the connection between the beginning and the end of the Dispensation in which we live; the Dispensation which is drawing to its close.

We are reading now about the beginning of it. We are living now in the latter end of it.

The beginning of the Gospel of Jesus Christ, the Son of God.
Even as it is written in Isaiah the prophet,
Behold, I send My Messenger before Thy face,
Who shall prepare Thy way;
The voice of one crying in the wilderness,
Make ye ready the way of the Lord,
Make His paths straight;

John came, who baptized in the wilderness and preached the Baptism of Repentance unto remission of sins. And there went out unto him all the country of Judæa, and all they of Jerusalem; and they were baptized of him in the river Jordan, confessing their sins. And John was clothed with camel's hair, and had a leathern girdle about his loins, and did eat locusts and wild honey. And he preached, saying, There cometh after me He that is mightier than I, the latchet of whose shoes I am not worthy to stoop down and unloose. I baptized you with water; but He shall baptize you with the Holy Ghost.

And it came to pass in those days, that Jesus came to Nazareth of Galilee, and was baptized of John in the Jordan. And straightway coming up out of the water, he saw the heavens rent asunder, and the Spirit as a Dove descending upon Him: And a Voice came out of the heavens, Thou art My Beloved Son, in Thee I am well pleased.

And straightway the Spirit driveth Him forth into the wilderness. And He was in the wilderness forty days tempted of Satan; and He was with the wild beasts; and the angels ministered unto Him.

Now after that John was delivered up, Jesus came into Galilee, preaching the Gospel of God.

The Gospel of Jesus the Christ, the Son of God, is

**The Gospel of the Kingdom; Not the Gospel of a Church.**

It is not the Gospel of the petty apostates who imagine that the church which they have organized is the whole thing.

Jesus, in the four Gospels, made very little of the Church.

In the Gospel according to St. John the word "church" is not mentioned once.

In the Gospel according to St. Luke the word "church" is not mentioned once.

In the Gospel according to St. Mark the word "church" is not mentioned once.

In the Gospel according to St. Matthew it is mentioned only twice.

**Only Two References to the Church in the Gospels.**

In one case, *ecclesia* (ἐκκλησία), the word translated church, simply refers to a gathering of believers to whom report is made concerning a wicked person.

The other case, the Church of Rome makes very much of.

That is when Christ said to Peter, concerning the confession that Peter had made; namely, that He was the Christ, the Son of God: "Thou art *petros*" (πέτρος) which is a stone, "and upon this rock (*petra*, πέτρα—the Rock of My Divinity) I will build My Church, and the Gates of Hell shall not prevail against it."

The Church was never built upon the foundation of any one apostle.

The Apostle Paul says that the Church is built upon the foundation of the apostles and prophets, Jesus Christ being the Chief Corner Stone.

I do not desire to lessen the great value of the Church, because the True Church, the *ecclesia*, is called out for a mighty work; but the Church is a small thing compared to the Kingdom.

You would think, from the way that the denominations talk about it, that the Lord Jesus Christ was everlastingly talking about the Church.

Jesus always talked about the Kingdom.

He said that His Gospel was the Gospel of the Kingdom.

All His parables were concerning the Kingdom of God; the Kingdom of Heaven.

He never said the Church is like unto this or that, but He said the Kingdom of God, the Kingdom of Heaven, is like unto certain things.

All His parables and teachings were concerning the Kingdom.

Now Christianity has degenerated into a "church," forsooth.

No, not one, but a hundred churches—as if there could be more than one!

**There Is but One True Church.**

There is one "General Assembly and Church of the Firstborn who are enrolled in Heaven."

You cannot create a Church.

The Church is God's creation.

The Church is simply a number of believers, called out of something else.

The theory of the denominations is that the Church is called out of the world.

If it is chosen out of the world, then the Church must belong to the world; and it is for the most part; but the Church of God is called out of the Kingdom.

The Kingdom is the first thing. The Church is the next thing.

I have no right, today, to baptize any one who has not entered into the Kingdom of God. I have no right to receive into the Church those who have not been born into the Kingdom of God.

Do not forget that the Gospel is the Gospel of the Kingdom; that the parables and teachings are the teaching of the Kingdom; that Christ never came to establish a Church, but the Kingdom; to establish a Kingdom, the Kingdom of God; that the Church is simply those who are called out of the Kingdom into fellowship, that they may extend the Kingdom and do the work of God.

There are vast numbers of people in the Kingdom who never join the Church. They do not get an opportunity. They become Methodists.

**Surely You Do Not Call Any of the Denominations Churches!**

You do not call the Methodist body the Church!

Can people call that the Church, the bishops and ministers of which are bowing at the shrine of Baal; killing Hiram Abiff over and over again, and resurrecting his stinking corpse on the five points of Masonry by a mythical King Solomon, with the mythical omnific word Mah-hah-bone? (Laughter.)

You do not call that a Church, do you?

Voices—"No!"

General Overseer—I do not know. I think it is a church of the Devil. It is the Masonic Methodist church.

You have no business in it. Get out, and get out quickly, too!

God is through with it long ago.

Then you Baptists, you do not call your organization a church, do you?

You have just enough water with your dust to make it mud.

You Congregationalists, you do not call that a church, do you?

Voices—"No."

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General Overseer—I was there. I was born in that valley of dry bones, and I nearly choked to death there.

A church? Even they do not call it a church. It is a number of churches.

They are all churches. They are all bishops. They are even all kings, priests and everything else. They will have nobody rule over them. No, not they. They are free.

**The Day for These Denominational Abominations Has Gone.**

There is One Church and it is out of the One Kingdom.

That Church is not Rome.

"Oh!" says some Roman Catholic, "Rome has an apostolic foundation."

I grant that. I believe in apostolic succession in the Church of Rome. I believe that the Pope is the lineal descendant of Judas Iscariot.

In Rome they sell everything. They sell masses: high money, high masses; low money, low masses; no money, no masses.

They sell baptisms, marriages—everything.

As one man said, "at Rome they would sell the Father; they would sell the Son; they would sell the Holy Ghost."

You do not call that miserable thing in Russia a church, do you?

Church? where an epileptic czar is head; where no man may do except as the Holy Synod says, and liberty is only liberty to obey a nondescript synod with a political head?

May God smash that reeking apostasy.

Then the Church of England—you do not call that a church, do you?

Is that a church, with Edward VII. for a head—a gambler and open evil-liver all his life, well nigh?

Shame, that such a man should sit upon a throne!

What kind of a church is it where a gambler and a race-course goer, and anything but a religious man is head?

**The Mockery of Prayer in the Church of England.**

The church is like its head.

It is an irreligious, miserable, political function.

Look at its service.

Hear its prayers: "The Lord have mercy upon us miserable sinners, for we have left undone all the things we ought to have done, and we have done all the things we ought not to have done and there is no health in us."

If that is true, they are a mass of rottenness.

What kind of a church is that?

It reminds me of the Tennessee mountaineer who was asked by a census taker what church he belonged to, and he said he was an Episcopalian.

The census taker said, "I do not like to put that down; because it is a lie."

"Don't you say that," the mountaineer said, "or you will get a hole through you. I am an Episcopalian. Put that down."

"When did you become an Episcopalian?"

"Ever since I went to New Orleans, where I heard a fellow say in an Episcopalian church there that he done all the things he ought not ter have done, and he left undone all the things he oughter have done, and there was no health in him. That is just me, so I am an Episcopalian." (Applause and laughter.)

Is that a holy church, a church of men and women who know that God has forgiven their sins and yet who grind out every day that prayer, that they are miserable sinners?

It is a mass of lying.

God Almighty is sick of it.

**The Lie of Baptismal Regeneration.**

It is a church which tells you that it makes you a Christian by putting water on your nose.

The Lutheran is the same.

You know what lies you were told in the Lutheran church.

You know it; how you were told that a godfather and godmother could renounce the World, the Flesh and the Devil in your behalf when they were full of the Devil themselves: and that they would bring you up in the nurture and admonition of the Lord when they never took any more care of you. Is that true?

Voices—"Yes."

General Overseer—Say ja.

Voices—"Ja."

General Overseer—Was your heart regenerated when he put the water on your nose?

Voices—"No."

General Overseer—Nein.

Voices—"Nein." (Laughter and applause.)

General Overseer—That is what they said in Zürich, and I baptized seventy of them just afterward.

You miserable Lutherans have to get baptized, the quicker the better.

Many lies were told you, and you knew they were lies.

Yet you hold on to that wretched thing.

What is it the Gospel of?—the Church?

Voices—"Of the Kingdom."

General Overseer—It is not the Gospel of a Republic; not the Gospel of an Empire; not the Gospel of a Church; but, thanks be to God! it is the Gospel of the Kingdom, and that is going to be the Universal Kingdom.

The King is coming, too. Make no mistake about that.

Now after that John was delivered up, Jesus came into Galilee, preaching the Gospel of God, and saying, The time is fulfilled, and the Kingdom of God is at hand: repent ye, and believe in the Gospel.

Does it say repent and get a godfather; bring along your godmother and a priest, with some water to sprinkle the baby's nose, and then we will make you all Christians?

**Baptism Follows Repentance.**

"Repent ye and believe the Gospel."

There is no talk about Baptism until you repent.

There is no talk about church fellowship until you believe.

Repent! Repent!!

You thief! You liar, you cheat! You murderer, repent!

You who have served your bellies and not your God, repent!

Repent and believe the Gospel and then you can be baptized.

That is the beginning of the Gospel.

The end of the Gospel is in the passage just before it, in Matthew. We will read that: the end of the Gospel according to St. Matthew. In the last chapter of the book: 28th chapter, 18th verse.

And Jesus came to them and spake unto them, saying, All Authority hath been given unto Me in heaven and on earth.

**Distinction Between Power and Authority.**

Not power merely.

All Authority hath been given unto Me in heaven and on earth.

Do you believe that?

Voices—"Yes."

General Overseer—*All* Authority?

Voices—"Yes."

General Overseer—In heaven?

Voices—"Yes."

General Overseer—On earth?

Voices—"Yes."

General Overseer—Is that the Supreme Authority?

Voices—"Yes."

General Overseer—Or is that authority in the judges whom the ward politicians have elected, or the legislators whom the saloon nominates, or the kings who are on thrones because they are the sons of their fathers or are supposed to be?

Who has authority?

Voices—"God."

General Overseer—On earth?

Voices—"Yes."

General Overseer—Then His Kingdom must rule over all. Must it not?

Voices—"Yes."

General Overseer—Are you in the Kingdom?

Voices—"Yes."

General Overseer—Then you recognize the King.

**Those in the Kingdom Are Commanded to be Baptized.**

You had better do what He tells you and be baptized quickly.

Some of you rebels say you will do it when you like.

General Overseer—

Go ye therefore and make disciples.

What? Make disciples?

Yes, I am here this afternoon for the purpose of transforming some of you beer-guzzlers into disciples.

It is time you were.

I am here to make some of you smokers disciples; some of

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you members of apostate churches, who have not a particle of living power, real disciples.

How am I going to do it?

In just the way that I am doing it now; by pulling down your old miserable rooks' nests.

It is time they were gone. O God, pull them down. Set the people free.

Go ye therefore and make disciples of all he nations.

It does not matter what the nations say or their rulers.

"The earth is Jehovah's," and we have a right to go to every spot of it.

If they say that they will kill us if we go to certain places, then let us go and die there; but go and proclaim the Kingship of Christ. (Amen.)

"Go and make disciples of all the nations."

### Baptism Into Three Names, by Three Acts.

When you have made them disciples, what then?

"Baptize them."

How?

"Into the Name of the Father, and of the Son, and of the Holy Spirit."

The Baptism is into three names, and can only be done by three acts.

If I were to say to you, "Here, take this handkerchief and dip it into three vats of dye, the black, and the yellow, and the blue," could you do it by one dipping?

Voices—"No."

General Overseer—Can I baptize you—that is, dip you, immerse you—into the Name of the Father, and of the Son, and of the Holy Spirit by one dipping?

Voices—"No."

General Overseer—"What does it matter?" you ask.

It matters a great deal. I will tell you presently some of the things that matter.

Go ye therefore, and make disciples of all the nations, baptizing them into the Name of the Father and of the Son and of the Holy Ghost: Teaching them to observe all things whatsoever I commanded you: and lo, I am with you all the Days, even unto the Consummation of the Age.

I will now read in the Acts of the Apostles, 2d chapter.

### The Apostolic Demand Regarding Baptism.

After the preaching at Pentecost, when Peter had finished his sermon, the people cried out, "men and brethren what shall we do?"

He did not tell them to hunt up godfathers, because there were no godfathers around.

Their priests were devils, liars, cheats, thieves, murderers. They had just murdered the Christ of God.

Now, when they heard this, they were pricked in their heart, and said unto Peter and the rest of the apostles, Brethren, what shall we do? And Peter said unto them, Repent ye, and be baptized.

Do you not see? Repent and what?

Voices—"Be baptized."

General Overseer—It was not to be baptized and then to repent.

A baby cannot repent, can it?

Voices—"No."

General Overseer—You cannot repent for it, can you?

Voices—"No."

General Overseer—It takes you all your time to repent for yourselves, you sinners, does it not?

Voices—"Yes."

General Overseer—Every saint knows that.

"Repent ye, and be baptized," every one of you, in the Name of Jesus Christ.

The command is given in the Name of Jesus Christ.

Hands are laid upon the sick in the Name of Jesus.

Prayer is offered in the Name of Jesus.

Whatever was done was done in the Name of Jesus.

Baptism is commanded in the Name of Jesus.

And Peter said unto them, Repent ye, and be baptized every one of you in the Name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Spirit. . . . They then that received His word were baptized: and there were added unto them in that day about three thousand souls.

### Nearly Five Thousand Who Have Been Baptized.

I wonder how many here have been baptized by Triune Immersion.

All those who have been baptized by Triune Immersion, stand. (Between four and five thousand arose.)

And they continued stedfastly in the apostles' teaching and fellowship, in the breaking of bread and the prayers.

Prayer was then offered by Overseer Piper; also by the General Overseer, followed by all repeating the Disciples' Prayer.

The announcements were then made by the General Overseer.

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## TRIUNE IMMERSION: GOD'S SEAL ON A LIVING CHURCH.

### INVOCATION.

Let the words of my mouth and the meditation of my heart be acceptable in Thy sight and profitable unto this people and unto all who are about to be baptized, to those who have hitherto been unwilling or directly disobedient. O God bless Thy people. Make them a willing and an obedient people and make this a day of Thy power, for Christ's sake.

Let me say a few words concerning the last recorded words of our Lord after He rose from the dead.

He said:

All Authority hath been given unto Me in heaven and on earth. Go ye therefore, and make disciples of all the nations, baptizing them into the Name of the Father and of the Son and of the Holy Ghost: teaching them to observe All Things whatsoever I commanded you: and lo, I am with you All the Days, even unto the Consummation of the Age.

### Baptism is Not Optional to a Christian, but Compulsory.

Baptism is compulsory; because Baptism is a command of Christ, and obedience to the commands of the Son of God are not optional.

You must obey.

To disobey is sin.

To hesitate is sin, and you must obey at once.

These are statements that are not pleasant for some people to hear, who, in their impudence and pride, suppose that everything in regard to religion is a question for themselves. They talk like that.

They say religion is a matter for every man to choose or refuse just as he feels about it.

That may be right according to Judge Tuley.

That may be the World, the Flesh, and the Devil's wisdom, but it is not God's.

### The Religion of Our Lord Jesus Christ Is a Command.

Obedience to commands by competent authority is not optional.

Authority must be obeyed, even in regard to human things. How much more in regard to Divine!

If you will not obey, you will be smitten with many stripes, in the law of man, when the command is legal and competent authority demands the obedience of the good citizen.

Now, how much more true this is in the Kingdom of God!

I stand here today, not to tell you something that I command of myself; but I stand here today to tell you that here is a command of the Lord Jesus Christ, and it is as plain as words can make it, that every one who is a disciple of Jesus Christ must be baptized, and must be baptized in a particular way: into the Name of the Father and of the Son and of the Holy Spirit.

This is of immense importance, because disobedience to this command has brought bitterness and disorder, chaos, confusion worse confounded, to the Church.

### The Terrible Consequence of Disobedience to the Command, "Be Baptized."

The consequence of disobedience to this command has been that the Devil has himself devised a dozen kinds of baptisms, and all kinds of false doctrines connected with them.

The consequence of this is that, today, in Europe, in so-called Christian countries, the lie with which the religious life of a child starts is the lie of Baptismal Regeneration; that the sprinkling of that baby with water by a priest transforms the spiritual being.

That is false; false in the most terrible manner. It does not need argument.

There is not one word of Scripture to support it.

In the first place, there is not one single word in the New Testament that says that ever a baby was sprinkled. Not one! You cannot find it. It is not there.

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In the second place, it is a lie upon the face of it, for the experience of humanity is against it.

The jails are crowded with sprinkled murderers and thieves.

The houses of infamy are filled with sprinkled harlots.

Sprinkled adulterers walk on every side.

Sprinkled liars and hypocrites are innumerable.

If the sprinkling regenerated their spirits, they would be Christians and not vile and wicked.

It is a lie and everybody knows it.

It is contrary to Scripture; contrary to sound reason; contrary to experience. The next thing is:

**What Is Essential to a True Baptism?**

First, Repentance.

Second, Faith.

Third, a willing Obedience.

What is the mode of a True Baptism?

The mode that Christ commanded.

**The Meaning of Baptize Is to Dip Repeatedly.**

There is not a Greek scholar here, who is honest, who will deny what I now allege, that every Greek dictionary, and especially the classical dictionary, will give you.

The non-theological Greek lexicons, the lexicons that are prepared by scholars for universities and schools, will give you the word *baptidzo* (βαπτίζω), which is pure Greek, and means simply to dip repeatedly; not to dip once, dip repeatedly.

*Bapto* (βάπτω) would mean to dip once. *Baptidzo* is the frequentative form of the verb.

It is used in connection with women washing dishes, a very simple illustration.

In Mark, for instance, where it is translated the washing of pots, the word is the baptism of pots.

Every woman knows that when you have taken the dinner or supper dishes from the table and have begun to wash them, you do not get them perfectly clean at the first dipping.

Do you get them perfectly clean through the second dipping?

Voices—"No."

General Overseer—Is it not a fact that you have to dip, and dip, and scrub and rub again and again, and at last sometimes you have to get hotter water to get the grease off.

It must have been very hard to get pigs' grease off. (Laughter.)

That is a simple illustration, but it is the word that is used in the Scripture and in that connection for repeated dippings, repeated washings. It is never used for one dipping.

That is a matter of scholarship.

The next thing is the matter of historic fact.

**Triune Immersion the Only Authorized Mode of Baptism for Nine Centuries.**

Many of you here are still on the fence.

You are neither Congregationalists, nor Baptists, nor Methodists, nor Christian Catholics.

You are neither "fish, flesh, fowl, nor good red herring."

You are nothing at all.

You are a perfect abomination.

You are no help to me or to Zion.

You are no help to your own churches.

You do not look well, you ladies and gentlemen astride that fence, considering the question as to when you will come down and where.

You had better make haste and come down, and come down on the right side.

Go to every Baptist, Methodist, Presbyterian, Congregationalist, or Episcopalian and ask this question: "Was there ever any one in the Christian Church for one, two, three or four centuries who baptized by sprinkling? Tell me when, where, and by whom?"

And they will have to tell you, No.

"Was there any one who baptized by one dipping?" And they will say, Yes.

You ask them, Who? and they will have to tell you it was a man named Eunomius, who was an infidel and who wore a bishop's robes.

He was an evil-liver.

He denied the Divinity of Jesus Christ.

He denied the Divinity of the Holy Spirit.

He was a Unitarian, and practically an infidel, and in order to support his contention he baptized by one immersion.

A council of the Church was called, at which all of his crimes were laid bare, and he was expelled from fellowship. That is the one case for 400 years; and if any man tells you that there are more, he lies. He cannot prove it.

And more! After 900 years, the church east and west, both at Rome and in Greece, saw that there was no other Baptism than by Triune Immersion.

**Testimony of Historians and Church Fathers to Triune Immersion.**

Tertullian, who lived in the second century, said, "When we are going to enter the water . . . Hereupon we are thrice immersed." (De Corona, Cap. VII.)

"And, indeed, it is not once only, but three times, that we are immersed into the Three Persons at each several mention of their Names." (Ad Praxeam, Cap. XXVI.)

All the fathers say the same thing, even the early popes.

One of them threatened with excommunication any bishop or presbyter who should baptize in any other manner than by Triune Immersion. For thirteen centuries, until the Council of Ravenna, in 1311, the Roman Catholic church officially demanded Triune Immersion.

The primitive form was continued without a break for long centuries.

I am not an innovator.

I am a restorer of the Primitive Form of Baptism, and every other form of Baptism is an innovation.

The denominational ministers say that it is not so; tell them that Dr. Dowie said that they are either ignoramuses or liars, one of the two.

**Every Encyclopedia of Knowledge Backs Me Up.**

Take the Encyclopedia *Britannica*, written by scholars without prejudice, and they will tell you that Triune Immersion was the primitive form of Baptism.

Take *Chambers*. It bears the same testimony.

The same is true of the *Encyclopedia of Religious Knowledge* by Herzog and Schaff.

Herzog, a Lutheran, is the author, and Schaff, a Presbyterian, is the American editor.

Take the last, the best, the most up-to-date encyclopedia on Christian Antiquities. I refer to Sir William Smith's. In the article written by Canon Marriott, the head of a college in Oxford University, England, an Episcopalian, whose church believes in sprinkling, we find the following:

> Triple Immersion, that is, thrice dipping the head while standing in the water, was the all but universal rule of the Church in early times. Of this we find proof in Africa, in Palestine, in Egypt, at Antioch and Constantinople, in Capadocia. For the Roman usage, Tertullian indirectly witnesses in the Second Century; St. Jerome in the Fourth; Leo the Great in the Fifth; and Pope Pelagius and St Gregory the Great in the Sixth. Theodolph of Orleans witnesses for the general practice of his time, the close of the Eighth Century. Lastly, the Apostolical Canons, so-called, alike in the Greek, the Coptic, and the Latin versions, give special injunctions as to this observance, saying that any bishop or presbyter should be deposed who violated this rule.—*Smith and Cheetham*—"A Dictionary of Christian Antiquities," Vol. 1, page 161.

I am not talking without knowing.

Here is the Word, which says, "Go, make disciples of all nations, baptizing them into the Name of the Father and of the Son and of the Holy Spirit;" and, if you can dip a man into three separate names by one dipping, then you can dip a handkerchief into the black and the blue and the yellow dye by one dipping.

The thing is impossible.

But is that all? Is it only a mode we are fighting for? No. There is a great principle;

**There Is a Great Thought Lying in a Triune Immersion.**

First, it honors God the Father.

Second, it honors God the Son.

Third, it honors God the Holy Spirit.

At Christ's Baptism, there was that Triunity.

Christ, the Son of God, in His Baptism, received the witness of the Spirit and the Voice of the Eternal Father.

In that Baptism the Father, the Son and the Holy Spirit were present.

But, more than that; Triune Immersion represents what single immersion does not.

Ask a single immersionist what his Baptism represents, and he will tell you, death to sin.

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He quotes:

Are ye ignorant that all we who were baptized into Christ Jesus were baptized into His death?

He will tell you that is all it means.

Why does he not read the rest of the passage?

Why is he so dishonest as to keep back the rest of that passage?

Why does he stop there?

**The Threefold Signification of Baptism.**

A Baptist minister in Chicago said: "Tell Dr. Dowie that if Jesus Christ was crucified and buried three times, that Triune Baptism would be all right, but as Baptism simply means that we are buried into His death, that is all there is to it. That is an end of it."

That explains why the Baptist church is so dead. That is all there is to it—death.

Look at the passage which that man referred to in the 6th chapter of Romans, 3d verse.

All we who were baptized into Christ Jesus were baptized into His death.

Is that all?

Voices—"No."

General Overseer—Not by a long score. That is not all. Go on:

We were buried therefore with Him through Baptism into death: that like as Christ was raised from the dead through the glory of the Father, so we also might walk in Newness of Life. For if we have become united with Him by the likeness of His death, we shall be also by the likeness of His Resurrection.

Can you see it?

It is Death to Sin.

It is Life in God.

It is Power for Service by walking in Newness of Life.

There are the three things.

If a man only gets Death to Sin in his Baptism, that is pretty good, but there is no power in that, if he remains dead.

He has to get the Resurrection Life, to be planted with Him in the Likeness of His Resurrection, and he has to get even more.

He has to get the Transforming Power of God that he may have Power for Service, and walk with God in Newness of Life.

May God give us that. (Amen.)

That is what we want, and that is what the Triune Emblem represents.

**Triunity Running Through Divine Things.**

"Oh," says one, "The Word says:

One Lord, one Faith, one Baptism."

Yes; one Lord, in three Persons; Father, Son and Holy Spirit.

One Faith, covering three things: Salvation, Healing and Holy Living.

One Baptism into three names: Father, Son and Holy Spirit, covering Death to Sin, Life in God and Power for Service.

You Christians, get over your one dipping.

You were dipped into His death and a great many of you have remained dead.

It is time for you to be planted in the Likeness of His Resurrection.

It is time for you to walk with Him in Newness of Life.

This is the time to do it, right now.

Shall we obey God? Yes or No?

Voices—"Yes."

General Overseer—These things are true. They are simple facts. They are sound Scripture. They are sound reason.

They are sound, historic fact. They are sound spiritual reality. You had better obey.

The apostle commanded them to be baptized.

My business is not to advise you but to command you.

**A Command with Divine Authority.**

In the Name of the Lord Jesus Christ, as the Messenger of God's Covenant, and as the preacher of God's Gospel, I command you, if you are Christians, to be baptized now, immediately in this way.

If you do not obey, then it is not me you are disobeying, but the King whose servant I am.

You have no right to delay.

The command to obey was given and it was obeyed in the same hour, both at Pentecost and at Cæsarea.

How can you expect the world to be saved by disobedient and opinionated Christians who will not obey God?

All who are candidates for Baptism, stand.

At this call by the General Overseer, hundreds of candidates for Baptism arose in every part of the great Tabernacle and at his invitation came to the platform, filling it to overflowing, then all the space between it and the seats, and even for some distance down the aisles.

As the General Overseer continued to call for those who were hesitating or obstinate, one after another arose and came to the platform, until they were coming in companies, while the people rejoiced with them.

Finally all who would be baptized seemed to have come forward, and the Messenger of God delivered the following:

**Charge to Candidates.**

So far as you know your own hearts, have you truly repented of all your sins? Can you say, I have?

Candidates—"I have."

General Overseer—Are you truly resting, through faith in Jesus Christ, and upon Him alone as the sin-atoning Lamb, in God our Father for Salvation from sin?

Can you say, I am?

Candidates—"I am."

General Overseer—Are you determined to obey God? Can you say, I am?

Candidates—"I am."

General Overseer—And do you believe that it is right that you should be baptized by a Triune Immersion? Can you say, I do?

Candidates—"I do."

General Overseer—And will you promise in this act of Immersion to seek for a full deliverance from all the power of Sin, and Disease, and Death and Hell? Can you say, I will?

Candidates—"I will."

General Overseer—And will you, by the grace of God, vow that from henceforth you will be Dead to Sin, Alive unto God, and get Power for Service, that you may walk with God in Newness of Life? Can you say, I will?

Candidates—"I will."

General Overseer—Can you say, God helping me, I will seek for these blessings?

Candidates—"God helping me, I will seek for these blessings."

General Overseer—Do you believe the mere act of Immersion in water in itself, is going to wash away your sins?

Candidates—"No."

General Overseer—Do you believe that calling upon God in this Baptism will bring you blessing?

Candidates—"Yes."

General Overseer—Then let that be the thought, to wash away your sin, calling upon the Name of the Lord.

Brothers and Sisters, I charge you before God the Father, Maker of heaven and earth, that if any of those vows and answers that you have now made are not true, that you will not be baptized; but, if they are honest and true, no matter how humble or how new your profession may be, God will give you the blessing that a faithful Baptism will bring.

I charge you to be faithful unto death, that henceforth you shall be Dead to Sin, alive unto God and healed of disease and quickened with Power for Service.

The Baptistry was then prepared, and the General Overseer, assisted by Overseers Piper, Speicher and Mason and several Deacons, proceeded to administer the Ordinance to two hundred and ninety-four joyful believers.

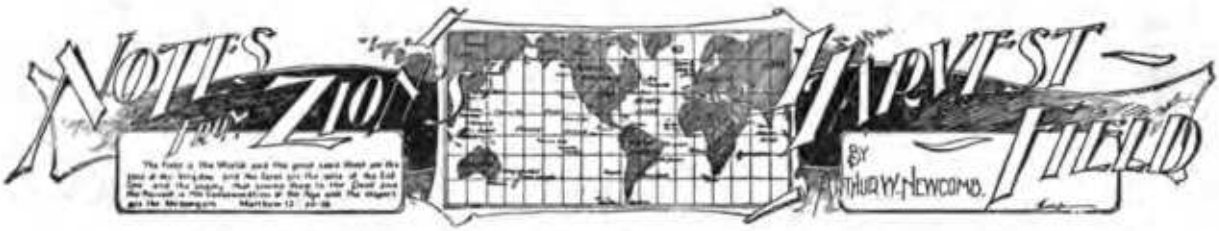
This great service was one of the most deeply spiritual of all the wondrous meetings of Zion's Second Feast of Tabernacles, and the blessing which all received will live in their spirits forever.

The meeting was closed by the

BENEDICTION.

Beloved, abstain from all appearance of evil. And may the very God of Peace Himself sanctify you wholly; and I pray God your whole spirit and soul and body be preserved entire, without blame, unto the coming of our Lord Jesus Christ. Faithful is He that calleth you, who also will do it; the grace of our Lord Jesus, the love of God our Father, the fellowship of the Holy Spirit, our Comforter and Guide; one Eternal God, abide in you, bless you and keep you, and all the Israel of God everywhere, forever. Amen.

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**San Francisco, California.**

Rev. W. D. Taylor, Elder-in-Charge.

The beautiful city of San Francisco, California, the first city in America where the Messenger of God's Covenant proclaimed the truth of the Everlasting Gospel of Salvation, Healing and Holy Living, has a thriving Branch of the Christian Catholic Church in Zion, under the able ministry of Elder W. D. Taylor.

God is blessing the work in this great Golden Gate city, and many today are receiving the same blessings of Salvation, Healing and Cleansing as came upon the thousands who attended the ministry of God's Messenger in that city fourteen years ago.

Among those who have been blessed in answer to Elder Taylor's prayer is the witness to God's power, who sends the following testimony:

The Lord has done so much for me lately that I feel I must speak of His wondrous power, through your valuable paper, the Little White Dove.

For over ten years I had suffered with a very severe case of general debility; was filled up with tobacco, swine's flesh and all sorts of dirt and filth. I had taken medicine all my life and had been attended by many physicians, but, like the woman with the issue of blood, "was no better, but rather grew worse."

The Devil and his doctors, after ruining me spiritually, physically and financially, placed me in the almshouse to die.

I thought, in my ignorance at that time, that it was God's Will for me to be there, but, thank the Lord! I have learned differently since, and all through the teachings of Zion.

One day a man belonging to the Branch of the Christian Catholic Church in San Francisco gave me a copy of LEAVES OF HEALING.

It was about the first of May, 1902.

As I read that paper I began to see at once that it was God's Will to heal the body as well as to save the spirit, although it was something I had heard spoken against all my life.

I had been associated for some years with what is known as "The Open Brethren," but I lost confidence in them, and became disgusted with all religious denominations until I had finally gone clear back, and my last state was worse than the first.

About three weeks after reading the first copy of LEAVES OF HEALING I attended Zion Tabernacle at 401 Valencia street, San Francisco, and heard Elder Taylor preach.

He taught the truth in a different way from what I had ever heard it before.

I went again to hear him, and on my second visit, after telling me what I must do to be fully saved, the Elder laid his hands on my head and prayed for me.

While he was praying I fully surrendered myself and all to God.

The next morning, after having slept soundly, I felt the Healing Power, and from that day to this I have been blessing and praising God.

It would take me a long time to tell of all that God has done for me within the last few weeks, so I will close by saying, God bless Zion! God bless LEAVES OF HEALING! God bless the General Overseer, and all the Overseers, Elders and members of the Christian Catholic Church in Zion.

Your brother, saved by the Power of God,

WILLIAM HARVEY WILLIAMS.

**Enterprise, Colorado.**

Deacon J. L. Cook, in Charge.

God is continually giving wonderful answers to the prayers of faithful Elders, Evangelists, Deacons, Deaconesses, Conductors of Gatherings and Zion Seventies in far-away places.

Tens of thousands of these are never recorded, and those which are published must be taken as representative of innumerable others which cannot be.

The sister who writes the letter given below testifies to and praises God for a most wonderful answer to the prayer of Deacon J. L. Cook, the Conductor of the Gathering of the friends of Zion in the place where she lives:

ENTERPRISE, COLORADO, May 1, 1902.

DEAR GENERAL OVERSEER:—It is with praise to God that I send in this testimony of how I was wonderfully delivered in child-bearing.

I am the mother of seven children and oh, the suffering I have gone through with six of them. God and I only know!

I had always trusted in doctors and not in God.

What a blessing I received with the seventh, when I trusted it all with God!

The morning the seventh, which is a sweet baby girl, was born, I told my husband I thought I was going to be sick, and he had better go for Deacon Cook and his good wife.

I was not in any pain, but I asked him to pray for me, and as he knelt by the bed the thought came to him, "Can I pray for the child to be born without pain?"

He said, "Yes," and he prayed that I might be delivered of the child without pain.

Praise the Lord! his prayer was answered in ten minutes, exactly as he asked for it, without pain.

I got up the third day, and in a week I got dinner for my family, and have felt well and strong all the time.

How I praise God for Zion and the wonderful blessings we have received in our family since we have been in Zion, which is only about ten months!

My children are all in Zion, and are trusting God for everything.

I praise God for our General Overseer and his good wife, for teaching the people that He is just the same Jesus today.

I praise God for Deacon J. L. Cook.

He pleaded with us for four years to come and serve God and trust Him for everything; but we thought we were good enough.

We belonged to the Methodists.

I pray that this testimony may help some one to take God at His Word, and enjoy the blessing that is in store for them that serve Him.

Your Sister in Christ, (MRS.) MEDA MAPES.

**CAMP ESTHER, 1902.**

**Regulations and Provisions for the Remainder of the Season.**

Persons desiring to spend a delightful holiday or attend the great teaching meetings of Zion will find (for use of individuals, families, or parties, properly deported) inexpensive tenting conveniences, with abundant, sparkling, health-giving water from Esther's Well near at hand.

These tents are now in service in Camp Esther, Shiloh park, Zion City.

The tents are made of heavy duck material, strongly stayed, double covered, and are storm and rain proof. They are pitched above board floors near Shiloh Tabernacle. There are sidewalks to well, stores, Tabernacle, depot, etc.

The season's price for furnished tents, 9½x14, is $8; unfurnished tents, $6 per month, when taken for two or more months, but not to be sublet to others.

Tents may be rented by the week at $4 for the first week, and $3 a week thereafter.

Single cots for single nights, 50 cents, or a rate of $1.50 per day for a tent.

Rentals are payable in advance in every case, whether by the month, week, or day.

Articles supplied with the furnished tents include the necessary cots, mattresses and chairs, one table, water-pail, tin cup, wash-basin and slop-pail to each tent. The bedding includes one white sheet, two light and one or two heavy blankets, and a pillow and pillow-slip to a single and two of each to double cots. Two-wick oil stoves may be rented for $1 a month, supplied with oil; and cooking and eating utensils, including stew-pans, tin plates, cups, knives, forks and spoons, may be secured at a rental of 50 cents a month.

Larger tents, 14x20, similar in material, workmanship and outfitting to the smaller tents, may be secured for the use of larger families at a rental of $12 a month for furnished, or $9 per month for unfurnished tents.

Applications for such accommodations or conveniences should be addressed to Deacon Daniel Sloan, Supervisor Zion Camps.

**Publisher's Notice.**

The remittance must accompany receipt of subscriptions at the Publishing House, no difference by or for whom or for whatever time they may be given, or whether forwarded through Ordained Officers, Branches, or Gatherings of the Christian Catholic Church in Zion. Accounts will be carried with Ordained Officers, Branches, or Gatherings, on quantity orders of periodicals consigned on sale for monthly settlement, but to include only such articles as bear the imprint of Zion. Cash must accompany all orders for books, Bibles, and other merchandise, whether ordered by individuals, Branches, or Gatherings.

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# NOTES OF THANKSGIVING TO ZION'S GOD

By DEACON O. L. SPRECHER, Private Secretary to the General Overseer

AND the ransomed of the Lord shall return,
And come with singing unto Zion;
And Everlasting Joy shall be upon their heads:
They shall obtain Gladness and Joy,
And Sorrow and Sighing shall flee away.—
*Isaiah 35:10.*

---

ON their way to the Zion above, the people of Zion enjoy special seasons of worship and praise.

To such a season, the hosts of Zion gather this week.

Oh, how wonderful is the Story which is written in their hearts, and which they tell to each other as they gather!

Christ has indeed proved to them to be the Saviour, the Healer, the Cleanser, and the Keeper.

They are among those who have "washed their robes and made them white in the blood of the Lamb."

The Atonement of our Lord Jesus Christ has proved a real power.

They have been lifted out of their sins and the consequences of those sins.

They come with songs of rejoicing to the Feast of Tabernacles.

But the multitudes who gather are only representative of a vastly greater number, whose deliverance has been just as wonderful, and who cannot assemble with them at this meeting.

So the printed record of thanksgiving is continued again this week.

How wonderful it is!

What a blessing to the people God makes John Alexander Dowie!

A man of like passions with ourselves, and yet God has made him a leader, a commander, and has given him Messages of Divine truth, which he has been able to speak with such power that multitudes have been awakened and brought to repentance!

They have yielded to God, and He has been able to regenerate them, through the power of the Holy Spirit, and make them "new creatures in Christ Jesus."

How many times this servant of God has prayed the prayer of faith for this people, it is impossible to tell.

Every day adds to the record.

We recall, within the last few days, how a wife lay in a dying condition in Zion City.

A request was sent to the General Overseer.

Being too busy to go to the home, he simply lifted his hand while sitting at his table in his office, and prayed God to spare her life and deliver her from the oppression of the Evil One.

In a few hours came back the message that God had heard and answered and she was perfectly healed.

On Monday of this week the writer himself had occasion to ask the General Overseer to pray for his little boy, who had been badly bitten by a dog.

We cannot express in words how wonderful it has seemed that his few words spoken to God, with the uplifted hand, were effective in getting an answer from Him, which caused the little one to become perfectly quiet, then begin to play, and then to sleep.

The wound began to heal, and the little child was again himself in every way.

We cannot explain it in more beautiful words than those of the Apostle James:

The supplication of a righteous man
Availeth much in its working.

---

**Almost Instantly Healed of Tuberculosis of the Lungs, Throat and Bones, Tubercular Abscess, and Curvature of the Spine.**

CHICAGO, July 1, 1902.

DEAR GENERAL OVERSEER:—Truly God is good.

I have great reasons to be thankful to God for what He has done for me.

Praise and thanksgiving arise in my heart continually to God for the wonderful healing which I have received since coming to Zion.

I have been healed of tuberculosis of the lungs, throat and bones, a tubercular abscess, curvature of the spine, and inflammation of the stomach.

I was a lieutenant in the Salvation Army.

After six months' training in San Francisco, California, I was sent to Astoria, Oregon.

This being a very damp climate, I contracted a heavy cold, which settled on my lungs.

The open-air meetings did not help matters any, and I grew worse rapidly.

My lungs began to rattle so that I became alarmed.

An examination of my lungs by a lung specialist, Dr. August Kinney, proved that I had tuberculosis.

He advised me to change climate and go to Colorado at once.

The following Monday I went to my home in Oregon City, Oregon.

My strength began to fail so I could walk but a few steps.

The lining of my mouth and throat was eaten out by the awful disease, and my voice began to fail.

Every evening I would have choking spells for hours.

Death stared me in the face, but rather than be in such misery death would have been a relief.

I had worked for the Lord as faithfully as I knew how in the Salvation Army, and why I suffered so I could not understand.

My papa being a good friend of Zion, asked me if I would not go to Chicago to Zion.

I finally consented to go, but told my papa I was not strong enough to undertake the trip, especially over the mountains.

On Thursday, May 14, 1892, I left Portland, Oregon, for Chicago, with my mother and brother.

I stood the trip much better than was expected, until, an hour before reaching Chicago, I had another choking spell.

We arrived in Chicago Sunday evening, May 18th, and were taken to the home of a friend in Englewood.

Through the change of climate and heat, I incurred inflammation of the stomach, Wednesday, May 21st. The following day I suffered intense pain until 10 o'clock in the morning, when my hands and feet began to get cold.

I was then asked if I did not want an Elder from Zion Home to come and pray for me, to which I consented.

My friend telephoned for an Elder to come, and Elder Farr kindly responded.

At 11 o'clock he came and was brought to my room.

As I looked up into his face I felt that he was truly a man of God.

He began to tell me of God's wonderful power to heal.

The pain began to leave me.

As he quoted the 14th and 15th verses of the 5th chapter of the 1st Epistle of John, a sweet peace came over me and I fell asleep.

I slept for three hours, and when I awoke I was hungry and asked for something to eat, which was given to me.

I then went to sleep again and slept quite well all night.

The next day, May 23d, Elder Farr came again and prayed that the tuberculosis might leave my lungs and body, and also gave me Zion teaching for several hours, which I willingly accepted.

In the afternoon, I got up and dressed.

When evening came I could breathe without any pain.

My throat began to heal.

The next day, May 24th, the Elder came and prayed that I might be strong enough to hear the General Overseer, it being his last sermon in the Chicago Auditorium.

As Sunday, May 25th, came, I was so much stronger my brother and friend took me to the meeting, which I enjoyed very much.

I still had the abscess on my back and the curvature of the spine.

The next Tuesday, May 27th, Elder Farr came again and prayed for the abscess on my back.

The following day it broke open and in the evening it was entirely healed up, only a scar remained.

When my spine straightened out, I do not know, but the next day my back was perfectly straight.

I have been gaining strength ever since, for which I give God all the glory and praise.

I am, yours faithfully, MARY HORNSHUH.

---

**Healed of Nervous Dyspepsia and Tumor.**

LACARNE, OHIO, June 9, 1902.

DEAR GENERAL OVERSEER:—I take this opportunity to write to you.

The first we heard of Divine Healing was through our pastor, Rev. Burll of the United Brethren church.

At that time, six years ago, he told us of Bertha Mathers, now Mrs. Estarbrook, who was healed of spinal trouble.

Through her and Mr. Burll we were led to go to Chicago to Zion.

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When my husband and I arrived there, we felt the presence of God in the Home.

We praise God for such a place.

I was afflicted with nervous dyspepsia and a complication of diseases.

My suffering was more than tongue can tell. I was treated by many doctors but it was in vain.

I grew worse until I was almost helpless.

We praise God for the blessing I received during services while you were preaching in the Zion Tabernacle, November 2d, on Stony Island avenue.

We thank God for what a blessing it was that I could eat again.

We thank God for healing me of a tumor.

It had been five years or more coming on.

That healing occurred last summer, in August, in answer to your prayers.

We praise God for many other blessings we have received.

We have had many trials and persecutions since we came into Zion, but words cannot express God's goodness to me and mine and His Keeping Power.

I thank God for the privilege of being in Zion and knowing Him as our Saviour, Healer, Cleanser and Keeper.

I praise God, too, for our dear General Overseer and all the faithful officers of Zion.

I do pray that God may use this to the saving and healing of some one.

Yours in Jesus' Name,

(MRS.) CAROLINE BRUNKHORST.

### Greatly Blessed in Baptism—Wonderful Healings of Children.

715 FRONT STREET,
PORTLAND, OREGON, June 1, 1902.

REV. WM. HAMNER PIPER.

*Dear Overseer*:—My wife has written a brief testimony, and as I am to enclose a small sum of money, will add some words of testimony and praise.

God has shown us much mercy in not dealing with us according to our sins.

We should have been baptized in October, 1900, but carelessly passed it by.

When we promised to obey God in Baptism it was about January 1, 1901.

Elder Ernst came from Seattle about a week later, and baptized us on January 9th, in a small creek outside this city.

Snow lay in spots on the ground and covered the hills at the source of the creek.

We felt no injury from the cold and wife experienced an instantaneous healing of a long-standing weakness and of a burdensome distress as the effect of a triple operation in 1895.

We attended a Zion service the same evening on our way home, having received a great spiritual blessing as well as the physical ones.

Our hearts fill with gladness and praise to God for the memory of our experience in Baptism.

We are thankful to the General Overseer, and all Zion, for the teaching which led us to obey God's Word.

God has graciously answered our prayers, and the prayers of others in our behalf, since our Baptism.

About a year ago our little daughter, Isa, then five years old, was attacked with diphtheria.

We asked the conductor, Brother Brockwell, to pray for her.

He did so and I went to my work.

The little girl became so much worse during the day that she could scarcely breathe.

She asked her mamma to pray three times and also to tell her what to pray each time. Wife had her pray three times, as she wished, and she immediately jumped down from her cot and began playing.

Our little boy, now nearly four years old, was from his birth much affected by weakness in his lower limbs and back.

He was slow learning to walk, and when he had learned to walk, would often cry out with pain in his knees or hips or loins and ask to be held or carried.

His legs became so much bowed that at his birthday in October last his knees were three inches apart when he stood with his feet together.

When Elder Kennedy visited Portland in November, 1901, at our request he prayed for the little fellow and laid hands on his body.

God graciously relieved him of the pain and weakness, at the time of prayer, and gradually his legs grew straighter until, for some time past, his knees touch when he stands with his feet together.

Our children have been delivered from attacks of measles, mumps, sore throat, also from burns and hurts common to childhood days.

We desire to be practically thankful for these and manifold blessings which God our Heavenly Father has given and does continually give to us through Zion.

Hence you will please find enclosed an order for $—— as a thank-offering for these blessings.

With an earnest desire to be your obedient servant, I am, sincerely,

CHAS. H. MERRYMAN

### Instantly Healed When Obedient in Baptism.

715 FRONT STREET,
PORTLAND, OREGON, June 1, 1902.

REV. WM. HAMNER PIPER:

*Dear Overseer*:—I have felt for some time past that I should send my testimony to the many blessings that have come to us through Zion, and especially how the Lord wonderfully healed me when I obeyed Him in Baptism.

For six years I had very poor health, and two years ago this summer I was so poorly that if I would walk three or four blocks in the hot sun I was entirely exhausted.

I felt that I should be baptized but kept putting it off.

One morning I awoke with a very severe attack of sick headache.

I was subject to it up to this time, but since we came into Zion, I had been able to take it to God and get immediate relief.

This time, however, I could not, and had to lie down while we had our family prayers.

Husband read in the 6th chapter of Romans of our being buried with Christ in Baptism, and something said to me, "You have not been."

I said, "No, but the next time Elder Ernst comes, I will be."

My headache was gone in a moment and I arose and went about my work.

The next time the Elder came over I was baptized, and at that time the Lord healed me of all my diseases.

I began the Zion Saloon Seventy work and sometimes would walk several miles without fatigue.

I praise God and thank our General Overseer and Overseer Jane Dowie for the many blessings that have come to us through Zion's teachings and for the blessed truths which come to us week by week in LEAVES OF HEALING.

Your Sister in Jesus,

(MRS.) C. H. MERRYMAN.

### Many Wonderful Healings of Children.

WEBSTER CITY, IOWA, March 24, 1902.

It is with a heart full of thankfulness to God that I give my testimony to the healings we have had in our family for the last year.

It is the first winter since we have had children that we have not had doctors and drugs in our home, for which we praise God and give Him all the glory.

The first healing was in our baby.

He was a very sick baby for five weeks, and we had him under the doctor's care.

He became no better.

We called in another doctor, but he did not seem to know what ailed him.

The first doctor seemed to think it was an abscess on his lungs.

I know he had gravel, and his little head always seemed to be in so much pain.

He was teething at the same time; so, as he became no better, we were both willing to give doctors and drugs up, as they did not help him.

The first night we prayed for him, he rested sweetly and slept all night, which he had not done for five weeks.

Praise God, he is a sweet, strong and healthy baby today, and never has had a drop of medicine since.

God helping him, he never shall take any more.

The next healing was in our little boy, Dewey.

He broke his arm and we sent for the doctor to set it, but still I trusted Jesus to heal it and He did.

After it was set he did not have a bit of pain in it.

So it ran on until it was well.

He broke it again by just falling over on the floor.

That time I intended to trust God for his healing.

We could see how it was bent, but he stopped crying, and it did not seem to hurt him any more. But Mr. Fredrickson was not satisfied.

He came home from his work and took him down to the doctor to have it set.

The doctor just straightened it out and told him he would be up in the afternoon to bandage it.

Then it ran on till it was well again.

He fell off a wagon and broke it the third time, and when our little girl brought him to the house, I saw it was bent again.

I took hold of it and straightened it out.

I said: "O Lord, heal this dear child's arm, and don't let him break or hurt it again."

I sent down for Mrs. Robbins, and she came up to pray with me for the healing of his arm.

She had no sooner gone out than he stopped crying, and did not suffer any more.

While it was knitting one could see a lump on his arm.

Some lady told me: "Oh, I would take him down and have the doctor break it again, and have it set right."

I did not say anything, but I thought deep in my heart that it had been broken enough, and that I had left it for Jesus to heal, and He would make that lump disappear. And He did.

You cannot tell which arm was broken. It is as strong as it ever was, for which we thank the Lord.

This winter we had a sickness in our family, but we all came out wonderfully, by trusting Jesus alone for our Healer.

Our little girl, Lillian, had a very bad abscess on the side of her throat. It became as large as a hen's egg.

The child and I trusted Jesus for the healing, but papa thought it ought to be cut open.

He tried twice but every time he had cut in it, or tried to, she would feel sick next day, so he finally decided that it was not the Lord's will for him to touch it.

He could do the healing Himself, and He alone.

That night Lillian (who is eleven years old) and I prayed that God would heal it, in His own way. And, praise our Heavenly Father, He did.

It opened that very night, and I knelt down right there and thanked our Father for the blessing He had sent down upon us.

But the half cannot be told.

We receive His blessing every day and night, and always will, if we will obey His command, and do His Will

I have received wonderful blessing in a number of ways, both spiritually and bodily.

A little over a year ago I was not able to do my washing and ironing, or sewing, but praise God, now I do it all.

The Lord gives me such wonderful strength!

Oh, I pray that more mothers will take Christ as their Saviour, Healer and Keeper.

May this testimony influence many to come to Jesus as they should.

May God bless Zion everywhere.

Your Sister in Christ,

(MRS.) LENA FREDRICKSON.

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# OBEYING GOD IN BAPTISM.

## "Baptizing Them into the Name of the Father and of the Son and of the Holy Ghost."

### Thirteen Thousand Four Hundred and Ten Baptisms by Triune Immersion Since March 14, 1897.

Thirteen Thousand Four Hundred and Ten Believers have joyfully followed their Lord in the Ordinance of Believers' Baptism by Triune Immersion since the first Baptism in Central Zion Tabernacle on March 14, 1897.

| | | |
|---|---|---|
| Baptized in Central Zion Tabernacle from March 14, 1897, to December 14, 1901, by the General Overseer. | 4754 | |
| Baptized in South Side Zion Tabernacle from January 1, 1902, to June 14, 1902, by the General Overseer. | 37 | |
| Baptized in Shiloh Tabernacle, by the General Overseer | 263 | |
| Baptized by Overseers, Elders, Evangelists, and Deacons at Headquarters | 2612 | |
| Total Baptized in Tabernacles at Headquarters | | 7666 |
| Baptized in places outside of Headquarters by the General Overseer | 641 | |
| Baptized in places outside of Headquarters by Overseers, Elders, Evangelists and Deacons | 4564 | |
| Total Baptized outside of Headquarters | | 5205 |
| Total Baptized in five years and three months | | 12,871 |

| Baptized since June 14, 1902: | | | |
|---|---|---|---|
| Baptized in Shiloh Tabernacle by the General Overseer | 278 | | |
| Baptized in South Side Zion Tabernacle by Elder Farr | 4 | | |
| Baptized in South Side Zion Tabernacle by Evangelist Stuemagel | 3 | | |
| Baptized in Shiloh Tabernacle, by Overseer Piper | 99 | 384 | |
| Baptized in Australia by Deacon Hawkins | 11 | | |
| Baptized in Australia by Overseer Voliva | 12 | | |
| Baptized in California by Elder Taylor | 3 | | |
| Baptized in British Columbia by Elder Simmons | 4 | | |
| Baptized in England by Evangelist Cantel | 39 | | |
| Baptized in Illinois by Deacon Sprecher | 3 | | |
| Baptized in Illinois by Elder Reed | 3 | | |
| Baptized in Indiana by Elder Osborn | 2 | | |
| Baptized in Kansas by Elder Reed | 4 | | |
| Baptized in Massachusetts by Elder Bryant | 15 | | |
| Baptized in Michigan by Elder Adams | 3 | | |
| Baptized in Michigan by Elder Hayden | 3 | | |
| Baptized in North Dakota by Elder Simmons | 2 | | |
| Baptized in Missouri by Elder Hall | 5 | | |
| Baptized in Ohio by Elder Bouck | 1 | | |
| Baptized in Ohio by Overseer Mason | 12 | | |
| Baptized in Pennsylvania by Elder Hammond | 6 | | |
| Baptized in Washington by Elder Ernst | 11 | | |
| Baptized in Washington by Elder Simmons | 2 | | |
| Baptized in Wisconsin by Elder Loblaw | 14 | 155 | 539 |
| Total Baptized since March 14, 1897 | | | 13,410 |

Abbott, Mrs. Florence Preston ..... Zion City, Illinois
Adams, F. Herbert E. ..... Zion City, Illinois
Adler, August ..... Zion City, Illinois
Anderson, John ..... 972 Fairfield avenue, Chicago
Arrington, Mrs. Archie E. ..... Pagosa Springs, Colorado
Artz, Francis Joseph ..... Kenosha, Wisconsin
Bachman, Charles ..... Haddam, Washington County, Kansas
Bacon, Frances P. ..... Winnebago City, Minnesota
Baumann, Charley ..... Zion City, Illinois
Beaton, Minnie Zuanna ..... 81 Lexington street, New Britain, Connecticut
Berger, Clarence M. ..... Toledo, Iowa
Biddle, Dr. B. ..... Cole Camp, Missouri
Biddle, H. A. ..... Cole Camp, Missouri
Bills, Susie M. ..... Zion City, Illinois
Bissett, Miss Irena ..... 8 West First street, N. Anderson
Bjon, Mrs. Dora ..... Lake Mills, Iowa
Blair, Miss Beulah Olive, Gabriel avenue, Twenty-second street, Zion City, Illinois
Blount, Thomas A. ..... Zion City, Illinois
Blount, Mrs. Bessie ..... Zion City, Illinois
Bond, Clara M. ..... Cawnpore, India
Bond, George B. ..... West Unity, Ohio
Bond, Mrs. Sue M. ..... Cawnpore, India
Boardman, S. J. ..... Zion City, Illinois
Boal, Miss Ruth I. ..... Hobart, Indiana
Boring, Sr., Cornelius ..... Greensburg, Indiana
Bradley, Gertrude B. ..... 4416 St. Ferdinand avenue, St. Louis, Missouri
Brock, W. Malcolm ..... Zion City, Illinois
Brock, Mrs. Rose Loetta ..... Zion City, Illinois
Brooks, Stuard ..... Zion City, Illinois
Brower, Mr. Leo I. ..... Zion City, Illinois
Brown, Lilly May ..... Zion City, Illinois
Brown, Leah F. ..... Zion City, Illinois
Brown, Flossie C. ..... Zion City, Illinois
Brownbridge, A. E. .....
Brunn, Lewis ..... Crow City, Illinois
Buchner, C. J. ..... Gibson City, Illinois
Buchner, Louise, ..... Gibson City, Illinois
Buchar, Sadie ..... 171 E. Twenty-second street, Chicago, Illinois
Carmer, Nora Jane ..... Auburn, Indiana
Calamell, Mrs. A. ..... Oxbow, Assinaboia, Northwest Territory
Carver, J. I. ..... Zion City, Illinois
Chambers, W. H. ..... Zion City, Illinois
Christianson, E. R. ..... 866 West North avenue, Chicago, Illinois
Clarke, Miss Mary Isabel ..... Gilead avenue, Zion City, Illinois
Clibborn, Booth- Arthur Sydney .... 147 Rue Ten Bosch, Brussels, Holland
Clibborn, Booth- Mrs. Catherine .... 147 Rue Ten Bosch, Brussels, Holland
Clibborn, Booth- Evangeline C ..... 147 Rue Ten Bosch, Brussels, Holland
Clibborn, Booth- Victoria ..... 147 Rue Ten Bosch, Brussels, Holland
Cohee, Miss Ada ..... Burrows, Indiana
Collins, G. W. ..... Zion City, Illinois
Collins, Belle ..... Zion City, Illinois
Collins, Vera ..... Zion City, Illinois
Combs, Miss Lillie ..... 1522 Blair avenue, Cincinnati, Ohio
Carmer, Jeremiah ..... Auburn, Indiana
Cooper, Catherine ..... Galena, Kansas
Craig, Miss Alice ..... 2025 West Adams street, Chicago, Illinois
Crowder, Charles Henry ..... Blackstone, Virginia
Cuningham, Elizabeth ..... Zion City, Illinois
Curry, Grace ..... 337 East Ohio street, Chicago, Illinois
Curtess, Elvira ..... Forest City, Iowa
Dabney, Mrs. Roberta ..... 275 Main street, Charlottesville, Virginia
Davis, Mrs. B. B. ..... 355 King avenue, Lancaster, Ohio
Dickinson, Dora ..... Orchard Grove, Indiana
Diebold, Michael ..... Odessa, Minnesota
Dieckman, Alwine ..... Harvey, Illinois
Dodson, Anna ..... Dundee, Illinois
Dolan, Lily ..... Zion City, Illinois
Draudt, William Conrad ..... Zion City, Illinois
Dutter, Sarah Margret ..... Mondovi, Wisconsin
Dyer, George ..... Wesley Villa, Leighton-Buzzard, England
Edgerton, Edah B. ..... Zion City, Illinois
Edgerton, Mrs. Melinda H. ..... Meckling, South Dakota
Edwards, Mrs. Belle ..... Stepney Depot, Connecticut
Ester, Gertie ..... Zion City, Illinois
Ester, Sarah ..... Zion City, Illinois
Ervin, F. H. ..... Columbus, Mississippi
Ervin, Mary Elizabeth ..... Columbus, Mississippi
Ells, Everett M. ..... Zion City, Illinois
Engel, Henry Charles ..... 632 C. street, Milwaukee, Wisconsin
Elliott, Florence ..... Zion City, Illinois
Fawcett, T. A. ..... Zion City, Illinois
Fawcett, Homer Leroy ..... Zion City, Illinois
Forsythe, John O. ..... Zion City, Illinois
Forsythe, Martha A. ..... Zion City, Illinois
Fredricksen, Lena ..... Zion City, Illinois
Fredricksen, P. B. ..... Zion City, Illinois
Friend, Phebe ..... Zion City, Illinois
Fryett, George A. ..... Zion City, Illinois
Fryett, Nancy Jane ..... Zion City, Illinois
Fuller, T. W. ..... Port Arthur, Texas
Gay, Rev. William D. ..... 428 South Hull street, Montgomery, Alabama
Glasebrook, Viola ..... Rensselaer, Indiana
Green, Fred B. ..... West Davenport, New York
Greenawald, Mrs. Amanda ..... 601 Ward street, Elkhart, Indiana
Griswold, Jesse H. ..... Zion City, Illinois
Griswold, Mrs. Mary E. ..... Zion City, Illinois
Gonder, Mrs. Margaret L. ..... Zion City, Illinois
Gurtler, Veit J. ..... Eskridge, Kansas
Hanson, Miss Eunice Beree ... 718 West Sixty-first street, Chicago, Illinois
Hargrave, Alexander R. ..... Zion City, Illinois
Harris, Mrs. Mariah ..... Zion City, Illinois
Henderson, Mrs. Jane ..... Tipton, Iowa
Hickering, Mrs. Frances L. ..... 147 Alfred street, Brantford, Ontario
Hildyard, Mrs. Carrie R. ..... Bristow, Iowa
Hillman, Tom David ..... Zion City, Illinois
Hornshuh, Fredre. ..... Oregon City, Oregon
Hoffmann, Alfred ..... Zion City, Illinois
Hoffmann, Anna ..... 503 24½ street, Milwaukee, Wisconsin
Hoffmann, Carl ..... 503 24½ street, Milwaukee, Wisconsin
Hoffmann, Martha ..... 503 24½ street, Milwaukee, Wisconsin
Hotchkiss, Clyde M. .. Thirtieth street and Gabriel avenue, Zion City, Illinois
Howard, James Nye ... Twenty-ninth st. and Gideon ave., Zion City, Illinois
Hotchkiss Elmer ... Thirtieth street and Gabriel avenue, Zion City, Illinois
Howell, Charles ..... Marshalltown, Iowa
Holst, Albert ..... Zion City, Illinois
Horton, Frederick Leonard ..... 3248 Graves place, Chicago
Humbert, Bessie Florence ..... 6005 Ellis avenue, Chicago
James, Mrs. Mabel Shatts ..... 665 Penn avenue, San Antonio Texas
Jenne, Clarence Arthur ..... Zion City, Illinois
Jenne, Julia Ann. ..... Zion City, Illinois
Johnson, Mrs. J. A. ..... 1036 Windsor street, Indianapolis, Indiana
Johnson, Miss Hannah J. ..... Lamberton, Minnesota
Johnson, Mrs. Catherine ..... Hilbert, Wisconsin
Johnson, S. E. ..... 30 East Sixteenth street, Chicago, Illinois
Johnson, Mrs. Anna C. ..... 279 Rush street, Chicago, Illinois
Innes, Mary Isabella ..... Virden, Manitoba
Innes, Alexander Charles ..... 585 Forty-fifth court, Chicago, Illinois
Keller, Mrs. Jane ..... North Harvey, Illinois
Key, Charles ..... Zion City, Illinois
Klar, Mrs. Nancy A. ..... Zion City, Illinois
Kraus, Minnie C. ..... 744 Carmel boulevard, Zion City, Illinois

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Koot, Peter.....Benton Harbor, Michigan
Koot, Mrs. Peter.....Benton Harbor, Michigan
Kreps, Edwin T.....Mishawaka, Indiana
Kuhner, Arley.....Servia, Indiana
Lange, Algot.....Paris, France
Lawrence, Loyal L.....Zion City, Illinois
Lefebore, Napoleon.....Zion City, Illinois
Lehmann, Elizabeth.....502 Dearborn avenue, Chicago, Illinois
Leisen, J. T.....Hornellsville, New York
Leppert, Mrs. Lenora....113 East Thirteenth street, Kansas City, Missouri
Lindsay, Alice Cary..Elm ave. and Twenty-sixth street, Zion City, Illinois
Lock, Mrs. M. A.....Bridgeport, Indiana
Lower, Mrs. Lucetta.....Tipton, Iowa
Lowery, Andrew E.....Zion City, Illinois
Lowery, Mrs. Annie C.....Zion City, Illinois
Lupton, Geo. F.....San Antonio, Texas
Lupton, Miss Jennie Reed.....San Antonio, Texas
Lupton, Mrs. Loolah D.....San Antonio, Texas
Lupton, Miss Marietenette.....San Antonio, Texas
Marpurg, Albert Edward.....Amsterdam, Holland
Matzen, Clara.....657 Dover street, Milwaukee, Wisconsin
Meek, Mrs. Nettie H.....Tuscaloosa, Alabama
Meyer, John.....Zion City, Illinois
Meyer, William A.....Foss, Illinois
Meyer, Henry.....Foss, Illinois
Mikkelson, Carl.....Montague, Michigan
Mill, Mrs. Bella.....Richburg, North Dakota
Mischler, Edward G.....831 West Eleventh street, Erie, Pennsylvania
Moore, Gorden W.....Zion City, Illinois
Morgan, Henry C.....Zion City, Illinois
Mothersill, Philip Wilder.....702 Church street, Ann Arbor, Michigan
Moughmer, Frances A.....Zion City, Illinois
Mumma, Elias.....West Alexandria, Ohio
Muzzie, Mrs. Julia A.....Zion City, Illinois
Myers, Joel B.....Zion City, Illinois
Myers, Miss Ora M.....Zion City, Illinois
McCordic, Mrs. Robert.....Groton, South Dakota
McCordic, Robert.....Groton, South Dakota
McKoon, Mrs. Ida Luella.....Washington, Iowa
McLean, Charles.....Zion City, Illinois
McMurray, David.....4201 Lake avenue, Chicago
McNeill, Archie Carrie.....Zion City, Illinois
McKim, John K.....Zion City, Illinois
McQuery, Martha Jane...113 East Thirteenth street, Kansas City, Missouri
Noteboom, Peter Henry.....Ezra avenue, Zion City, Illinois
Nowlan, Charles K.....Zion City, Illinois
Packard, Samuel Ware.....368 Lake street, Oak Park, Illinois
Packard, Laura.....368 Lake street, Oak Park, Illinois
Painter, S. N.....New Castle, Lawrence county, Pennsylvania
Pardoe, Mrs. Minerva.....Newton, Iowa
Patterson, H. V.....Camp Esther, Tent No. 3, Zion City, Illinois
Peter, Herman,.....Zion City, Illinois
Pittenger, Alice E.....Zion City, Illinois
Pittenger, Charles C.....Zion City, Illinois
Pittenger, Harry H.....Zion City, Illinois
Porter, Ira.....Zion City, Illinois
Potter, Harry Ide.....Zion City, Illinois
Powers, Lenora Ella.....14 Ritter avenue, Irvington, Illinois
Price, Mrs. A P.....Converse, Indiana
Qua, Mrs. Ada M.....Gaylord, Michigan
Quinlan, Sarah J.....1811 North N. J. street, Indianapolis, Indiana
Raymond, Ethel Gertrude.....Durango, Colorado
Reasoner, Dessa A.....St. Joe, Indiana
Reville, Nicholas R.....Zion City, Illinois
Robinson, Mrs. Mary.....5016 Dearborn street, Chicago
Rottmayer, Rudolf.....Zion City, Illinois
Sargent, Mrs. Carrie.....Zion City, Illinois
Saunders, Alfred.....Zion City, Illinois
Savage, Mrs. C. B.....702 Monroe street, Chicago, Illinois
Schaefer, Elmer.....Zion City, Illinois
Schilling, Albert Emil.....Oconto, Wisconsin
Schmalfuss, W. E.....Benton Harbor, Michigan
Schmidt, Emma.....748 Summit street, Joliet, Illinois
Schwagert, Mrs. Charlote.....Boone, Iowa
Selby, Mahlon.....12 Tenth street, Washington, D. C.
Shaw, William.....Zion City, Illinois
Sheldrake, Mrs Edna.....4303 Oakenwald avenue, Chicago, Illinois
Sherrie, William C.....Zion City, Illinois
Sigwalt, Gustav.....Elisha avenue, Zion City, Illinois
Simpson, Hazel E.....Pana, Illinois
Smith, Mrs. Alice Eaton.....6136 May street, Chicago, Illinois
Smith, Mrs. Clara Belle.....Cudahy, Wisconsin
Smith, Fletcher.....Zion City, Illinois
Smith, William.....Cudahy, Wisconsin
Smoke, Olive DeEtte.....Bantford, Ontario, Canada
Snider, John William Harrison.....Cloverdale, Indiana
Spalding, Albert James.....South Milwaukee, Wisconsin
Spalding, Mrs. Eva E.....South Milwaukee, Wisconsin
Sprecher, Lydia.....Mt. Morris, Illinois
Sprigg, Mrs. Genevieve.....Rensselaer, Indiana
Southwick, Mrs. Julia A.....Gowanda, New York
Southwick, Mrs. Marietta Elnora.....Williams Bay, Wisconsin
Stanton, Alice M.....Scottville, Michigan
Stanton, Morris.....Zion City, Illinois
Stanton, Pearl.....Zion City, Illinois
Steiner, Ferd.....Zion City, Illinois
Stutzman, Barbara.....Pulaski, Iowa
Stutzman, Jonas.....Pulaski, Iowa
Suitt, Mrs. Mamie.....Zion City, Illinois
Suitt, W. W.....Zion City, Illinois
Sutton, Mrs. Sarah W.....Iron Hill, Iowa
Sweet, Helen Gay.....Spofford, New Hampshire
Switzer, Miss Florence Myrtle..631 Superior street, Milwaukee, Wisconsin
Thomas, May C.....Chicago, Illinois
Thompson, Geo. A.....Zion City, Illinois
Thompson, Mrs. Jemima.....Zion City, Illinois
Thompson, Ora.....Forest City, Iowa
Tippin, W. M.....Zion City, Illinois
Turner, Mrs. Mary Etta.....Stepney Depot, Connecticut
Turner, Edith A.....Stepney Depot, Connecticut
VanAusdall, D. A.....616 S. Summit street, Dayton, Ohio
VanAusdall, Ella E.....616 S. Summit street, Dayton, Ohio
Vitzthum, Carl Martin.....Zion City, Illinois
Venen, Raymond A.....1632 Michigan avenue, Chicago, Illinois
Vosburgh, G. W. Holmes.....Zion City, Illinois
Ward, Mrs. Matilda M.....Ft. Scott, Kansas
Woolery, Sarah Ann.....Hammond, Kansas
Wood, Mrs Mary.....Rensselaer, Indiana
Wilt, Mrs. Minnie K.....Jeffersonville, Ohio
Wilson, Gertrude.....Zion City, Illinois
Wilson, William.....North Lewisburg, Ohio
Williams, Miss Ruth.....450 Beacon avenue, St. Paul, Minnesota
Williams, Henry L.....Zion City, Illinois
Williams, Martha Pickering.....Zion City, Illinois
Williams, J. B.....Zion City, Illinois
Whittaker, F. R.....Zion City, Illinois
Wickens, Mrs. Emma.....Zion City, Illinois
Whitman, Miss Edith.....Zion City, Illinois
Whitman, Mrs. Lydia.....Zion City, Illinois
Weyant, William D.....2319 Gilgal avenue, Zion City, Illinois
Weyant, Ethel M.....2319 Gilgal avenue, Zion City, Illinois
West, Harry.....Zion City, Illinois
West, George.....Danville, Kentucky
Wesco, Mrs. T.....Washington, Iowa
Wells, Miss Jennie.....South Frankfort, Michigan
Welch, Mrs. S. A.....209 S. Wood street, Chicago, Illinois
Welch, V. P.....209 S. Wood street, Chicago, Illinois
Webb, Florence.....Plymouth, Indiana
Webb, Mrs. Rosa.....Plymouth, Indiana
Watters, Mrs. Clara Preston.....Lowell, Michigan
Watson, Mrs. Geo.....Pekin, Illinois
Watson, George.....Pekin, Illinois
Waters, James J.....Benton Harbor, Michigan
Wardle, J. H.....Pardeeville, Wisconsin
Walter, Mrs. Mary A.....134 Jackson street, Fostoria, Ohio
Walker, Treney.....Jonesville, Michigan
Wardle, Mrs. J. H.....Pardeeville, Wisconsin

---

The following-named four believers were baptized at Spokane, Washington, Lord's Day, July 6, 1902, by Elder August Ernst:

Baugher, Mrs. M. J.....1908 East Third street, Spokane, Washington
Hill, Oliver.....1725 Walnut street, Spokane, Washington
Lee, O. O.....1604 College avenue, Spokane, Washington
Seger, Ezra.....1604 College avenue, Spokane, Washington

---

The following-named three believers were baptized at San Francisco, California, Sunday, July 6, 1902, by Elder W. D. Taylor:

Bills, Mrs. Harriet Lilian,
2120 Point Gobos avenue, San Francisco, California
Bills, George A.....2120 Point Gobos avenue, San Francisco, California
Phillips, Mrs. Anna Mary.....Palocedro, California

---

The following-named three believers were baptized in the St. Joe river, Litchfield, Michigan, July 6, 1902, by Elder M. Hayden:

Church, A. B.....Homer, Michigan
Church, Mrs. Minnie A.....Homer, Michigan
Townsend, Mrs. Emma.....Litchfield, Michigan

---

The following-named two believers were baptized at Whatcom, Washington, Thursday, June 19, 1902, by Elder R. M. Simmons:

Hughes, Anna M.....1215 Garden street, Whatcom, Washington
Robertson, Sarah E.....431 Railroad avenue, Whatcom, Washington

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The following-named two believers were baptized in Zion Tabernacle, Vancouver, B. C., Canada, Lord's Day, June 28, 1902, by Elder R. M. Simmons:

Milburn, Amis Marrie.....Langley, Barie, British Columbia
Sincock, Florence Robenna.....New Westminster, British Columbia

---

The following-named two believers were baptized in English Bay, Vancouver, B. C, Tuesday, July 1, 1902, by Elder R. M. Simmons:

Morrison, Donald A.....Derch P. O., British Columbia
Thompson, Randolph A.....Dewdney, British Columbia

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The following-named two believers were baptized in the Sheyenne river, North Dakota, Lord's Day, July 6, 1902, by Elder R. M. Simmons:

Gleason, David H.....Moorhead, Minnesota
Simmons, Mrs. Maggie A.....Lisbon, North Dakota

---

The following-named believer was baptized at Cleveland, Ohio, July 6, 1902, by Elder R. N. Bouck:

Mort, Louis Clark.....25½ Fulton street, Cleveland, Ohio

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# ZION'S BIBLE CLASS

*Conducted by DEACON DANIEL SLOAN*

## MID-WEEK BIBLE CLASS LESSON, AUGUST 6th or 7th.

### Conditions Essential to Baptism.

1. *One's repentance must be genuine.*—Acts 2:37-40.
   A sense of one's past sins must be actually felt.
   A desire to be rid of sin must be very deep.
   A longing for Full Salvation must be felt.
2. *One's faith must be real.*—Mark 16:15-18.
   The Gospel must be received as cheering news.
   The Gospel must make one genuinely happy.
   The Gospel must bring a salvation of power.
3. *One's conscience must be clean.*—1 Peter 3:18-22.
   The Truth of God must cleanse the spirit.
   The Truth of God must convert one's soul.
   The Truth of God must change one's being.
4. *One's spiritual vision must be clear.*—John 3:3-8.
   Baptism causes scales to fall from our eyes.
   Baptism enables one to see a way to God.
   Baptism enables the Holy Ghost to complete the work.
5. *One's hatred of sin must be positive.*—Romans 6:1-6.
   Baptism is dying to sin.
   Baptism is rising to life.
   Baptism is living in power.
6. *One's obedience to God must be a willing obedience.*—Matthew 28:19-20.
   The willing heart obeys God's commands.
   A willing heart denies self.
   A willing heart will seek Christ's presence whatever it costs.
7. *One's prayer relations with God must be effective.*—Acts 22:12-16.
   A person's prayer for blessing is answered through Baptism.
   Sins are swept away by a prayerful Baptism.
   Effective service is preceded by a genuine Baptism.
   *The Lord our God is a Baptism-commanding God.*

## SUNDAY BIBLE CLASS LESSON, AUGUST 10th.

### Who Should be Baptized?

1. *Those who have a conscience that will repent.*—Hebrews 10:19-23.
   Every sin must be confessed.
   Every wrong in one's power must be made right.
   Righteousness, whatever the cost, must be one's desire.
2. *Those who have a heart that will believe.*—Acts 8:36-40.
   No reservation must be held in the heart.
   The surrender to Christ must be complete.
   A Divine joy will fill one as a result.
3. *Those who have a mind that will obey.*—Matthew 3:7-12.
   A person must obey before he can see clearly.
   He must humbly obey God's Prophet.
   He must do right without delay, or perish.
4. *Those who have a will that will act.*—John 3:22-24.
   Baptism is a requirement of Christ's Ministry.
   Baptism is by but one mode, and that is repeated dipping.
   Disciples are the only persons to be baptized.
5. *Those who have souls that will persevere.*—Hebrews 6:1-9.
   Baptism is one of the fundamental principles.
   Much growth lies beyond Baptism.
   The powers of the world to come must be attained unto.
6. *Those who will exemplify what they profess.*—Galatians 3:22-29.
   Baptism is the seal of being wholly Christ's.
   God manifests transforming power in Baptism.
   Baptism is the entrance way to blessings.
7. *Those who desire above all else the Baptism of the Holy Ghost.*—Acts 1:1-8.
   The Baptism of Fire follows the Baptism of Water.
   Baptism is the seal of union with God.
   The one with its conditions met precedes the other.
   *God's Holy People are a Baptism-obeying People.*

### A True Use of Sabbath Day Hours.

They should be improved well by every member and friend of Zion. The Bible Class Lesson outline should, with the Bible in hand, be gone over carefully and prayerfully, and the sermon by the General Overseer should also be attentively read. Assemble, sometime during the day, your own family. Invite in, if possible, those who want to know God in power, or desire from Him some blessing for spirit, soul or body. Where this is not possible, go where the sick and sinful, poor and neglected are, who have tasted only of the bitterness of life, and open up to them the Gospel which Jesus commanded should be preached to the poor. *Where there are two or more members of Zion near you,* do not fail to regularly come together sometime during the Lord's Day. Pray and speak with one another, and study together the Bible Class Lesson and talk over the marvelous doings of God in Zion. DO NOT OFFEND GOD BY GOING TO SOME CHURCH SERVICE WHERE GOD IS EVER DISHONORED AS THE HEALER, CLEANSER, KEEPER AND PROSPERER OF HIS PEOPLE. Do not go to hear His truth perverted by the cry of Peace, Peace, when sudden destruction is so near because of the prevalent wickedness of the world, which, with a worldly Church, is becoming more and more corrupt. Do not go where scoffing is everywhere heard from so-called Christians at the imminent coming of "the great God and Saviour Jesus Christ." He will receive unto Himself only those who look for Him; even ZION, whom He is now calling into Purity and Holy Living, who daily, in obedience to Her Lord, whatever the cost may be, is thus making herself READY TO SOON BECOME THE BRIDE OF CHRIST AT HIS APPEARING.


TO

# INVESTORS AND ZION CITY

# HOME-SEEKERS

## One of the Finest and Most Attractive Home Sites in Zion City

Will be placed on the market July 23d, at the close of the Feast of Tabernacles.

## This Beautiful Tract of Land

Is located north of Shiloh Boulevard and east of Elijah Avenue, within five minutes' walk of the railroad station, and within ten minutes' walk of Shiloh Tabernacle. It contains more than 200 choice lots, each of which has a frontage of nearly 50 feet and an average depth of more than 175 feet, besides commanding an excellent view of the great Lake Michigan.

## The Third Series Shareholders

In this Association will be given the first choice of selection as well as the benefit of the lowest rentals. The cash rentals for lots in this Subdivision will range from $1,000 to $1,800, but we will agree to accept from Shareholders one-third cash and the balance in one and two years, if desired. Ten per cent. discount will also be allowed to Shareholders.

## Planting of Shade Trees,

Laying of temporary sidewalks, and grading of streets will all be done at the expense of this Association.

## In Order to Secure the Right

To a lot selection, Stock investments should be made now, as the sale of Third Series Stock will close July 15th next. Shares $100 each. Eight per cent interest allowed from date of Certificate on Stock investments, when Certificates are exchanged for land.

If you are looking for a choice location for a future home in a clean city, you will find none better than the lots offered in this New Subdivision.

"WHERE GOD RULES, MAN PROSPERS."

# Zion Land and Investment Association

## ZION CITY, LAKE COUNTY, ILLINOIS

DANIEL SLOAN, Assistant Manager

H. WORTHINGTON JUDD, Secretary and Manager


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# LEAVES of HEALING





# 100,000

*by* Nineteen Hundred and Three

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# ZION'S ONWARD MOVEMENT

## LORD'S DAY SERVICES IN SHILOH TABERNACLE

## ZION CITY, ILLINOIS

# REV. JOHN ALEXANDER DOWIE

**General Overseer of the Christian Catholic Church in Zion**

**IS CONDUCTING A GREAT SERIES OF MEETINGS IN SHILOH TABERNACLE, ZION CITY, AT TWO O'CLOCK**

## LORD'S DAY AFTERNOONS

**DURING THE MONTHS OF JUNE, JULY AND AUGUST**



INTERIOR OF SHILOH TABERNACLE

# SPECIAL ZION CITY EXCURSION TRAINS

From Chicago, will begin loading at 10:30 A. M., and will not leave later than 11:45, but when more than one train is required, the first section will leave Chicago about 11 o'clock, from the Wells street depot of the Chicago & North-Western Railway. Trains will return leaving Zion City about 6 o'clock, or at close of the afternoon service, usually reaching Chicago by daylight.

## ROUND-TRIP TICKETS, 25 CENTS

**CHILDREN BETWEEN THE AGES OF FIVE AND TWELVE YEARS, 15 CENTS. CHILDREN UNDER FIVE YEARS OF AGE, FREE**

Early Morning Gatherings every Lord's Day at 6:30 A. M., conducted by the General Overseer, who will deliver a series of twenty-minute lectures on Prayer.

The General Overseer and Overseer Jane Dowie will conduct Divine Healing meetings in Shiloh Tabernacle every Tuesday and Thursday afternoon at 2 o'clock, throughout the summer.

There will be Reception of New Members, the Ordination of New Officers, and the Communion of the Lord's Supper after the regular services on the first Lord's Day afternoon of each month.

The General Overseer will administer the Ordinance of Believers' Baptism in the large new baptistry in Shiloh Tabernacle after the regular services on the second Lord's Day afternoon of each month.

All Zion is looking forward to a glorious Summer's Work for God in Zion City.

**Grand Processional of Zion City and Chicago White-Robed Choirs and Robed Officers**

**ALL WELCOME** **ALL SEATS FREE** **FREEWILL OFFERING** **"CHRIST IS ALL AND IN ALL"**

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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 XI. NUMBER 15. CHICAGO, AUGUST 2, 1902. PRICE FIVE CENTS.

# GOD'S WITNESSES TO DIVINE HEALING.

## SAVED AND INSTANTLY HEALED, AFTER LYING ALL BUT HELPLESS WITH A BROKEN SPINE FOR SIX AND ONE-HALF YEARS.

AND THEY WERE FILLED WITH WONDER AND AMAZEMENT AT THAT WHICH HAD HAPPENED UNTO HIM.

The whole city of Toronto, Canada, was "filled with wonder and amazement at that which had happened unto" this man.

The marvelous story flew from lip to lip.

It was spread far and wide by the newspapers.

Like the lame man at the Beautiful Gate of the Temple, he was well known to all the people.

For a long time he had gone about, day after day, lying helpless in a wagon, from which he sold some little articles so that he might support his family.

And now the word was being spread abroad that he had been instantly healed and was walking.

Hundreds flocked to the humble little barn, where he had spent his nights in his wagon, to see for themselves the miracle which had been wrought.

There they found him walking about in perfect health, praising God for His goodness.

Six years and six months before, he had been frightfully injured in a street-car disaster.

Since that time, his life had been one long, dark, terrible story of suffering. He had endured tortures of indescribable agony from the treatment of surgeons and physicians.

As an action for damages was brought against the company which had been responsible for his injuries, he was examined and treated by many of the most prominent medical men in Toronto.



JOHN EASTON.

Although they could not agree as to the exact nature of his injury, they all admitted that it was very serious.

Many of them said that he would never walk again, and others that he could live but a very short time, as his spine was either dislocated or broken.

His body was encased in a plaster of Paris cast and his head and shoulders drawn up by a pulley and weights.

Thus bound, unable to walk or stand or even sit up, he was never for one moment free from pain, and at times suffered the most intense agony.

Unable to take needed exercise, he was attacked by disease until, as he testifies, his body was one mass of corruption

As the result of all the treatment, he only grew worse.

Although he was a member of the Presbyterian church, he

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says he was not saved. Physicians and the ministers of that church gave him nothing to look forward to but a brief lifetime of ever-increasing pain, and sickness, and helplessness, and then—death.

But Zion Seventies in Toronto found him.

They told him that it was not God's Will that he should suffer.

They told him that God had made a Covenant with His people, saying that if they would obey His commandments, He would heal them of their diseases, "For I am Jehovah that healeth thee."

They told him that Jesus Christ, the Son of God, had come to bear the sins and sicknesses of humanity upon the cross.

They told him that He had, while on earth in the flesh, gone about "doing good and healing all that were oppressed of the Devil," and that He was "the same, yesterday, and today, yea, and forever."

They told him that He was true to His promise, "Lo, I am with you All the Days, even unto the Consummation of the Age," and that He was here on earth, in the Power of His Holy Spirit, doing just the same work in the spirits, souls and bodies of men that He did nineteen centuries ago. They held meetings of the local Gathering of the Friends of Zion in his barn. He read the words of the Messenger of God's Covenant in LEAVES OF HEALING and compared the Message with the Word of God.

He found that they were in perfect agreement.

Then, one night, there was great rejoicing in that little barn; for this Witness received the witness of the Holy Spirit in his spirit that he was saved.

With wife and children he praised God.

Then came the test of his faith.

Although he had several times before attempted to stand or even to sit up and the result had been to increase his terrible sufferings, he now had the harness and pulley removed from his shoulders and the plaster of Paris cast sawed from his body.

Zion's faithful Deaconess in Toronto then laid hands upon him and prayed for him, "in the Name of the Lord Jesus, in the Power of the Holy Spirit, and in accordance with the Will of God," his Heavenly Father, for his healing. Instantly he felt the Healing Power thrill through his entire broken and diseased body.

The hand of God was making him whole again.

Then the Deaconess commanded him, in the Name of the Lord Jesus Christ, to arise and walk.

Instantly he obeyed!

He not only walked, but he lifted his wife and his children, one of whom, nearly seven years old, had never before seen her father on his feet, or been able to sit on his knee.

Not only that, he lifted a 180-pound man with perfect ease. God had not only given him healing, but, as in the case of the lame man at the Beautiful Gate at the Temple, He had given strength and agility to the muscles which had not been used for over six years.

It was indeed a mighty Miracle of Healing.

Several months have now passed since John Easton was set free from the galling bondage in which the Devil had bound him.

He is still walking and working hard.

Not only is his spine as strong and well as before the injury, but all the deadly diseases which were killing him have passed away, and he is a well man.

He has written his wonderful testimony in simple, straightforward, truthful words.

It is confirmed by his wife and by the disinterested testimony of the Toronto newspapers, a clipping from one of which we reprint in this paper.

It was confirmed verbally by his family physician.

He was seen, both before and after his healing, by hundreds of people in Toronto, and there is not one to dispute it.

As in the case of the lame man at the Beautiful Gate of the Temple, there has been great trouble among the scribes and Pharisees.

Denominational ministers and the so-called religious press have raged with impotent fury against the truth, but it stands undisputed and indisputable, a crushing rebuke from God himself to their lack of faith and their false teachings.

Their attempt to turn back the truth of God has been vain, and the wondrous story has gone forth far and wide.

They are too late.

The testimony is now going forth on the wings of the Little White Dove to all the ends of the earth, to tell sufferers everywhere that God is still the Healer of His people, and that the gentle but mighty Power which streamed forth from the hands of Jesus, "healing all manner of disease and all manner of sickness among the people," is now sent by the Father through the hands of His ministers in Zion.



MR. AND MRS. JOHN EASTON AND FAMILY.

On our front page we give the picture of John Easton as he stands today, straight, strong, happy, healthy.

On the second page he is seen with his happy wife, who was also wonderfully healed, and his children. On the third page he appears as he lay for so long in his little wagon.

The pictures themselves tell a story of unassailable truthfulness.

And now let John Easton speak for himself.

A. W. N.

### WRITTEN TESTIMONY OF JOHN EASTON.

TORONTO, CANADA, June 11, 1902.
(Now Box 9, Rockford Postoffice, Ontario, Canada.)

DEAR GENERAL OVERSEER:—On July 18, 1895, I was riding on an open street-car in the city of Brantford, Canada. The car was running at the rate of eight or ten miles an hour over the Grand Trunk crossing, when it jumped off the track and struck a post.

The sudden stop threw me off the car—which was an open car—across the street, against a post.

The blow made me unconscious.

When I recovered consciousness, I tried to stand up, but fell down again.

Some men helped me to a rig, then took me to a drugstore and sent for a doctor.

The physician said that there was nothing very seriously wrong with me; that I would be all right in a month or so.

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They then took me to my sister's and that night I suffered everything but death.

Later on, the doctors held several consultations over me, the same as they did over the policeman, McHickey, who was hurt when I was, and who died under their horrible treatment.

Dr. Frank, of Brantford, told me time and again that I could not live three months.

When the three months would pass by I would tell him that he told me that three months ago and I was still suffering.

Then my wife forbade him to come into the house again if he could not encourage me, and not tell lies.

Some of the doctors said that they thought two joints of my back were knocked in.

Others said that the cord was pinched between the break.

One said one thing and one another.

At any rate they disagreed, as they always do, only they all agreed that I was very seriously hurt and not one of them would swear that I would ever recover; not even those who were against me in the suit for damages against the street railway company.

The names and addresses of the different doctors who made special examinations of me are as follows: Dr. Cameron, corner of Girard and Sherbourne streets, Toronto.

Dr. John Ferguson, College street, West Toronto.

They are both supposed to be specialists.

Last June I offered them both all I had: a house and lot, which cost me $1,000; a horse, worth $100; a new wagon, worth $200; household furniture, worth $200, and $500 I had then in cash, if they would undertake to set me on my feet the way I was before I was hurt.

But they both said they would have nothing to do with me on the terms that if they helped me or cured me they might take all I had and welcome for the cure, and if they killed me in sawing me up they were to pay my wife the same amount.

The names of the other doctors who examined me are: Drs. Langrel & Langrel, King street, West Hamilton; Dr. R. Henwood, corner of Market and Wellington streets, Brantford; Dr. Seacord, Market street, Brantford; Dr. Winskill, Market street, Brantford; Dr. Stanley, Wellington street, Brantford; Dr. Frank, Brantford, Ontario; Dr. Johnston, Burford, Ontario; and Dr. T. H. Mott, Mount Pleasant, Mohawk Postoffice, Ontario, who was my regular attendant and family physician.

There were several other doctors who examined me and injected morphine into me when I would take a bad spell of pain on the road or streets.

The physicians decided to put me into a plaster of Paris cast.

They took long strips of cotton and rubbed plaster of Paris into them.

Then they swung me up by the neck and arms, dipped these strips in water and wrapped them around and around my body.

Then they waited for the cast to set.

It takes from sixty to ninety minutes to prepare and harden the cast.

I have had seven of those jackets put on me.

I cannot describe what I suffered in getting these put on. Only those who have had them put on know.

I never sat up for half an hour from the day I was hurt until the day I arose in the Name of Jesus.

I was hurt on the 18th of July, 1895, at 2 o'clock in the afternoon, and was saved and healed on the 18th of January, 1902, at a quarter after 2 o'clock in the morning, which lacked just twelve hours of being six years and six months.

I did not lie all that time without trying to sit up, for each jacket I had put on, the doctor would try me.

We would also try ourselves, in different ways, as we were always anxious to see if there was any improvement.

But I would always be worse.

I had pain in my back from the day I was hurt to the day I was saved and healed.

I had weights and pulleys and chairs placed so as to try and sit up; but as soon as I sat up, the pain would go to my head, my head would seem to run round and then over I would go in a spell.



JOHN EASTON AND FAMILY, AS THEY APPEARED BEFORE HIS HEALING.

My wife sued the street railway company for $20,000.

Our case came up before a judge and twelve jurors, who gave us a judgment for $12,000.

The case was appealed several times, and at last the company made an assignment to get out of paying the money.

This suit lasted two years and a half, and finally the company gave us $2,500 to settle it.

Our family physician told my wife that if I was not taken out of doors, I would not live long.

She had me first carried out doors in my little bed.

Then I had a little car and track made so that I could draw myself out and in on it.

Then I had a democrat wagon fixed up, from which I used to sell peanuts, pencils, shoelaces, etc.

My wife and three children and I lived in this wagon for over a year at one time.

I never was out of it once in that time.

We lived in it in the summer out doors, and backed it into a stable in the winter.

It was in this condition that one of Zion's faithful Seventies found us selling on Toronto market one day.

He gave us LEAVES OF HEALING and said that God could heal.

Then he followed us for about two years, holding meetings in our stable in the winter and getting us to go to the little church in the summer.

At last Zion members' kindness, compared to other churches, gave us a love for them and for LEAVES OF HEALING.

At last we quit eating hog.

Then we threw away our medicine, which was hard to do after being trained and steeped in it all of our lives.

When we honored God in doing this, He helped us.

I had become so bad in my bowels that I would have to take a teacupful of salts or a box of pills at once before they would be of any service to me.

Since I decided to trust God, I have never had any need for the abominable stuff, thanks be to His Name!

I would pass great quantities of blood and would cough and spit up blood.

In fact, I was a mass of corruption. My legs were cold from the day I was hurt until the day I was saved. Last fall, several of my friends and acquaintances told me that I was dropsical, which I believe was true.

It was one of these Zion cottage meetings, on the 17th of January, 1902, in the little brick stable, which resulted in showing me, that although I belonged to the Presbyterian church, had taken sacrament, was sorry for sin and all that, I was trying to work out my own salvation, as the minister told me, with fear and trembling.

The blessed night for me was January 17, 1902.

The leader of the meeting told me that I was a miserable sample of a Presbyterian, lying up in that wagon to please the Devil, as he was the author of sickness and suffering.

I felt angry at him. At 2 o'clock in the morning I saw that I was taking the Devil's part, and I just turned over and asked Jesus to forgive me, and take me as I was and make me what I ought to be in spirit, soul and body.

His Spirit immediately came into my heart and I turned to my dear wife, who was sound asleep.

I said, "Electa, praise God, I am born again. I accept God as my Healer, Cleanser and Keeper, for spirit, soul and body."

Oh, what a joyful night that was to us all!

We awoke all the children and sang hymns, thanking God in prayer the rest of the night.

It was through Dr. Dowie's teaching in LEAVES OF HEALING, that I learned how to accept God as my Healer, so I wrote to the General Overseer, but I got no answer.

Then I wrote again, but, meanwhile, I decided to read the Bible through.

When I came to the 32d chapter of Genesis, where Jacob was wrestling with God, it seemed as though that was just the letter for me, for I told my wife that I was to rise up and try to walk that day; for I felt it in my spirit.

Zion in Toronto had a meeting that night.

When the minister had read, sung and prayed, he was just about to preach, when I said they had better preach my sermon first, which was to saw my jacket off.

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As soon as I had said that, the Devil said to me, "As sure as you set your foot to the floor you will drop dead."

I just turned to God and said, "Dear Father, if I die it will be for Your Glory," and the Devil left me.

Two brethren kept on sawing and at last the jacket was off.

When the dear Deaconess Burgess prayed and laid her hands on my back and commanded me in the Name of Jesus to arise and walk, immediately I felt a strange feeling go right through my whole body.

Then I drew myself by my hands as far as I could.

They swung my legs round on the stand on my wagon, and I sat up.

Then I stepped down on a chair and then to the floor.

I got down on my knees and thanked God for what He had done.

When I thanked God, I got upon my feet and walked up and down the floor from 10 o'clock that night until 3 the next morning.

I also lifted my dear little daughter Cora, who was then over seven years old and had never seen me walk or sit up in her life.

My children all cried out, "Papa, are you strong enough to lift me? and me? and me?"

Then I turned to my dear wife, who was still as pale as ashes, and said to her, "Now, dear, I can lift you, for God's glory."

I lifted her right up.

Then I lifted Brother Close, who told me that he weighed 180 pounds.

I think I never did anything in my life so easy before.

Praise God, He does renew our strength like the eagle's.

I went to bed at 3 o'clock, and lay there a half hour; then I got up and dressed again and walked up and down the floor.

In the morning, I went down to the barn with my wife and fed my horse.

I walked up and down stairs as easy as ever I did.

I stood on my feet telling people what God had done for me, as there were hundreds who had known me and wanted to see if I was really healed and on my feet.

Many, knowing the sad condition I lay in, said that it was nothing but the Power of God that raised me up so strong.

Still there are some who say that I might have gotten better any way.

The wonderful way that God gave me my strength, all at once, after never sitting up even for one-half hour in six years and six months, was a thing the most skeptical could not solve except to attribute it to God's Power.

My own family physician, when he saw me stand upright on my feet and walk, said to my wife and me that I was a changed man and that he did not see why the Power of God was not the same as of old.

He also said that I had been in a bad condition and had a great deal to thank God for.

Some people told me that when I went to work I would soon collapse; but it is over four months now since I was healed and I have been working hard most of the time.

I can thank God for His keeping power given to me; also for health and strength, better than I ever had in my life.

Thanking God our Heavenly Father, through Jesus Christ our Lord, that I was counted worthy to be a witness to God's Power to save and heal, and thanking the General Overseer for his prayers for me, and thanking all Zion who prayed for me and followed after me so faithfully, and asking all to pray God, our Heavenly Father, to keep me faithful unto death, I remain

Your Brother in Christ, JOHN EASTON.

## WRITTEN TESTIMONY OF MRS. JOHN EASTON.

19½ SPADINA AVENUE,
TORONTO, ONTARIO, CANADA, June 12, 1902.

DEAR GENERAL OVERSEER:—I praise God for what He has done for us through the teaching in LEAVES OF HEALING.

All that my dear husband has said is true, and far more, as words could not describe what he suffered before we knew God as the Healer.

I also thank you and all Zion for your prayers.

Some months ago I wrote a request to you to pray for me, as I had been so badly troubled with my heart.

Praise God, I got immediate relief, even before the letter had reached you.

I have also had many other healings in answer to prayer.

Our three dear little children have all been healed many times in answer to prayer.

As soon as any of them do not feel well, they ask their papa or me to pray for them and they say they know God will heal them.

Oh, it is so blessed to know that we can call upon the Great Physician at any time and at any place, and to know that He will answer our prayers if we ask in faith believing.

I rest upon His precious promise given in the 15th chapter of St. John's gospel, the 7th verse, which says: "If ye abide in Me, and My words abide in you, ask whatsoever ye will, and it shall be done unto you."

Oh, what a precious promise!

My prayers are for Zion that she may go forward in the strength of the Master till He comes.

Your Sister in Jesus, (MRS.) JOHN EASTON.

## TESTIMONY OF THE TORONTO PRESS TO HEALING OF JOHN EASTON.

Extract from Toronto Evening Telegram, Saturday, February 15, 1902.

### BELIEVE IT IS A MIRACLE.

### JOHN EASTON CURED.

MAN WHO HAS LAIN IN A PLASTER JACKET FOR SIX YEARS WITH A BROKEN BACK, NOW ABLE TO WALK—DIVINE HEALING.

"Has a miracle been performed in our midst?" This is a question that many people are asking themselves today and which a large number are answering in the affirmative. Nearly every man, woman and child in Toronto has seen at one time or another, and most of us many times, John Easton, the man who has lain in a plaster cast for six years and sold peanuts, with the help of his wife and family of three children, from his wagon on various street corners and during the baseball season at the King street entrance to the baseball grounds. Well, today John Easton can stand as straight, walk as steady and move about as nimbly as the majority of mankind and is the picture of health.

FACTS IN THE CASE.

The facts of the case are most singular. Some months ago members of the local sect of Dowieites approached Mr. Easton as he lay in his wagon, disposing of peanuts, and persuaded him to become a follower of their belief, that of faith healing. Easton invited the Dowieites to visit him at his home at 19½ Spadina avenue, a barn which he rents and in which his whole family resides with him. On January 18th Easton was converted. Since then he has not left his home, but has been lying on his back in his wagon, having cut away the straps which held in his hammock-like, plaster of Paris case. "I have been praying ever since," he declared to a number of newspaper men who called to see him this morning

AROSE AND WALKED.

At about 10 o'clock last night twenty members of the Dowieite faith, led by Deaconess Burgess, visited Easton, and all prayed fervently that he should be cured. There was no excitement; everything was as quiet and deliberate as possible. A neighbor who was interested in the ceremony was instructed to go out and procure a saw. This she did, and two of the Dowieites sawed through the plaster case which enveloped Easton, and which the latter himself helped to tear off. Easton then rose from his bed in the wagon and stepped down to the floor, declaring his belief "in God and Divine Healing through the intercession of Lord Jesus." His family at once surrounded him and a scene of the greatest rejoicing ensued. Easton was asked to sit down but this he refused to do, declaring that he

WANTED TO USE HIS LIMBS,

for he had been lying down long enough. A jubilation service followed this apparent intervention of Providence, and hymns were sung and more prayers offered. From that time until now Mr Easton has scarcely laid down, but has been walking to and fro and up and down stairs.

When this strange account of what was asserted to be Divine Healing became known, a *Telegram* representative went to ascertain the truth of the report. When we reached the barn at 19½ Spadina avenue, in which Easton resides with his family, a number of children were hanging around the door and vouchsafed the information that "Mr. Easton is walking around."

The *Telegram* man was invited into the house of a neighbor, in which Mr. Easton is now staying, and was shown into the parlor. He was informed that Mr. Easton was upstairs, but would come down.

WALKED DOWN STAIRS.

This certainly sounded as if there could be no doubt as to Mr. Easton's ability to use his limbs. Sure enough, Mr. Easton entered the room a few minutes later, accompanied by his wife, who seemed to be the embodiment of happiness. There was not the slightest trace of deformity. Mr Easton could not possibly look healthier or straighter than he did. To show that there was no deception, he stooped over and bent backwards without the least exertion.

"Don't you feel any pain?" he was asked.

"None whatever," he replied; "its wonderful what God can do." All through his conversation Mr. Easton would break out with exclamations of gratitude to the Almighty, quoting passages of Scripture to emphasize the justification of his belief in divine healing.

HE IS A HAPPY MAN.

"I rose up in the Name of Jesus," he said; "it's a wonderful thing." His wife here put her arm around him and kissed him, at which he exclaimed, "My dear wife!"

"I guess there is nobody in Toronto as happy as I am today," said Mrs. Easton.

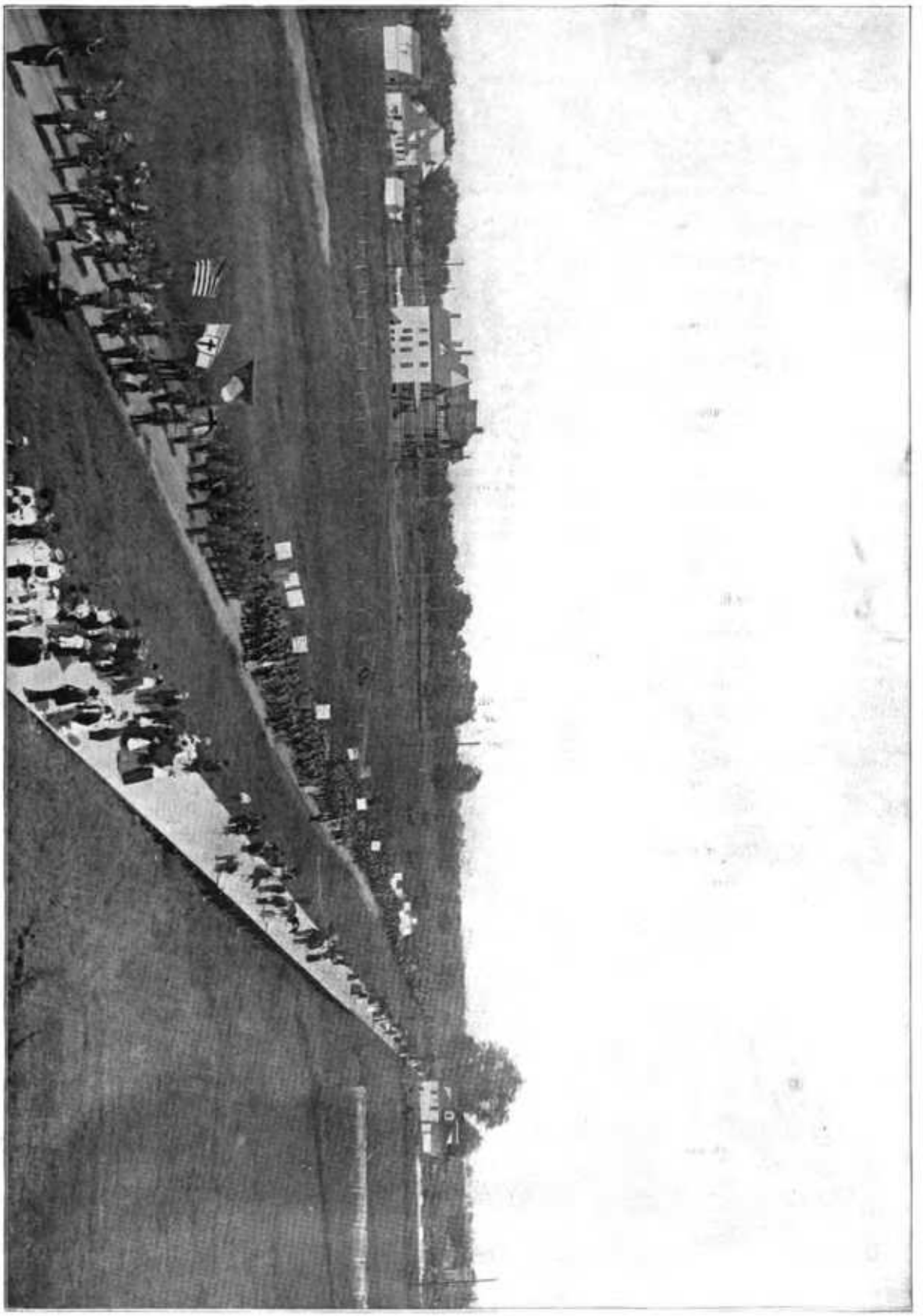
A little girl of seven came into the room and climbed on her father's knee.

"She never sat on her father's knee before—until when?" he asked the little girl.

"Until last night," she answered.

Mr. Easton was injured on the Brantford street railway six years ago. Eminent doctors declared that his back was broken. He brought an action against the railway company, but lost on an appeal. Until last night he has worn a plaster of Paris jacket ever since.

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FIRST ANNIVERSARY OF THE OPENING OF THE GATES OF ZION CITY.

Procession of Zion City Institutions and Industries on Shiloh Boulevard, Zion City, Illinois. Zion's Second Feast of Tabernacles, Tuesday, July 15, 1902.

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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.

A WEEKLY PAPER FOR THE EXTENSION OF THE KINGDOM OF GOD.

EDITED BY THE REV. JOHN ALEX. DOWIE.

Entered at the Postoffice, Chicago, Illinois, as Second Class Matter.

| Subscription Rates. | | Special Rates. | |
|---|---|---|---|
| One Year | $2.00 | 100 Copies of One Issue | $3.00 |
| Six Months | 1.25 | 25 Copies of One Issue | 1.00 |
| Three Months | .75 | To Ministers, Y. M. C. A.'s and Public Reading Rooms, per annum | 1.50 |
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MANAGER ZION PUBLISHING HOUSE,
1300 Michigan Avenue, Chicago, U. S. A.

Subscription to LEAVES OF HEALING, A VOICE FROM ZION, and the various publications, may also be sent to

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CHICAGO, ILLINOIS, SATURDAY, AUGUST 2, 1902.

## TABLE OF CONTENTS.

LEAVES OF HEALING, SATURDAY, AUGUST 2, 1902.

GOD'S WITNESSES TO DIVINE HEALING—
Illustration—John Easton, . . . 481
Written Testimony of John Easton, . . . 482-484
Illustration—Mr. and Mrs. John Easton and Family, . . . 482
Illustration—John Easton and Family as They Appeared Before his Healing, . . . 483
Written Testimony of Mrs. John Easton, . . . 484
Testimony of Toronto Press to Healing of John Easton, . . . 484
ILLUSTRATION—
First Anniversary of the Opening of the Gates of Zion City, . . . 485
EDITORIAL NOTES—
First Sending Out of Zion Seventies, . . . 486
Four Hundred Grown to Four Thousand, . . . 486
Zion Seventies to Summer Resorts, . . . 486
Zion Seventies in Distant Lands, . . . 486, 487
Literature Distributed by Zion Seventies and Free Literature Mission, . . . 487
Fourth Anniversary of "Sending Forth" of Zion Seventies, . . . 487
Organization of Zion's Restoration Host, . . . 487
Ineffective Officers to be Removed, . . . 487
Demoralization Through Fighting Behind Entrenchments, . . . 487
Great Practical Value of Work of the Zion Diaconate and Seventies, . . . 488
Special Conference of Zion Seventies, September 20th, . . . 488
Services at the Fourth Anniversary, Lord's Day, September 21st, . . . 488
Zion's Restoration Host under Direct Orders from Elijah the Restorer, . . . 488
The Great Commission, The Consummation of the Age, Begun, . . . 488
CARTOON—
The Capture of the Denominational Church by Means of the Masonic Trojan Horse, . . . 490
STREAMS OF LIFE FROM SHILOAH—
Scripture Reading and Exposition, . . . 491-492
Praise and Testimony, . . . 492-497
DIVINE HEALING MEETING, . . . 497-502
ZION'S SECOND FEAST OF TABERNACLES—
"Blessed Are They That Hunger and Thirst after Righteousness," . . . 503-507
ZION'S LITERATURE MISSION, . . . 508
NOTES OF THANKSGIVING TO ZION'S GOD, . . . 509, 510
OBEYING GOD IN BAPTISM, . . . 511, 512
ZION'S BIBLE CLASS, . . . 512

# *EDITORIAL NOTES.*

## "FIRST SAY, 'PEACE BE TO THIS HOUSE.'"

THIS WAS the Message which our Lord Jesus, the Christ, gave to the first Seventy, when He "sent them two and two before His face into every city and place whither He Himself was about to come."

ON THE AFTERNOON of Lord's Day, September 18, 1898, in Central Zion Tabernacle, Chicago, after many months of training, we delivered our Charge to the First Six Complete Zion Seventies, and sent those Four Hundred and Twenty (420) earnest workers, two by two, into districts of the City of Chicago, aggregating a population of about One Hundred Thousand (100,000) persons.

THE FOUR HUNDRED has grown into at least Four Thousand (4,000), and the work of Zion Seventies is now extending rapidly on every Continent of the Earth, and on many Islands of the Seas.

DURING THE late Feast of Tabernacles we had the joy, on July 17th, of receiving the Consecration Vows of over Five Hundred (500), and of separating, by a Solemn Service and Laying-On of Hands, that great company of Christian Workers, many of whom had come from distant States of America, and some from other Continents.

SINCE THE FEAST, we have directed Elder Abraham F. Lee, Recorder of Zion Seventies, to send forth a Special Detail of about One Hundred (100) to various Summer Resorts on the Atlantic and Pacific Coasts and on the Great Lakes.

THIS WORK, which began last year, will be better organized this season, and will be, we trust, carried out upon a very large scale next year.

ZION SEVENTIES go forth into the streets and lanes of London, England; Zürich, Switzerland, and in many parts of Europe, and in Melbourne, Australia—places more than 15,000 miles apart.

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ZION SEVENTIES go forth into the streets of Johannesburg, Transvaal, and in many parts of Africa, and in the streets of Shanghai, China, and other parts of Asia.

ZION SEVENTIES go forth into the streets of many cities of the Dominion of Canada, the United States, and in many other parts of the American Continent.

ZION SEVENTIES are found working in many Islands of the Oceans.

Even in the Leper Settlement of Molokai, in the Hawaiian Group, and on most of the great lines of ocean and international traffic, Zion Seventies are standing with God's Message of Peace to All Nations.

ZION SEVENTIES carry with them Leaves of Healing from the Tree of Life, in many forms.

They have distributed millions of Messages from Zion, in hundreds of thousands of copies of LEAVES OF HEALING, A VOICE FROM ZION, and in many special tracts in many languages.

ZION LITERATURE MISSION has sent out, from a Free Distribution Fund, up to July 19th, as reported by Deaconess Sarah E. Hill, no less than Two Million Four Hundred Twenty-three Thousand One Hundred Seventy-one (2,423,171) rolls of Zion Literature.

These rolls have probably reached not less than Fifty Million readers, for it is our experience that on the average a roll is read by a minimum of at least twenty readers.

IT IS PROBABLE, therefore, that with the work of Zion's Seventies, and with the vast amount of literature subscribed for during the past eight years, Zion Literature has directly reached between one hundred and one hundred fifty millions of the earth's population; and, indirectly, by the reprinting of portions, and in various other ways, some knowledge of the work of God in Zion has probably reached over Two Hundred Millions (200,000,000) of the earth's inhabitants, possibly one-seventh of the entire population of the world.

WE HAVE REASON, therefore, to thank God and take courage, although this is but the beginning of the "Shiloh," that is, "The Sending-forth" from Zion of the three Streams of Living Waters—the Streams of Salvation, Healing and Holy Living—in the Power of the Holy Spirit, through Faith in Jesus Christ, and in accordance with the Will of God our Eternal Father.

BUT ZION never stands still, nor rests satisfied with any achievement, and therefore in this, as in all other matters, Zion must Go Forward.

WE THEREFORE desire to announce that, God willing, we shall take frequent opportunities of conference in Shiloh Tabernacle, Zion City, with Zion Seventies, during the next six weeks, preparatory to a Grand Rally of the Seventies on the Fourth Anniversary of their "Sending Forth."

THAT ANNIVERSARY will be celebrated on Lord's Day, September 21st, when the day will be given up to explaining a New Onward Movement, and to reorganizing Zion Seventies into Zion's Restoration Host.

The Host will still retain the principles upon which Zion Seventies have been established, but will give more definite expression and larger scope to the operations of Zion Seventies.

WE SHALL RESERVE, until the time has come, detailed explanations of the form which Zion's Restoration Host will take, but we can say this, that it will become the most Aggressive Agency of the Christian Catholic Church in Zion.

WE SHALL HOPE to be able to send forth Deacons and Deaconesses in company with two or more of Zion's Seventies, into lines of extension work in Zion throughout this and other lands, under the guidance of the Elders and Evangelists and Overseers in charge of Branches of the Christian Catholic Church in Zion throughout the world, directed by ourself at Headquarters, through an organizing and directing officer, and his numerous assistants, whom we shall appoint to this duty.

WE SHALL endeavor to avoid ineffectual movements, and shall not hesitate to remove every officer who will not "get a move on him," no matter what his position may be.

THERE CAN be no doubt that a number of our officers have settled down almost to the modes of work, or rather of idleness and ineffectiveness, which prevail in the apostate churches.

It is time for these to know that they must recognize the truth that we have so often emphasized, namely, that the "army that fights behind entrenchments is always beaten."

NOTHING SO demoralizes or disheartens brave soldiers, and nothing so effectually multiplies cowards, in any army,

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as the habit of fighting behind fortifications, no matter how strong they may be, or in trenches knee-deep in apostate mud.

THERE IS doubtless a place for drilling and preparing an army, otherwise it will simply be "Food for Powder" on the part of the enemy; but when Divinely prepared, Zion's Restoration Host must Move Forward, and those who will not move must be removed.

SPLENDID WORK has been done by many Elders and Evangelists, and some good work by all who are now in charge of stations; but the time has come to say that which is true, that, proportionately, the work done by the lay orders of our Ministry, the Diaconate and the Seventies, has been of the greatest practical value in the winning of men and women to God, and in their Salvation and Healing.

THE FOURTH Anniversary of the Seventies, and the Organization of Zion's Restoration Host, on Lord's Day, September 21st, will be preceded by a Special Conference of Zion Seventies, and a Service for the Consecration and Separation of new Seventies, on the afternoon and evening of Saturday, September 20th.

WE DESIRE the attendance of every officer of the Christian Catholic Church in Zion, and every member of Zion Seventies within reach of Zion City, on Saturday, September 20th, and Lord's Day, September 21st.

The entire ground floor of Shiloh Tabernacle will be set apart for the Seventies, who on that occasion are requested to provide themselves with scarfs of Zion's colors—the Gold, White and Blue, such as those worn by the employees of Zion in the Procession of July 15th.

These scarfs may be obtained at Zion City General Stores on Saturday afternoon, September 20th, at the price of fifteen cents.

AT HALF-PAST ONE o'clock on Lord's Day, September 21st, Zion Seventies will form in procession, according to their location, under the large tent at the old Auditorium in Shiloh Grove, and will march through the lines of Zion White-robed Choir and Ordained Officers to their places in Shiloh Tabernacle, where the Great Assembly will be held, and the Zion Restoration Host formed, at 2 o'clock.

MEANWHILE WE ASK our friends far and near to pray for us, that Divine Wisdom in a special manner may be granted in connection with the organization of this world-wide host of Zion men and women, who are prepared, not only to suffer, but, if need be, to die for Christ, our King, in the work of extending His Kingdom among All Nations.

ZION'S RESTORATION HOST will be an Army of Peace, Purity and Power.

ZION'S RESTORATION HOST will take its orders direct and immediate from Elijah the Restorer, who is acting under the Restoration Commission of the King Himself, whose Authority is Omnipotent and whose Commands are clear.

HE SAID:

All Authority hath been given unto Me
In Heaven and on Earth.

This is either true or false.

If it is true, then Christ is "King of Kings" and "Lord of Lords," and His Kingdom ruleth over all, and His Will must be done by men and women in all stations and in all nations.

HE SAID:

Go ye, therefore,
And make Disciples of All the Nations.

This command is either right or wrong. If it is right, then all other things must bow and all other purposes must conform, in every true believer, to the carrying out of this declaration of the King's Will.

He has willed that we shall Go.

He has commanded that we shall *make Disciples.*

He has defined the limits of our operations in the words, "All the World," and "All Nations."

HE SAID:

Teaching them to observe All Things
Whatsoever I commanded you.

All are not teachers, but all may carry the teaching which makes the Message plain, and which clearly reveals the commands of the King.

HE SAID:

Baptizing them into the Name of the Father,
*And of* the Son,
*And of* the Holy Ghost.

This great Ordinance, therefore, of a Triune Baptism, is the Seal of a Living Church; for it is the Seal of the Living God.

HE SAID:

Lo, I am with you All the Days,
Even unto the Consummation of the Age.

This Declaration is our consolation and our joy.

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His unseen presence will be with us in every street and lane, and in every conflict of the Holy War against the host of Satan and sin and disease and death and hell, everywhere and at all times.

And should the warrior fall beneath the blows of the enemy, the King Himself is there, and His Unseen Hosts will receive the spirits of those who, for His sake, "loved not their lives even unto death," knowing that He would "never leave" them "nor forsake" them.

"THE BEST of all is, God is with us."

The Consummation of the Age rapidly approaches; yea, it is begun; for the Signs of the Coming of the King to receive from the world His own are many.

The "Times of Refreshing" and the "Times of the Restoration" are with us, and the Consummation of which God's Messenger, Gabriel, spoke to Daniel, is also with us:

Even unto the Consummation, and that determined,
Shall Wrath be poured out upon the Desolator.

THE TIMES have come!

The Kingdom of Darkness and Error must fall!

Every Opposing Power in Church and State and Business must fall.

And the King must Reign.

"BRETHREN, PRAY FOR US."

**Zion's Conflict with Methodist Apostasy.**

This book of 200 pages, issued by Zion Publishing House, contains nine powerful discourses delivered in Central Zion Tabernacle by the General Overseer in May, 1900, during the session of the Methodist General Conference. They are of especial value for the full and fearless exposure of Freemasonry.

"The Methodist Church, the Property of the Masonic Order," "Freemasonry: A Heathen and Antichristian Abomination," and "Degrees of Masonic Devilry" ought to be read by every lodge man.

The iniquity of the Mystic Shrine is laid bare.

"The Christian's Duty in Breaking a Bad Oath" is the address which preceded the public exposure of Masonic and Odd Fellow degrees in Central Zion Tabernacle, a full account of which is given.

Buy one of these books and keep lending it. No honest and intelligent man can read the book and still remain a Freemason. Sent by mail, postpaid, for twenty-five cents.

Address Zion Printing and Publishing House, 1300 Michigan Avenue, Chicago, Illinois, U. S. A.

# 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 sufferers are expressly declared to have been "oppressed of the Devil." (1 John 3:8; Matthew 4:23; Acts 10:38.)

*The Gifts of Healing are Permanent.*

It is expressly declared that the "Gifts and the calling of God are without repentance," and the Gifts of Healing are amongst the Nine Gifts of the Spirit to the Church. (Romans 11:29; 1 Corinthians 12:8-11.)

*There are Four Modes of Divine Healing.*

The first is the direct prayer of faith; the second, intercessory prayer of two or more; the third, the anointing of the elders, with the prayer of faith; and the fourth, the laying on of hands of those who believe, and whom God has prepared and called to that ministry. (Matthew 8:5-13; Matthew 18:19; James 5:14, 15; Mark 16:18.)

*Divine Healing is Opposed by Diabolical Counterfeits.*

Amongst these are Christian Science (falsely so-called), Mind Healing, Spiritualism, Trance Evangelism, etc. (1 Timothy 6:20, 21; 1 Timothy 4:1, 2; Isaiah 51:22, 23.)

*Multitudes Have Been Healed Through Faith in Jesus.*

The writer knows of thousands of cases and has personally laid hands on scores of thousands of persons. Full information can be obtained at the meetings held in the Zion Tabernacles in Chicago, and in Zion City, Illinois, and in many pamphlets which give the experience, in their own words, of many who have been healed in this and other countries, published at Zion Printing and Publishing House, 1300 Michigan Avenue, Chicago, and also at the Branch Office, Shiloh Boulevard, Zion City.

"*Belief Cometh of Hearing, and Hearing by the Word of God.*"

You are heartily invited to attend and hear for yourself.

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THE CAPTURE OF THE DENOMINATIONAL CHURCH BY MEANS OF THE MASONIC TROJAN HORSE.

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# Streams of Life from Shiloah

**Summer Series of Services Held in Shiloh Tabernacle, Zion City, Illinois**

*"The Scepter shall not depart from Judah,*
*Nor the Ruler's staff from between his feet,*
*Until Shiloh come;*
*And unto him shall the Obedience of the Peoples be."*

REPORTED BY E. W. AND A. W. N.

WITNESS after witness stood on the platform in Shiloh Tabernacle Lord's Day afternoon, July 27, 1902, and told of God's love and power and willingness to heal.

The simple, straightforward stories which they told were, many of them, stories of wonderful Miracles of Healing in answer to the faithful prayer of God's Messenger to Zion, the General Overseer.

Many testimonies were also given by those who had received manifestations of God's approval by healing of their bodies in obedience in a Real Baptism.

Overseer William Hamner Piper conducted the meeting in his able and delightful manner, keeping up the interest throughout.

The General Overseer and his family were away, resting at their Michigan summer home, but all felt that they were present in spirit and in their prayers.

There was fervent prayer in the heart of every member of Zion present, that God would greatly bless His servants and mightily renew their spiritual, psychical and physical strength during the brief season of comparative rest.

The day was threatening, but an audience of from three to four thousand people gathered at Shiloh Tabernacle at this Praise and Testimony Meeting.

The power of the presence of God's Holy Spirit was manifest throughout the service, inspiring and uplifting the hearts of those who heard these testimonies to the latter-day Restoration of the teaching and practice of the Full Gospel of Salvation, Healing and Holy Living.



INTERIOR OF SHILOH TABERNACLE.

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Shiloh Tabernacle, Zion City, Illinois, Lord's Day Afternoon, July 27, 1902.

The service was opened by the Zion White-robed Choir and the Zion Robed Officers entering the Tabernacle singing, as they came, the following hymn:

All glory, laud, and honor
To Thee, Redeemer, King,
To whom the lips of children
Made sweet hosannas ring.

Thou art the King of Israel,
Thou David's royal Son,
Who in the Lord's Name comest,
The King and Blessed One.

The company of angels
Is praising Thee on high;
And mortal men, and all things
Created, make reply.

The people of the Hebrews
With palms before Thee went:
Our praise and pray'rs and anthems
Before Thee we present.

To Thee, before Thy passion,
They sang their hymns of praise;
To Thee, now high exalted,
Our melody we raise.

Thou didst accept their praises;
Accept the pray'rs we bring,
Who in all good delightest,
Thou good and gracious King.

CHORUS—
All glory, laud, and honor
To Thee, Redeemer, King,
To whom the lips of children
Made sweet hosannas ring.

At the close of the Hymn, Overseer Piper came upon the platform, the people rising and standing with heads bowed, while he pronounced the

INVOCATION.

God, be merciful unto us and bless us,
And cause Thy face to shine upon us;
That Thy way may be known upon earth,
Thy Saving Health among all the nations. (Amen.)

PRAISE.

The Choir and Congregation then joined in singing Hymn No. 82:

Would we be joyful in the Lord?
Then count the riches o'er,
Revealed to faith within His Word,
And note the boundless store.

CHORUS—There is pardon, peace and power,
And purity and paradise;
With all of these in Christ for me,
Let joyful songs of praise to Him arise!

RECITATION OF CREED.

Overseer Piper then led the Choir and Congregation in the recitation of the Apostles' Creed:

I believe in God the Father Almighty,
Maker of heaven and earth:
And in Jesus Christ His only Son our Lord;
Who was conceived by the Holy Ghost;
Born of the Virgin Mary;
Suffered under Pontius Pilate,
Was crucified, dead, and buried;
He descended into hell,
The third day He rose from the dead;
He ascended into heaven,
And sitteth on the right hand of God, the Father Almighty;
From thence He shall come to judge the quick and the dead.
I believe in the Holy Ghost;
The Holy Catholic Church;

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The Communion of Saints;
The Forgiveness of sins;
The Resurrection of the body;
And the Life everlasting. Amen.

READING OF GOD'S COMMANDMENTS.

Overseer Piper then read the Eleven Commandments, Choir and Congregation singing the Response, "Lord, have mercy upon us, and incline our hearts to keep this law."

I. Thou shalt have no other gods before Me.

II. Thou shalt not make unto thee a graven image, nor the likeness of any form that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself unto them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children, upon the third and upon the fourth generation of them that hate Me; and showing mercy unto thousands of them that love Me and keep My Commandments.

III. Thou shalt not take the Name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh His Name in vain.

IV. Remember the Sabbath Day, to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is a Sabbath unto the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day, wherefore the Lord blessed the Sabbath Day and hallowed it.

V. Honor thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee.

VI. Thou shalt do no murder.

VII. Thou shalt not commit adultery.

VIII. Thou shalt not steal.

IX. Thou shalt not bear false witness against thy neighbor.

X. Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor anything that is thy neighbor's.

Hear also what our Lord Jesus the Christ, the Son of God, hath said, which may be called the Eleventh Commandment:

XI. A New Commandment I give unto you, that ye love one another, even as I have loved you, that ye also love one another.

Overseer Piper then read from the 43d chapter of Isaiah, after which prayer was offered by Overseer Mason.

The announcements were made by Elder Dinius, and the tithes and offerings were received, after which the meeting was thrown open to Praise and Testimony.

## PRAISE AND TESTIMONY.

Overseer Piper then offered the following

INVOCATION.

Let the words of our mouths and the meditations of our hearts be acceptable in Thy sight, and helpful unto this people, O Lord, our Strength and our Redeemer.

I will ask dear old Mother King, who is now a Deaconess in the Christian Catholic Church in Zion, to tell the story of her healing.

May God bless Mother King! (Applause.)

**Healed When Dying of Cancer of the Tongue, Fourteen Years Ago.**

Mrs. Deliah King, 1265 Center street, San Francisco, California, said: "I am very grateful today to be here It is a wonderful privilege for me to stand in this congregation, and to testify for my Lord and Saviour.

"He has been so gracious, so glorious to me. He has saved spirit, soul and body, and made me a new creature in Christ Jesus. He paid it all for me, and all to Him I owe.

"He healed this body of cancer fourteen years ago.

"I have a birthright in Zion. I can speak boldly for the love and for the saving power of Jesus Christ.

"When the General Overseer came to San Francisco, in 1888, I met him.

"He simply offered a prayer for me.

"The Devil had nearly pulled me into the grave, but Jesus just touched His Divine finger and healed this body and made it whole.

"I have testified and worked for my Lord ever since, and I intend to do so until breath leaves this body, if it pleases Him, but I do not think I shall ever die.

"I am looking for that Lord and Saviour, my King, to make His appearance for me, for God has promised it.

"Oh, bless His Name today!

"I cannot hold my peace.

"I testify for Him wherever I go, and I glorify the Name of Jesus.

"I love Him supremely.

"May God bless our General Overseer this afternoon.

"May God bless his work wherever he goes.

"There is nothing so sweet to me as Zion. Then there is LEAVES OF HEALING. The General Overseer has sent it to me ever since he began publishing it.

"I was not healed through LEAVES OF HEALING, but I am in the First Fruits.

"Be stedfast and true for the General Overseer. Remember Him in tender love and prayers.

"I rejoice in the privilege of meeting you again on this side of eternity.

"Be true and faithful to your beloved leaders.

"You do not know what a privilege you have. You do not know what it is to hear this precious teaching every Sabbath day.

"I often think, on the Sabbath morning, if I had the wings of a dove I could fly here.

"My spirit is here, but the body is weak, well stricken in years, nearly passing over.

"Give God all honor, glory and praise forever. Amen."

Overseer Piper—May God bless dear old Mother King. She was wonderfully healed of cancer fourteen years ago in San Francisco.

I will ask Miss Mary Hornshuh, of Portland, Oregon, whose home has been recently transferred to Oregon City, Oregon, to testify.

**Instantly Healed of Tuberculosis of the Lungs, Throat and Bones, Curvature of the Spine and Inflammation of the Stomach.**

Miss Hornshuh said: "I am sure I am truly thankful this afternoon for what God has done for me.

"Just nine weeks ago tonight I was brought in from Portland, Oregon, on the train.

"I had tuberculosis of the lungs and throat, and of the bones, double curvature of the spine, tubercular abscess on the curvature; but I am deeply thankful that God can heal us as well as save and keep us.

"One year's experience in the Salvation Army as an officer is not to be compared with the two months that I have spent here in Zion.

"I spent six months in San Francisco working in the Salvation Army, and from there I was sent to Astoria, Oregon—a very damp, wet place.

"I contracted a very heavy cold, taking the meetings every night out in the rain.

"It continued to grow worse, until finally I lost my voice entirely.

"I went from one lung specialist to another.

"The last one told me I could live but a very short time, not exceeding two weeks. He told me perhaps if I could get to Denver, Colorado, I might prolong my life a week or two, but at the best not very long.

"I was sent away from Astoria, Oregon, to Oregon City, where my parents live at present.

"When I was brought into the house and laid down in the cot, my parents were very much surprised to see how rapidly I had grown worse.

"As my papa looked at me lying on the couch, he said, 'You cannot live very long at the best. One thing I will ask you to do. Will you do it for me?'

"'Father,' I replied, 'if it is best, I will.'

"He asked me if I would not come to Zion.

"I told him that I did not think I could stand the trip here.

"He said, 'You will have to die anyway, and if you die on the way we will be satisfied that we have done all possible.'

"On Monday they had brought me home. On the following Thursday they made me ready to take the train for Chicago.

"My mamma and my brother came with me to take care of me, but I thank God that from the time I went on the train it seemed as though God gave me strength. I got along quite nicely.

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"Coming over the Rocky Mountains I had several hard spells. I was not expected to live, but I got along all right until an hour before I reached Chicago.

"It was on Sunday evening, May 18th, and the weather was very warm.

"An hour before I got there five or six men worked with me continually. They were afraid I would die, and would not be able to get in.

"When I got to Chicago, in the evening, they took me off the train to the street-car, took me to a friend in Englewood.

"On the following Wednesday I took inflammation of the stomach, the weather being so very warm, much warmer than it is in Oregon.

"I drank too much water.

"I suffered greatly through the following night.

"The next morning I began to get cold and stiff.

"I turned to my brother on the Saturday morning and said, 'I cannot live but half an hour, or an hour at the very best!'

"He asked me whether I would like him to telegraph for mamma. She had stopped off in Wisconsin. I told him, No.

"He asked, 'What shall I do for you? Shall I telephone for an Elder from Zion Home?'

"I nodded my head. This was at 11 o'clock.

"Elder Farr kindly responded.

"Before he came in, I had already made up my mind I would take a good look at him.

"I had not seen the Zion people before. I wanted to see how much religion he had. I thought if I could take a good look at him and size him up I could tell better what the people were like.

"He came and sat down by my bed, talked to me about five minutes.

"He quoted the 14th and 15th verses of the 5th chapter of the 1st Epistle of St. John:

> And this is the boldness which we have toward Him, that, if we ask anything according to His will, he heareth us:
> And if we know that He heareth us whatsoever we ask, we know that we have the petitions which we have asked of Him.

"As he quoted that to me sweet peace came over me.

"I began to be sleepy.

"My pain all left.

"He said: 'Are you becoming sleepy?'

"I nodded my head.

"'The Lord bless you,' he said, 'just go to sleep.'

"I closed my eyes. That very minute I fell asleep. I slept about three hours, until in the afternoon, between 1 and 3 o'clock.

"When I woke up, my mind was so very weak from the sickness, that I forgot that I was sick.

"My voice came back.

"I called out just as loud as I could, 'I am hungry.'

"They came in in a big hurry to see what was the matter with me.

"I said, 'I am hungry; don't all stand looking at me; get me something to eat.' (Laughter.)

"The lady who waited on me brought me a cup of cocoa and a very thin slice of bread.

"'Do you expect me to begin to eat with that little slice of bread?' I asked. 'If you do not get me any more I will not begin.'

"She went out again, and this time she brought me three slices of bread.

"I ate them and lay back on my pillow, went to sleep again, and slept quite well all night.

"The next morning at 11 o'clock, Elder Farr came again.

"This time he gave me some Zion teaching, the first teaching I had ever received from Zion. After talking to me for about two hours he prayed that the tuberculosis might leave my lungs and throat.

My lungs, my throat and my mouth were completely eaten out, so that my voice was gone. After he prayed with me, he left.

"At about 3 o'clock, the thought came to me, 'What am I lying in bed for, lazy thing! I believe I will get up.

"So I had the nurse get my things and I got up.'

"I sat for a time in a chair, then went back to bed again and slept quite well in the night.

"Towards evening, the pain had entirely left my lungs, and my throat and my mouth began to itch.

"I noticed that by the time evening came my mouth was not sore any more. When I drank water it did not hurt me at all to swallow.

"In the evening I could breathe much more freely, breathe without any pain.

"The next day he came again. This time he prayed I might have strength enough to go to the meeting the next day. I think it was the last meeting the General Overseer held in the Auditorium in Chicago.

"When he prayed, I thought, 'If God does not work miracles, I will not be able to go,' because I was very weak; was scarcely able to stand.

"Thank God! when Sunday morning came I was very much stronger. I could walk across the room.

"When the time came in the afternoon, I was so anxious to go I could scarcely get ready soon enough. I was taken to the street-car and to the meeting.

"When I got to the meeting I was very weak. I was prayed for that I might be strong enough to take the entire meeting.

"God gave me strength enough to take in all the meeting.

"The night before I left home, a tubercular abscess was growing on the double curvature of my spine.

"I was compelled to throw all my weight on my left foot as I walked.

"The next Tuesday, Elder Farr came again. He prayed for this abscess, which was very painful.

"On Wednesday morning this abscess was open, and burst several times during the day. The nurse was going to dress it in the evening, but, to her great surprise, it was entirely healed up; nothing left but just a scar.

"When my back was straightened out I do not know, but the next day I had forgotten all about the curvature of my spine. The next day when I spoke to the nurse about my back she said, 'Well, your back is entirely straightened out.'

"I am sure I am truly thankful for what God has done for me.

"I have gained some twenty pounds since I was healed.

"If God has not worked a miracle for me, I do not know for whom He has.

"I thank God for what He has done for me.

"May the Lord wonderfully bless Zion!" (Applause.)

Overseer Piper—Just a few questions. I am sure we all thank God for the testimony. When did this difficulty begin, Miss Hornshuh, the lung trouble especially?

Miss Hornshuh—"About six months before I came here."

Overseer Piper—How long have you been here?

Miss Hornshuh—"I came here in May."

Overseer Piper—The lung trouble developed about seven or eight months ago.

Name some of the doctors, and the cities where they live, street and number if you remember them, who attended you.

Miss Hornshuh—"Dr. Ward, of San Francisco, and Dr. Kenney, Astoria. The latter was the last doctor I had. I was so sick that I do not remember the names of the other doctors."

Overseer Piper—Do you remember how many you had?

Miss Hornshuh—"Four or five others."

Overseer Piper—They said that you would die?

Miss Hornshuh—"Yes."

Overseer Piper—Is your father a member of Zion?

Miss Hornshuh—"No, sir."

Overseer Piper—How did he hear of Zion?

Miss Hornshuh—"My brother had cancer of the stomach, and was healed about five or six years ago."

Overseer Piper—You are entirely well now?

Miss Hornshuh—"Yes, sir; entirely well."

Overseer Piper—Lungs strong?

Miss Hornshuh—"Yes."

Overseer Piper—Walk as well as anybody?

Miss Hornshuh—"Yes."

Overseer Piper—Curvature of the spine has disappeared?

Miss Hornshuh—"Yes."

Overseer Piper—Are you a member of the Christian Catholic Church now?

Miss Hornshuh—"Yes."

Overseer Piper—You were an officer in the Salvation Army?

Miss Hornshuh—"Yes; they have not accepted my resignation.

Overseer Piper—The Salvation Army refuses to accept her resignation and says she is a backslider. (Applause.)

That is right. She belongs to Zion Restoration Host and she is sliding back to God. (Amen. Applause.)

That is a good kind of backsliding. Let us have a great deal more of it.

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It would be a good thing if the whole Salvation Army backslid that way. They have a long distance to go, some of them. May God bless them!

**Healed of Hemorrhage of the Lungs.**

Peter N. Nichols, Zion City, said: "Three months ago, about the 10th or 15th of May, I was taken with hemorrhages of the lungs. That was the first I knew of that disease, and I did not think very much about it.

"It was very serious.

"I went on with my studies in Zion College.

"I thought it was just an accident through exercise. Dr. Sayrs warned me about it, said I was to be careful about exercising.

"One day I went to take a box of books to Zion College, and the blood started to run a stream. I had to walk about three blocks, and I had to throw out mouthfuls of blood.

"When I reached the college building I was so weak that I could not stand on my feet.

"I went up to my room, and Elder Cossum came up there and prayed with me. He told me that the end of hemorrhage was death unless God healed.

"I left Chicago and came to Zion City for a few days to get the fresh air. The hemorrhage stopped but I was spitting blood now and then.

"I started to do some work, but the hemorrhage came on again, and I lost quite a bit of blood. I was weakened very much.

"Finally Dr. Ward came to my assistance. He prayed with me, told me how to take care of myself, and did a great deal in leading me to God.

"My healing did not begin until Elder Tindall and Elder Cossum came together one day. They were desirous of seeing me delivered, as they were professors in Zion College.

"They helped me very much by a story that Elder Tindall told of a young lady who was sick. She did not know very much about Divine Healing, but she went to God, and she knew that God could heal. She just prayed to God, and she felt some kind of an electric shock in her back.

"She was healed.

"The second time that she was sick, she did everything that was right with her fellow men, and when she went to prayer she was expecting God to give her an electric shock as He did the first time, so that she might be sure of her healing.

"The Elder, however, told her that God wanted to assure her that He was the Healer, but the second time she knew that was so; therefore she must take God at His Word.

"She did so, and was immediately healed.

"The Elder told me just to go to God—I knew that He was the Healer—not to doubt Him.

"As soon as I had done everything that was right with God, as far as I knew, and believing that God would heal me, from that moment my healing began.

"The blood stopped. Inside of about four or five days it dried up entirely, and I was getting stronger.

"Inside of a week I gained about twelve pounds.

"I thank God for His deliverance."

**Healed When Almost Helpless—Child Healed of Scarlet Fever.**

Deaconess Cassie Krause, 7701 Goldsmith avenue, Chicago, Illinois, said: "Two years ago last December I was taken sick through my own sin.

"I had a few little silk hoods I wanted to wash for my child. I took gasoline and went out on the back porch. A very strong wind blew. The gasoline was just as cold as ice, and I soon found that it was going all through my body.

"I at once stopped and put my hands under my arms.

"I said, 'Lord, what have I done?'

"It seemed to me as though it was nearly driving me crazy. I walked into the kitchen, took cold water and washed my hands, and it seemed as though I could not stand the pain that was going through my hands and arms.

"That was Wednesday before Christmas. I had written to my brother in Naperville, Illinois, to come in to see me, and to make us a visit over Christmas.

"I had asked Deacon Shaw and his wife and his son to come over and take Christmas dinner with us.

"Christmas morning came, and I told my husband I did not know what I was going to do; I could not walk, I had such an awful pain in my knee.

"Deacon Shaw came over, and my knee kept getting worse. We knelt down and prayed, and all the pain left.

"The next day I cleaned up the house, and I walked around a great deal, and I think did too much. I ought not to have done it; I ought to have obeyed my husband. I got worse and worse, until I was perfectly helpless.

"Between Christmas and New Year my child took sick.

"I became so, finally, that I could scarcely move.

"On the 14th day of January my husband went down to Central Zion Tabernacle and asked the General Overseer to send somebody out to pray with me.

"An Elder came out and commanded me to walk in Jesus' Name, and I rose and walked the whole length of the room. I went back again, praising God, and I have been walking ever since.

"On the 8th day of January my little girl was healed of scarlet fever instantly.

"She was just as pale as death.

"Deacon Shaw and his wife had come in, and we knelt and prayed.

"As we were praying our eyes fell upon the child, and there she lay, with little, red cheeks, and she said, 'I want something to eat. I am hungry.' And from that time she has been gaining.

"I praise God for the many blessings which He has given to us in our family. I thank God for the day that I heard the General Overseer, and I am so glad for Zion."

**Instantly Healed and Raised up When Dying and Helpless—Carried 900 Miles on a Cot to Zion City.**

Mrs. Isaac E. Mill, Richburg, North Dakota, said: "I was brought on a cot for over nine hundred miles. Early in this month two doctors gave me up."

Overseer Piper—What was the trouble?

Mrs. Mill—"A growth in the body."

Overseer Piper—An internal growth. How many doctors attended you?

Mrs. Mill—"Two."

Overseer Piper—What are their names?

Mrs. Mill—"Sternum and Durnem."

Overseer Piper—That is all right, especially the latter. (Laughter and applause.)

Mrs. Mill—"On the Fourth of July they gave me up, and said that I should be operated upon, but my husband was in favor of my coming to Zion."

Overseer Piper—How did he know of Zion?

Mrs. Mill—"He had known of Zion for five years."

Overseer Piper—Is he a member of the Christian Catholic Church in Zion?

Mrs. Mill—"Yes."

Overseer Piper—Were you a member at that time?

Mrs. Mill—"I was a member of the Church, but joined in order to be with my husband."

Overseer Piper—He wanted you to come to Zion instead of going for an operation?

Mrs. Mill—"He wanted me to and I had no faith in the knife. I did not believe that I would ever come out of the hospital alive. In fact, I did not think that I was going to live, but I thought that Zion would be a good place to die in. (Laughter.) As we came along on the train I suffered intensely; suffered great pain."

Overseer Piper—How did they get you to the train? How far do you live from the depot?

Mrs. Mill—"Twenty-six miles."

Overseer Piper—How did you travel that distance?

Mrs. Mill—"We drove in a double buggy, while I lay on a cot.

"They put me, on my cot, into the baggage car, and I came that way to Zion City, a distance of 900 miles.

"All the way along, until I reached Minneapolis, the people were very kind; but at Minneapolis I was advised to go into a hospital and see what the doctors thought. But, thank God! when I arrived at Minneapolis, I would not have taken the town and gone into one of their hospitals. (Laughter and applause.)

"I came on to Zion City. When I got to the station here I found the love of God in the people's hearts.

"I was taken to a tent, and at times I suffered great pain."

Overseer Piper—Were you still on the bed?

Mrs. Mill—"Yes. On the 11th of July I arrived here. On

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the following Tuesday I was carried on the cot into this Tabernacle. I lay right there.

"That was on the 15th.

"I listened to the teaching of the General Overseer on Divine Healing. I believed what he said was true. I believed in Divine Healing when I left home, but I could not see it in the Atonement.

"Although I could not just understand it, I was determined that I would obey God. Whether I lived or died I was determined to obey God.

"I was carried into the prayer-room on the cot.

"When the General Overseer came to me, he asked me the nature of my disease, and I told him.

"He asked me if I believed I was going to be healed. I told him I did.

"He asked me if I would obey him, in the Name of Jesus.

"I said I would.

"I did not know how I was going to get up, but he told me in Christ's Name to rise, and as soon as I made the effort God gave me the strength to get up.

"I walked, I do not know how far, but I do not think, judging by the step of our brother, that it was very slow. I seemed to be walking pretty fast, and I have been walking ever since.

"Praise God! I am gaining strength every day. (Amen.)

"I expect, God willing, to start for home tomorrow to three dear little children I have away out there in North Dakota.

"I feel as if I can go there stronger, with the prayers of Zion and God behind me.

"I want to hold up the cause of Christ in North Dakota, God and the prayers of the people of Zion helping me."

Overseer Piper—She had not been able to walk for two months prior to this day on which she speaks of having been healed.

Mrs. Mill—"I want to thank the people of Zion for their kindness, and thank God for His healing." (Applause.)

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The following written testimony was received after the verbal one given, which we wish to add:

ZION CITY, ILLINOIS, July 26, 1902.

DEAR GENERAL OVERSEER:—I had been sick for three months and suffered terrible pain, caused from internal growths.

On the 4th of July last two of the doctors gave me up, saying that it was impossible for me to get better without an operation.

They thought that I could live but a few weeks at the rate it was growing.

They gave no hopes, even with an operation, as the vitality was so low.

Then I decided to come to Zion City, to get the teaching, and trust God for healing.

I came from my home in North Dakota (a distance of over 900 miles) on a cot and arrived here July 11th.

On the Tuesday following I was carried to the Tabernacle.

At the time of prayer God instantly healed me.

At your command, as the Messenger of God's Covenant, to get up and walk in Jesus' Name, I arose and walked.

I have walked ever since and am gaining strength every day.

I give God all the glory and thank you and Dear Overseer Jane Dowie for your kindness.

Your Sister in Christ, (MRS.) ISAAC E. MILL,
Richburg, North Dakota.

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Overseer Piper—Come right up on the platform, Mr. Mill. (As requested, Mr. Mill came to the platform.) You tell this story as if she had not told it. Go over the whole thing. God bless you!

**Testimony Confirmed by the Witness' Husband.**

Mr. Mill said: "I thank God, dear friends, I have this privilege.

"My wife's testimony is correct as far as it goes, but there is a great deal more to it. She had been ailing a long time, but for the last three months she had been a great sufferer.

"Three months ago, a child was born and since then she walked a trifle, but with excruciating pain.

"Two months ago we called in a physician. He thought that the case was not serious.

"In three weeks' time we called him in again. He said the disease had developed so far that it was very serious.

"In two weeks' time I thought she was dying.

"I called for the physician again. That was on the 3d of July. After he had satisfied himself looking over the disease he said he had done all that he could; medicine would do no good whatever, but he asked me for the privilege of bringing out the other physician to see what he said.

"I told them that they could, after the promise that there would be no charge, and on the morning of the Fourth the two of them drove over, and after three-quarters of an hour spent in examination and questioning, they both decided she could not live without going to the hospital.

"After we left her room I took the physicians by themselves and questioned them and found out for sure concerning the case.

"The young man Durnem said that, at the present rate the disease was developing, three weeks would end the case.

"I wanted to know if the knife would do any good. He said there was a chance. They did great things in the hospital, but if the case was malignant there was no hope.

"I said, 'Is it malignant?'

"'We cannot tell.'

"I said, 'You are guessing at the disease only as far as you can see it?'

"'Yes.'

"'Then,' I said, 'you are guessing at the knife?'

"'Yes.'

"I met the older doctor afterwards, while the other went to bid my wife good-bye.

"He is a fine man, and a good Christian man although he is a doctor. I asked him what he thought of the case and he repeated nearly word for word as the first man had told me.

"He gave me very little hope at all concerning the knife. He said her vitality was so low and she was so very weak, that her chances were very poor. The day before, he had told my brother that, in all his practice, he had never seen a human being with as little vitality live.

"I asked him pointedly about the hospital. He said, 'We think that there is a great deal in surgery, but there is not as much as some think.'

"After I had from him all I could get, I told him that she had decided, rather than go to the hospital, she would try Zion City.

"I was very thankful when she decided to come to Zion City. We had been believers along that line or hangers-on along that line, but from the unbelief and on account of too little teaching we were not able to grasp the truth, as she said, of Divine Healing being in the Atonement.

"I praise God that from the time we got fourteen miles on the road she began to get hungry. For two months before that she had not eaten a bit without forcing it down, and then suffering afterwards. She ate quite a meal, and drank a cup of coffee.

"When we got to the railroad station, she wanted something more to eat, and it has been that way all the way through. Since she has her healing, it is worse than ever. (Applause and laughter.)

"I thank God, friends, we have learned a great deal concerning the Will of God through the teaching of His Word from this platform.

"I feel that we will go back a great deal stronger in the faith of God.

"I feel, if it is His Will, the way will be opened up so that we will be able to move into Zion City. If not, I feel that He will give us strength to labor in the far Northwest.

"Pray for us that we may be faithful wherever found." (Applause.)

Overseer Piper—No more doctors for wife, husband, or children?

Mr. Mill—"No more for us, by the grace of God."

**Healed of Weak Eyes When Obeying God in Baptism.**

Miss Christie McDonald, Hancock, Michigan, said. "First of all I want to thank God this afternoon because He has restored unto me the joy of Salvation.

"Healing is a secondary matter.

"About six years ago I went to Chicago and, attending the General Overseer's meetings, I was wonderfully blessed.

"I wanted to be baptized but did not have the courage. I came home, and for two years did not go to doctors or use drugs.

"I am ashamed to say I had an operation, and when I came to Zion City a month ago, of all people I was most miserable.

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"I said the first chance I get I will be baptized.

"The first baptismal service was a week ago Wednesday.

"Up to that time I had been wearing glasses for over two years.

"The leading physician of Calumet, Michigan, said I would always have to wear glasses.

"When I came up from the Baptism it seemed to me that the place was all light.

"I can now see better than ever I could, and I praise God for it.

"I have learned that lesson: 'It is better to obey God than to sacrifice.'"

(Overseer Piper than called for all those who had been healed in the act of Baptism to stand, and upon count it was found that thirty-seven had arisen.)

**Healed of Goiter in Baptismal Waters.**

Miss Alice Lindsey, Zion City, said: "I have much to thank God for.

"I had a goiter growing on my neck and lately it had been growing very rapidly, until it troubled me quite a bit.

"Although my mother had been at me a long time to be baptized, I kept putting it off. I had no reason whatever for doing so.

"When, finally, I made up my mind to be baptized I felt that I would receive a blessing.

"While I was under the water I felt that the healing came to me; that my neck was healed of the goiter. Now my neck is perfectly well.

"The lump has entirely disappeared.

"God has blessed me in a number of other ways."

**A Bad Injury in Side, Bright's Disease and Dyspepsia Healed in Answer to Prayer.**

G. W. Wells, Zion City, said: "Friends, it gives me pleasure to testify to what God has done for me.

"Three years ago I received a severe hurt.

"I was working with my youngest son clearing up a little piece of land.

"While I was trying to roll out a large stump with a team of horses, the stump turned toward me and struck me under my left arm knocking me some twenty feet.

"I did not know how badly I was hurt, but I knew that it must be quite severe.

"My son tried to help me up but I had to lie there for some time until I gained strength. In a little while he helped me home.

"For nearly a week I lay upon the bed, most of the time suffering great pain.

"I had prayed for myself; my wife had prayed for me; my boys had prayed for me, but I got no relief.

"I kept bleeding at the nose and through the mouth most of the time, and it seemed that I could not live a great while if I continued in that way.

"Finally I said to my wife, 'I believe I will write to the General Overseer, and ask him to pray for me.'

"I wrote to him and told him the particulars of the case. Then I told him that I had also had Bright's disease, for a great many years, and dyspepsia very severely.

"I wrote that I believed that if God was able to heal one complaint, He was able to heal all, and that I had faith in God to believe that He could heal me.

"I asked him to pray for me that God would make a complete work.

"I set Wednesday the week following as the day for him to pray for me at about 9 o'clock in the morning, thinking I might get a letter from Chicago.

"He wrote and said if I had confessed all my sins, made all things right, and was at peace with God; if I believed in God as my Healer, there was no reason why I should not be healed.

"He said he had prayed for me immediately, as soon as the letter had reached him, and that he would pray again at the time appointed.

"I was looking more particularly to the time that I had appointed for him to pray for me.

"That morning I asked my boys to help me out so I could go to the barn by myself.

"They did so.

"I managed to get up the ladder into the hay-mow, and there I lay on my face, praying to God that God would hear the General Overseer when he was to pray for me.

"Shortly after that I felt a warm sensation go through my body, and I was healed at that very moment.

"I got up on my knees, and I thanked God for the healing.

"I praised God that the General Overseer had prayed.

"I came down and went to the house feeling entirely free from all pain.

"From that time to this I do not know that I have had the slightest pain in any way of either diabetes, the wound or from my stomach.

"All has been well, and I stand before you a hearty man.

"I am perfectly well, and I thank God for it."

**Eyesight Restored.**

Clarence I. Mudgett, Lajunta, Colorado, said: "I praise God that we have come into Zion.

"I thank Him that He healed me of typhoid fever last September.

"My family joined with me in prayer, but we did not get answer.

"There was a brother in Lajunta who believed God, and he came and prayed.

"The fever broke at once.

"I was very hungry, and I sat up and ate.

"I slept well that night.

"In the morning our engineer (I was firing at that time) came in.

"We were praising the Lord, feeling so good about it.

"We thought, Shall we let an ungodly man in? We did, and from that time on I felt oppressed.

"I felt that the Devil came in then, and I had another attack of fever.

"We have learned the lesson that whenever we are in a weak condition that we should not let the Devil in, in any form.

"I was examined for engineer one year ago in March at Topeka, and it was found that my vision was poor.

"I was told I had better look for another position, as my eyes would continue to get worse.

"I believed God was strong enough, and He would hear and answer prayer and that we would receive a victory.

"I requested prayer of the General Overseer and of Elder Reed and others, that my sight might be restored.

"A year last April I was examined again, and the doctors said that I had passed a splendid examination on my eyesight.

"I praise God for Zion, and for the teaching and for the General Overseer.

"After we came here I promised God if he would open the way for me and give me a position, I would stay in this city.

"I praise God that this prayer was answered and I have work."

Overseer Piper—All in the meeting who from this time on by God's grace will trust Him in time of sickness, and Him alone, and trust Him also for keeping power, stand. (Nearly all arose.)

Now pray with me.

PRAYER OF CONSECRATION.

My God and Father, in Jesus' name I thank Thee for what I have heard today, for Thy continued goodness in healing Thy people.

Now give me Thy Spirit that I may trust Thee to keep well; that I may trust Thee with my spirit, and my soul, and my body.

Bless the General Overseer and his family, and all Zion everywhere. For Jesus' sake. (*All repeat the prayer, clause by clause, after Overseer Piper.*)

The congregation then sang the Doxology, "Praise God from whom all blessings flow."

This was followed with the benediction by Overseer Piper.

BENEDICTION.

Beloved, abstain from all appearance of evil, and may the very God of Peace Himself sanctify you wholly; and I pray God your whole spirit, soul and body be preserved entire, without blame unto the coming of our Lord,

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Jesus Christ. Faithful is He that calleth you, who also will do it; the grace of our Lord Jesus, the love of God our Father, the fellowship of the Holy Spirit our Comforter and Guide, one Eternal God, abide in you, bless you and keep you, and all the Israel of God everywhere, forever. Amen.

## DIVINE HEALING MEETING.

REPORTED BY L. M. S. AND A. W. N.

**Conducted by Overseer Jane Dowie.**

DEEPLY spiritual, soundly sensible and intensely practical is the teaching given by the General Overseer and Overseer Jane Dowie at the regular Tuesday and Thursday afternoon Divine Healing meetings held in Shiloh Tabernacle.

Patiently and painstakingly, line upon line, and line upon line, precept upon precept, and precept upon precept, these faithful teachers have instructed the hundreds of sick and sorrowing who have gathered there, and in other Zion Tabernacles, seeking God's blessing for spirit, soul and body—taught them how to put aside all hindrances, fulfil all of God's conditions and come unto Him in an acceptable manner, so that they may receive the desire of their hearts.

Tens of thousands of joyous, happy, strong and healthy children of God, in all parts of this and other lands, testify to the efficiency and power of this faithful teaching, and to the glorious answers which God has given to the Prayer of Faith which has followed.

God has ever abundantly blessed to men and women, to youths and maidens and to the little ones, the teaching and prayers of Overseer Jane Dowie. On account of the great pressure upon the space of LEAVES OF HEALING, it has not been possible to publish as many reports of these blessed teaching meetings as we have desired.

This week, however, we have great joy in sending forth, on the wings of the Little White Dove, a report of the Divine Healing meeting conducted by Overseer Jane Dowie in Shiloh Tabernacle on Thursday afternoon, June 19th.

This teaching was greatly blessed of God to the hundreds who heard, and we send it forth with earnest prayer that God may even more abundantly bless it to the tens of thousands who will read it.



OVERSEER JANE DOWIE.

Shiloh Tabernacle, Zion City, Illinois, Thursday Afternoon, June 19, 1902.

The meeting was opened by singing Hymn No. 219:

Take my life and let it be
Consecrated, Lord, to Thee;
Take my hands and let them move
At the impulse of Thy love.

Overseer Jane Dowie then said: We will take our lesson this afternoon from the Gospel according to St. Matthew, the 7th chapter and first twenty verses.

Prayer was then offered by Overseer Jane Dowie, after which the freewill offerings were received, and the Congregation sang Hymn No. 222.

Overseer Jane Dowie then continued to address the assembly:

TEXT.

Judge not, that ye be not judged.

This passage goes on to show that we must not make unrighteous judgments.

We have a standard given here by which we shall judge, and that is,

**"By Their Fruits Ye Shall Know Them."**

You can judge people by their fruits—you can know them by their fruits.

This Book says that you cannot gather grapes from thorns, or figs from thistles.

We are also told that we are to ask from God good things—good gifts:

Ask, and it shall be given you;
Seek, and ye shall find;
Knock, and it shall be opened unto you:
For every one that asketh receiveth;
And he that seeketh findeth;
And to him that knocketh it shall be opened.

If we are to judge by this Standard of Judgment—by these fruits—we can see that

**Disease Is Evil, and Is Not from God.**

In past days those who have taught that disease was from God, and was God's will, and that it was sent to people for their good, so that they could be made better by having passed through suffering and disease, have endeavored to show that disease was good.

I think that they always failed to do it, because no one, judging it by its fruits and knowing that disease is the corruption of God's Creation, can really believe, that it is from God, however much they may try to say it.

There is a beautiful hymn that says,

Though pining sickness waste away
My frame in premature decay,
Oh, then, my Lord, I'll strive to say,
Thy Will be done.

So people have striven to say, "Thy Will be done" to disease, but they never could really feel in their hearts that it was the right thing to do, because disease is not from God.

It is not His work, and it cannot be His will.

Disease is the work of the Devil.

It is evil, and we are so glad that we do not have to believe that it is good, and that it is from God. When we look at those who have been suffering for many years from sicknesses, and see their wasted bodies, and know of their tired nerves; when we see how sad are the faces of those who have been seeking healing for a long time, and we smell the horrid, diseased breath and see the effects of terrible diseases upon the human body, it does not look like God's work.

It is not God's work—it cannot be God's work, because at the very beginning

**Disease and Death Came into This World Through Sin.**

Disease and death came through transgression, through the breaking of God's laws.

All the way through the Bible, they are shown to be the consequence of sin, and the result is death.

Today, we are so glad to be able to tell the people that God does not make them sick, but that God makes them well, and that all good gifts are from Him, and that it is His will that His children shall "excel in strength" to do His will, carry His message and serve Him.

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We know that those who serve God excel in strength, that the hosts of Heaven excel in strength, and that it is a blessed thing to have the strength of the Lord in our mortal bodies.

God has told us to ask for "good gifts."

In this chapter we are told by Jesus:

What man is there of you, who, if his son shall ask him for a loaf, will give him a stone; or if he shall ask for a fish, will give him a serpent? If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in Heaven give good things to them that ask Him?

**God Gives Us the Bread of Life.**

When we go to our Heavenly Father and ask Him for bread, does He not give us bread, the Bread of Life?

Voices—"Yes."

Overseer Dowie—If we did not have the natural bread we would not have food for our bodies and souls, and we could not stay in this world.

Our bodies and our souls would be separated, and the spirit would go back to the Father who gave it.

We have to live upon the natural bread as well as on the spiritual, and God gives us that bread.

If God withheld the water from the earth the sun would scorch up all the ground, and all the people would famish without food and without bread. All living things would be destroyed off the face of the earth.

But God sends these things in their seasons.

He waters the earth, and the children of God get the earthly bread, which is also given not merely to the children of God, but to the disobedient children, because God sends His rain on the just and on the unjust.

The people of God, however, get the most blessings in the parts of the earth where the most of His children dwell, who serve him and where their prayers go up to Him.

He answers for the rain in its season, and they receive these blessings from God.

In every age, the Nations that served God were more blessed than those that did not live righteously.

God looks after His children on the earth and sends them bread, and if we were to ask Him for bread, we would not expect Him to give us a stone instead.

If we were to ask God for a fish, we would not expect Him to give us a serpent.

**God Would Not Give Filthy Disease When Asked for Blessing.**

In like manner, when you go to God and ask Him for help, you do not expect Him to send down horrid, filthy, cancerous sores and every other kind of disease to destroy your bodies, and put into them afflictions that are worse than the bite of a serpent.

That would not be like the work of God.

Many years ago, when the General Overseer first used an illustration on this subject, he made a very striking picture.

Taking his two little children—his little son and his little daughter—and suppositiously putting them into a den filled with horrid serpents and scorpions, he said: "Now, I will put you in here, and these serpents can bite you, and this will be for your good."

He pictured himself putting his own little children into such a place as that, shut up with the serpents.

Then as he began to make it real to his hearers, he showed how one little child and the other cried out, "O, papa, the serpents are biting me!" and he would say coolly, "Yes, dear, that is for your good, I have put you there for your good, so that you will love me better."

He just showed what an inhuman monster he would be if he could do that to his children.

Then he turned to the people and said, "That is what you are saying that God does to you when you say that He gives you these horrible diseases, and that it is done for your good. That is not the work of God, but the work of the evil one. It is one of the consequences of sin, and is followed by death.

"But Jesus Christ came to relieve you, came to take away your sicknesses and diseases and conquer death and hell."

I remember the first time that he gave that illustration in Los Angeles, California, when my little daughter was just a child. She had come into the meeting after school to look for her mamma, and sat down quietly in the audience.

She was very much disturbed by that picture.

She did not like it at all.

After the meeting, she came up to me. She was feeling a little agitated in body and the tears came to her eyes, and she said to me: "Mamma, I do wish that papa would not put Glady and me in that illustration."

She did not like to have it before her imagination.

Yet people do think that God does really do these things.

God never does it.

**God Is Never Cruel to His Children.**

He let His own Son be put to death because He came into this world to give Himself up as a Sacrifice for Sin.

He did that, not that we might suffer, but that He might become a propitiation for our sins, and that we through Him might receive Salvation and Eternal Life; that we might be saved from our sins, and not only saved from our sins, but also delivered from our sicknesses.

He has borne them. He made Himself bear poverty that we might become rich.

**Poverty a Curse.**

People who teach that poverty is a good thing are wrong; for we know that it is not a good thing.

Poverty is a curse.

Jesus came and made Himself poor that we might become rich in everything.

This is the doctrine that we teach here in Zion, that the children of God that serve Him here, and are careful and not wasteful of the things God gives them, can become rich in this world's goods as well as rich in the things that pertain to the Heavenly Kingdom.

We want our little children to be clothed and cared for; we want them to be strong and we want their diseases to be healed.

**God's Blessed Work in Zion People.**

How delightful it is to see the difference in our people from what they were when we first had them under our ministry!

Last Sunday the General Overseer consecrated 145 young children, and I did not see a single child that had anything the matter with it. All looked like clean, healthy children—children born when their parents were not eating the scrofulous swine's flesh, when their fathers were not smoking tobacco—born of those who loved them and brought them into this world with a desire to care for them and have them grow up to be children of God.

Oh, what a difference!

We are looking forward to these children growing up to be the future men and women of Zion.

We want you to help lead and teach them, and bring them up in the Way of Life, so that they may grow up to be better than their fathers and mothers were.

**We Want Our Children to Be Better Than We Are.**

They ought to be, because they will not have to fight against the things that we did.

They will not have the false teachings to fight against, and they can live right in good surroundings, and then they can live right everywhere.

God will give them the grace and the strength and the power to do it.

We want to train up, here in Zion City, children who shall be holy men and women, who will walk in the straight way, the Way of Eternal Life.

If ye, then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good gifts to them that ask Him?

**No One Would Ask God for Disease.**

I do not believe there is one person on the earth who would ask God to give him disease.

It is not at all natural for people to ask God to give them disease.

It is sensible and reasonable and natural, and is in accordance with the wise Providence to ask Him for health, and, if you are well, to ask Him to keep you well.

If you are sick, ask Him today for healing.

He has promised to give good things to them that ask Him.

In another passage we are told that He has promised to give the Holy Spirit to them that ask Him.

**We Have a Right to Ask for Healing.**

When God has promised to give us something we have a right to come to Him and ask Him for it.

There are some things that God has not promised, and when

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we ask Him for these things He often does them in His mercy, for He is very merciful, and His Will is Just.

When we have a positive promise from God, however, that He will do something for us, we have a right to come to Him and ask Him to do it.

Himself took our infirmities, and bare our diseases.

**God Is Faithful to His Promises.**

That is a positive promise, spoken in prophetic language.

We can always ask Christ to take away our sins, and we can always ask Him to heal our bodies.

We come asking Him to do this, because He has promised it, when we are walking in the "Straight Way," and are making "straight paths" for our feet, and are in the place where God can answer our prayers and where we can have a right to ask Him to fulfil His promises.

When we promise our children something, they come to us and ask us for it, expecting to get it if we have always been truthful to them.

When my children came to ask their father or me for something that we had promised them, they never for a moment supposed that we would not give it to them, because they knew that we kept our promises.

Our Heavenly Father has promised, and He will fulfil.

We can go to Him and ask Him to heal our diseases because He has promised it.

Disease came into this world as a result of sin, and it was one of the things that Christ was sent to atone for.

He came to take away the suffering from those who were in sorrow.

He came to "bind up the broken-hearted;" to "proclaim release to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to proclaim the Acceptable Year of the Lord."

That was one of the first sermons that Christ preached after His temptation in the wilderness.

God, today, is doing this same blessed work, but in order to receive these blessings we must be walking in the "Straight Way."

**The Straight Way.**

This Book says:

Enter ye in by the narrow gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many be they that enter in thereby. For narrow is the gate, and straitened the way, that leadeth unto life, and few be they that find it.

One Sunday, recently, there were some reporters here in this building, and one went away and wrote a lying report and misrepresented the things that the General Overseer said, in a most shameful way.

He was not walking in the "straight way," nor seeking to find it.

He went out of his way to make crooked paths for his feet, because if he had written just what occurred it would have been far more interesting than the stuff that he wrote, which three or four newspapers published.

There was another man here, in another part of the building. He listened to the services and was very much impressed with what he heard, and with the things that he saw here.

He wrote an article for the evening papers, and when he took up the morning papers, and looked at these lying reports, he said he must have been either deaf or blind or something of that kind, for he heard and saw none of these things with which the General Overseer was charged.

He gave his report, and very nicely for the most part.

Although he said that he did not care to move to Zion City or live up to these truths because he did not think them easy to follow.

You see he knew that he was in the broad path, and he knew that he did not want to go into the "narrow" way, and make "straight paths" for his feet.

Probably he smoked tobacco and wanted to hold on to it.

**Reporters for the Newspapers Ought to be Able, Good Men.**

Newspaper writers in these days are not looked upon as very respectable persons.

It ought not to be so.

A writer for the press ought to be a bright, clever, clean man or woman. He ought to be a man who could be looked up to and honored because he was a newspaper writer.

But because of the crooked ways of these newspaper and press reporters, they imagine that the people want to get falsehoods and untruths poured down their throats every day, so they give them these crooked things to read.

The time comes, however, when people get tired of being told that God makes them sick, and tired of being told that they are very good people because the "Lord chastens" them.

They grow tired of getting, as the General Overseer says, "taffy all the time," and they want something a little more substantial, and a little more real.

Their spirits become satiated with these things, and they want to get something a little more wholesome and right.

The usual idea is that people have no desire for good, solid food, and that they want "pastry" and "taffy" all the time.

Those of you who are coming into the Healing Room this afternoon and desire to be prayed with in the Name of the Lord Jesus, you must have "straight paths" made for your feet before you can expect to get this blessing.

**The Essentials of Prevailing Prayer.**

In the first place, when you come in to be prayed with, we pray to God, our Heavenly Father. We do not pray to the Lord Jesus Christ, because He taught His disciples not to pray to Him, but to the Father.

He said, "When ye pray, say, our Father who art in Heaven."

We need to speak to the Roman Catholics and tell them that they must not pray to the Virgin Mary or to the saints. It at first seems strange to them, because they have been taught to pray to the Virgin Mary and to the saints and then to Jesus.

Some years ago, for the first time, we had an illustration of this kind.

There was a Roman Catholic woman in Sydney, Australia.

She was sick, and she heard that a gentleman was there, visiting her master, whose prayers were answered for the healing of the sick.

**Roman Catholic Attitude Toward Divine Healing.**

People in the Church of Rome believe in the prayer of faith for the healing of the sick.

My daughter and I, when we were in Paris, going through the large churches and cathedrals, were frequently struck with the number of tablets that were placed on the walls as notices of thanksgiving to God for having healed sick ones.

This is also one of the ways that the Roman Catholics are attracted to Zion.

This woman believed in "Dr. Dowie," still she was a Roman Catholic.

She begged to have him come in and see her. She was very, very sick—about to die.

We went down to the little cottage, and there she lay on her sick-bed, apparently a bed of death.

We began to talk to her. She believed in the Bible, she believed in the Lord Jesus Christ, she believed in the prayer of faith.

Then the Doctor said, "Now, if I pray for you, I am going to pray in the Name of the Lord Jesus, and in the power of the Holy Spirit, and in accordance with the Will of God, our Heavenly Father."

She began to repeat something to herself about the saints and the Virgin.

**Teaching a Roman Catholic How to Pray.**

The General Overseer told her then that she must not pray to the Virgin Mary, and she said, "Why, I have always prayed to her, and to the saints, for protection and care."

Then the General Overseer went on to show her that it was wrong.

He said, "Do you believe what Mary said?"

"Yes."

"Well," he said, "she said that whatever Jesus said to them they were to do, when they brought in the water-pots and set them down at the time of the marriage feast in Cana."

She listened to him as he went on to explain to her the story of the marriage feast.

She said, Yes, but it all seemed so new to her.

Then the General Overseer said that Jesus said, "Whatsoever ye ask *in My Name* it shall be done for you of my Father which is in Heaven," and that Jesus had said we were to go to the Father in His Name.

In this way he showed her that Jesus had told us that we

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were to go direct to the Father, in His Name, and that the Blessed Virgin Mother Mary had said that.

He said, "I have gone to God in prayer, and you know my prayers have been answered before, and Jesus is the right way to God, the Straight Way, and you can get to Him in a more direct way than the way you have been going around."

She listened to him, and she said, Yes, she would pray in the Name of Jesus.

So he started to pray.

While we were praying to God we got her to repeat the prayer of consecration.

While she was repeating it, she stopped and said, "Whenever I pray, these things always say themselves in my mind, and they keep saying themselves to me. Even while you are talking to me I keep hearing myself say, 'O blessed Virgin,' and I pray to the saints, and to the angels."

Then the General Overseer asked God to help her so that she should not do this and keep her mind fixed on the Lord Jesus Christ and on God.

She stopped again, and we repeated very slowly again the prayer, and she did her utmost to follow us in prayer.

Then the Doctor prayed again for her healing, and she got it; and, as far as I know, she is a strong and well woman to this day.

She then went the "Straight Way" to God.

### We Must Obey God as Fully as We Know.

While we do not know the right way, God has mercy upon us, and He often answers the prayers of those who come to Him in ignorance. But when we can know the right way and can be sure of His promises, is not that better than going to Him in a roundabout way?

Voices—"Yes."

Overseer Jane Dowie—"Enter ye in by the narrow gate," and "make straight paths for your feet."

It is no use coming to God as the hypocrites do, pretending that they believe when they do not; pretending that they serve God when they serve the Devil.

In this same chapter, we are told to beware of the hypocrites who come in sheep's clothing, appearing to be sheep outwardly, but inwardly are ravening wolves.

If you are true faithful sheep, you will know the Shepherd's Voice when He calls.

### Ministerial Wolves in Sheep's Clothing.

Some years ago that came to us so forcibly, when in our missions there were a great many people blessed—many hundreds—sick with almost every disease, and the healings were very marked and striking.

One woman who had been lame for twenty-five years put down her crutches and got her healing, went away rejoicing, and walked up high hills.

Another woman who was in torture with rheumatism all over her body, so that she was unable to move about without the greatest of pain, was instantly relieved, and was able to walk about without any pain whatever. She rejoiced that God had healed her.

There were some very striking Miracles of Healing during that ten days' mission.

### Knowing the Shepherd's Voice.

After the people got healing, the ministers came to the meetings.

They preached on the Sunday on the text, "Beware of wolves in sheeps' clothing."

They said that our teaching was not of God.

One minister told a woman who had been healed that she belonged to his fold, and not to Dr. Dowie's, and that she had no right to go to our meetings any further.

She said: "If Dr. Dowie is a wolf and not a good shepherd, then I must belong to the wolves, because when he speaks I know His Voice. When he speaks there is something in my heart that responds to him, and it seems that it is the voice of the shepherd."

The General Overseer had, under God, made her a better woman, a better mother, and led her to read God's Word and to love God better, and she would not believe that he was not a good man.

The teaching that he gave her bore good fruit.

By their fruits ye shall know them.

When teaching is given us which influences us to live worse lives, if it leads us to have bad thoughts, if it makes our hearts bitter towards one another and leads us to do bad things, that is not the teaching of the Good Shepherd: it is not the teaching of God and it will not bring forth good fruits.

Helpful teachings that help you to live better lives, and help you to understand the Word of God are from the Good Shepherd.

### Sickness Drives People Away from God.

If sickness brought people nearer to God, then the most pious, most holy, clean and lovely people would be the ones found in the hospitals, because the greatest numbers of sick and diseased people are there.

Have any of you ever had any experience in visiting hospitals?

If you have, you would know that those places are not the places to find the best and most holy people.

You will not find the best people among the doctors or among the nurses in the hospitals.

Once a challenge was given in one of our meetings to go and visit the hospitals.

We knew from past experiences, that the doctors would not let us in to see the sick ones and teach them; but at this place a good, Christian doctor had been attending our meeting, and we were told that he would be very glad to have us see the sick people in the hospital with which he was connected.

We had not a very long time to stay there, and we had no time to interview, individually, all the patients, and ask them to give their hearts to God, so the first question that the General Overseer asked the man who was in charge of that hospital, and who was very courteous, was, "How many of the people in the hospital are really Christians?"

He looked over his list of names and said, "Well, there is *one* man here who is a Christian. He is suffering from a very bad disease of the heart and cannot recover, humanly speaking."

We asked him if there were any more Christian people in that large hospital, and he said he knew of no other.

After we had seen that man, there was none other in that hospital that even professed to be a Christian, not one.

Disease had not brought these people closer to God, and even this man, although he was a Christian and I believe was saved, could not get to the place where he could put aside his medicines and trust God for healing, for he was there where he was surrounded by these things, which were a continual temptation to him.

### The Terrible Power of the Drug Habit.

We have heard in our Divine Healing Homes of hundreds of people who have come out from the hospitals and were helped by being kept away from the drugs and away from the terrible temptation of taking these poisons. It is harder for a person who is a morphine drunkard and a cocaine drunkard to resist than even for one who has been under the influence of alcoholic drinks. They are more deadly than alcoholic drinks, and yet morphine or other narcotic poisons are given by physicians in nearly every medicine, and people take them, not knowing what they are taking.

When one is under the influence of these drugs the brain is never very clear.

Years ago a very near relative of mine was taken sick. He was seeking healing from God. He got a blessing. He was able to take food, which he had not been able to do for a long time.

Both of his lungs were diseased, and for a long time he could not take a long straight breath down through his lungs, but now he was able to breathe with scarcely any difficulty. When we left, he asked us if we had any literature on this subject to give to him.

There was, at that time, not much in books about Divine Healing.

The General Overseer had printed only a very few tracts.

We gave them to him, and the one thing that we impressed upon this young man was that he must give up the use of drugs.

We showed him that they were poisonous.

He knew that, still he felt he needed some help.

Sick people do need help or there would have been no necessity for the "ministry of healing," and this ordinance would not have been given.

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I believe this young man's body was being built up and he was able to take food.

**A Book on Divine Healing Which Was a Curse.**

He was looking very much better, and was looking for more spiritual help and light.

When we returned to Melbourne we came across a book on Divine Healing.

We glanced it over and thought it would be all right and would help him. We did not know as much about these books when we gave it to him as we know now. The first part of this book was all right, but the last chapter undid all the good that the whole of the book had done, for it said it was the Will of God that we should be healed, but that it was all right to take medicines sometimes.

This chapter was called a "Chapter of Caution."

It seemed to us as if the Devil added that chapter to the end of that book, because after the young man had read that, and he had a craving for the medicine, he felt that it was all right for him to take some narcotic so that he could sleep; so he took a little of it, and when he began to take it he felt that he needed more.

He wasted away until the life went out of him, and he "fell asleep."

His body was not healed, but his spirit went to God who gave it, for he was a true Christian.

If you get a blessing from God, and then, after you have received the blessing, go back from the Lord to drugs and medicines, you cannot expect Him to answer, for you are not then walking in the straight and narrow way, and you cannot claim from God the promises as you would be able to do if you were doing right in everything.

In order to walk in the straight pathway—God's straight pathway—

**We Must Give Up the Sins of the Flesh.**

There are some people who are sick because of their own sins—the majority.

Some are sick because they have inherited sins.

You must ask God to forgive you those things that have caused your sicknesses.

Many of you have committed sins of ignorance.

Many more of you have committed sins, and you know just what it was that made you sick.

Some of you have inherited the results of the sins of your fathers, visited upon the children for three or four generations of those that hated God.

But we have the promise of blessing to three and four generations of those that love God and serve Him.

If you only begin to walk on the straight pathway you have promises for your children, and they shall be rewarded to the third and fourth generations, in their bodies, in their souls, and in their spirits.

We want clean spirits to dwell in clean bodies. That is God's Will.

When He first made man, He made him perfect. He looked on what He had made and saw that it was "good," but sin has come in and marred what He had made fair and beautiful.

**God Restores the Spirits, Souls and Bodies of Those Who Trust Him.**

God wants this world to be beautiful. He wants to restore to the earth its beauty.

We can take a piece of land that is full of thorns and briars and noxious weeds, and cultivate it and make a beautiful garden out of it.

The same is true of our bodies, souls and spirits; we can cultivate them into good, clean, beautiful beings—clean, sweet spirits in pure, holy bodies.

And this is what God is doing; He is renewing the bodies of His people, making them over again.

Some people tell us that the body is made over again every seven years.

In that way you can see how God can make a new body if this is true.

**God Renews Our Youth Like the Eagle's.**

We do not expect God to make a new body for the aged, but the bodies that you have can be clean bodies, and your youth can be renewed.

That is one of the promises: that our youth shall be renewed like the eagle's.

Over and over and over again, that has been the testimony of the aged people who have received Divine Healing.

They have said that they felt as if they had renewed their strength and their youth.

How many happy people we have heard say that same thing!

Even though we have an old house, we can keep it clean.

The old house takes a little more cleaning than the new house, and yet the new house shows the dirt more quickly.

So we can keep our houses where our spirits dwell, clean and sweet.

At the time when the dear young man I spoke of passed away, there were four or five people around us in Melbourne who were healed of that same disease.

They were healed because they trusted in God for the blessing.

They believed and they received it, and they did not go back again to their doctors and drugs.

**Zion City a City Free from Poisonous Drugs.**

One of the beautiful things about Zion City is that there is not a hospital, not a place where it is hard to keep from taking medicines or drugs.

On the contrary, it is hard to get any of these things in Zion City.

If you will take drugs, Zion City is not a place you are recommended to live in, and you are asked to go somewhere where you can live with people who are like-minded with yourself.

We do not want these things brought to Zion City, because this is a place where it is to be made hard for people to do wrong and easy for people to do right.

May God help us to carry out this desire.

To the most of us here it is no temptation to take drugs. We have gotten beyond that.

**We Have No Belief Whatever in the Efficiency of Medicine.**

We believe that medicine is not a science: for there is no accurate knowledge in it. We know that the doctors who give medicines do not know what they are going to do in your case, for they will do this one time, and something else another time, and so on.

We do not want to be gazing in the dark when we have a plain rule laid down for us to follow in God's Word.

We are told there that the "prayer of faith shall save him that is sick."

We comply with the laws of the country in Zion City.

We have our Health Officers, and they are able to tell whether a man has died from natural causes or not, and to do all the things that are necessary, for they are certificated men.

But they do not give medicines, because God would not approve of that. He has not told us to use them, and we have no faith in their efficacy.

He says: "In vain dost thou use many medicines."

If some of your children or members of your family are at the point of death, and you see that God is not answering prayer, there is nothing wrong about your calling in one of these physicians to see that sick one.

These men know what disease is; they know the symptoms of disease. They can give you good advice about taking care of your sick ones, and they are here for that purpose, and that is all right.

**There Is a Place for the Physician Who Trusts God Alone.**

But there is no place for the physician who gives medicines.

We do not want our people to be careless with their sick ones.

If a person is sick and it is not best for that person to go out into the open air, then it is not right for that person to be brought into the Tabernacle.

If one is suffering from acute or contagious disease, typhoid fever, scarlet fever, pneumonia or anything of that kind, it would be an injury to him or her to be brought out into the open air.

You can keep your sick ones in your homes, the Elders can be sent for, and they can come and pray the prayer of faith that saves the sick. I wish to speak

**A Few Words Concerning Nursing.**

I had a letter a little while ago from a lady who wrote about her daughter, a young married lady.

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This daughter's husband was not a believer in Divine Healing and opposed her in every way. So there was no unit of faith in the first place between the man and the woman in praying the prayer of faith for healing.

This old lady was a thorough Christian and a thorough believer in Divine Healing and also in the teachings of Zion.

She sent her daughter the teaching and she also became a member of the Christian Catholic Church in Zion. When the time came for her little babe to be born she wanted it to be born without the aid of a doctor.

She believed that God was equal to helping her at that time.

She knew that she needed a nurse, and one was sent to her from somewhere, who was supposed to be a Zion nurse, but she was an untaught woman.

We do not want any of our women to be with sick women in confinement without some knowledge of what they are doing.

This woman told her it would be all right to get up on the third day after the baby had come.

Any woman, with any knowledge at all of these things, would know that the third day is the time when a mother should be kept very quiet, because it is the day that the milk comes into the breasts.

If that is interfered with in any way and the woman is made nervous, that results in driving the milk back, and it is liable to go to her brain and she may become delirious.

In short, that day is the worst day to have any extra exertion or excitement.

Just to think of a woman getting up and dressing herself and going around at that time!

Now, this woman was feeling strong and well, and she was urged by the nurse to get up, and then go around and do things in her house.

In a day or so the nurse left, and she had to do all her own housework, with the care of her little baby in addition.

The consequence was that she became insane, and her husband has had to put her into the asylum.

### People Must be Sensible and Wise.

Because a testimony was given in one of our home meetings, and that testimony printed in LEAVES OF HEALING, that a woman got up and had no ill results, it does not follow that every one must imitate her.

It does not follow that because one person can do these things everybody can do them.

The usual condition of health is such that it is not possible for women to do these things at the present time.

There may be a time when God will give such strength that it can be done, but it is not the regular rule, and not the ordinary condition of things.

You should not listen to those who urge you to do these things, for it does a great deal of harm in many ways.

### Another Case of Presumption.

I had another letter telling of another case similar to this one.

This woman had been told to do the same kind of thing.

Her little baby was born a fine, healthy child, and she was getting on nicely.

The woman who was sent to her also professed to be a Zion woman, but if so, she was very unwise.

She attended to the mother and then left her on the fifth day. On the third day she was told to get up, and she did so.

She said that she did not feel that it was right, but the nurse told her that it was a lack of faith on her part if she did not, and that she must do it to show her faith.

This looks to me more like Christian Science or Christian Alliance teaching than like Zion teaching.

We do not have to do things to show our faith; we have simply to be faithful and trust God.

The consequence of this was, that in a very short time the little baby died, and the mother has had to part with her little one, and is left with an aching heart.

She says her arms feel empty without her little child.

God gave that little child, and somebody went in there who was untaught, and told her to do these things that were wrong and injurious to her, and the little child lost its life, and the mother, although that is several months since, is not strong yet.

### A Plan to Train Zion Nurses.

In a short time we intend to organize a band of women, and give them some systematic training in taking care of the sick.

Just in the same sense as we need physicians in Zion, so we also need nurses.

We always counsel people to take good care of themselves, and of their sick ones and nurse them properly.

It is not Zion's teaching and it is not the Bible, that people shall do injurious things.

We have to take care of the sick, and do the very best we can for them in all these matters.

So, in a short time, the General Overseer expects to organize a band of workers for this purpose.

### Let Us Not be Guilty of the Sins of Presumption.

We must not disobey the laws of health, and the laws of God, and then say that we do these things for the glory of God.

Do not follow the teachings of those who try to lead and do not know how to lead. When Jesus spoke, He spoke as One having authority, and not as the scribes.

We would be very sorry indeed to know that anybody that ever listened to Zion teaching would be responsible for the many foolish things that are being said and done in connection with Divine Healing.

All who want to follow God and obey Him in all things, stand.

(Apparently the whole audience stood.)

Now pray with me:

PRAYER OF CONSECRATION.

My God and Father, in Jesus' Name I come to Thee. Take me as I am: make me what I ought to be. Help me to do right. Help me to put the wrong things right, and to repent and confess and to restore, and to make all things right with Thee and with my fellow men. Help me, my Father, to do this, for Jesus' sake. I give myself to Thee. Help me to serve Thee in all things, to do Thy Will, and to be led by Thee in all things. I ask it for Jesus' sake. Amen. (*The above prayer of consecration was repeated by all, clause by clause, after Overseer Dowie.*)

Overseer Dowie then continued: If you have truly repented of your sins, and if you now, at this time, confess your sins to God, and are determined to make wrongs right with your fellow man, and you know that you have done this, and have asked God's forgiveness, then He has forgiven your sins, and He is now cleansing you from all unrighteousness, for He has so promised.

The meeting was then closed with the following

BENEDICTION.

May the grace of our Lord Jesus Christ, the love of God our Heavenly Father, the fellowship and communion of the Holy Spirit, our Comforter, and Guide; one Eternal God be with you, and in you, now and evermore. Amen.


### LEAVES OF HEALING.

Two Dollars will bring to you the weekly visits of the "Little White Dove" for a year; 75 cents will send it to a friend for thirteen weeks; $1.25 will send it for six months; $1.50 will send it to your minister, or to a Y. M. C. A., or to a Public Reading Room for a whole year. We offer no premiums, except the premium of doing good. We receive no advertisements, and print no commercial lies or cheating enticements of unscrupulous thieves. LEAVES OF HEALING is Zion on wings, and we keep out everything that would detract the reader's mind from all except the Extension of the Kingdom of God, for which alone it exists. If we cannot send forth our Little White Dove without soiling its wings with the smoke of the factory and the dirt of the wrangling market place, or compelling it to utter the screaming cries of the business vultures in the ears of our readers, then we will keep our Dove at home.


## TRAIN SCHEDULE Between Zion City and Chicago

**Effective May 18th.**

| NORTH BOUND TO ZION CITY. | | SOUTH BOUND FROM ZION CITY. | | SUNDAYS | |
|---|---|---|---|---|---|
| Leave | Arrive | Leave | Arrive | NORTH BOUND. | |
| | | | | Leave | Arrive |
| 7.00 a.m. | 8.25 a.m. | *6.48 a.m. | *8.14 a.m. | *9.00 a.m. | *10.14 a.m. |
| *9.00 a.m. | *10.14 a.m. | *9.39 a.m. | *11.10 a.m. | 2.15 p.m. | 4.04 p.m. |
| *11.30 a.m. | *12.37 p.m. | *11.44 a.m. | *1.15 p.m. | *5.00 p.m. | *6.56 p.m. |
| 2.00 p.m. | 3.13 p.m. | ‡1.18 p.m. | ‡2.56 p.m. | *8.00 p.m. | *9.14 p.m. |
| 3.00 p.m. | 4.16 p.m. | *‡2.29 p.m. | *‡4.00 p.m. | | |
| 4.15 p.m. | 5.39 p.m. | 5.14 p.m. | 6.45 p.m. | | |
| *5.20 p.m. | *6.56 p.m. | *7.59 p.m. | *9.30 p.m. | SOUTH BOUND. | |
| *8.00 p.m. | *9.14 p.m. | | | *8.19 a.m. | *9.45 a.m. |
| | | | | *11.44 a.m. | *1.15 p.m. |
| | | | | 5.14 p.m. | 6.45 p.m. |
| | | | | *7.59 p.m. | *9.30 p.m. |

* Signifies change train at Waukegan.
† Train does not run South on Saturdays.
‡ Saturday only.

**North Bound Excursion Tickets** for Sunday Service in Shiloh Tabernacle or week-day visits to Zion City are on sale at Zion Building, 1201 Michigan Avenue; these Tickets for worshipers, lot seekers, sight-seers, homesettlers, and workmen, not residents of Zion City, are sold only by Zion representatives. Single and commutation tickets at regular rates are sold at depot.

To travel between Zion Building and C. & N.-W. Ry. Depot, Chicago, take South Side Elevated Road from Twelfth street to Fifth avenue and Randolph street. A bus at Zion City meets all trains and can take passengers from depot to any point about the City at reasonable rates.

**Zion City Transportation Bureau,** of Zion City, Illinois supervises the railway ticket, steamship, excursion, freight, express and transfer business of Zion and her people everywhere
Direction as to railroad and steamship routes given, upon request.

DEACON DANIEL SLOAN,
*Superintendent of Zion Transportation.*

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# ZION'S SECOND FEAST OF TABERNACLES

*The set Feasts of Jehovah . . .*
*Ye shall proclaim to be holy convocations.*

*REPORTED BY E. W., D. C. O. O., AND A. W. S.

AT about 6:15 a. m., Thursday morning, July 17, 1902, those in the vicinity of Shiloh Tabernacle were called to the Early Morning Sacrifice of Praise and Prayer by the sweet notes of a cornet playing "Sweet Hour of Prayer."

Presently the people came streaming in from all directions, until they had assembled in thousands to render praise to their God. Services opened with singing Hymn No. 361: "Let Jesus Christ be Praised."



The General Overseer read from the 3d chapter of 1 Peter.

The audience then engaged in prayer, after which they sang Hymn No. 272.

The meeting was then thrown open for testimonies.

The first to speak was Overseer George L. Mason, who told of a "holiness" man who made a bitter attack in his paper upon the General Overseer.

Overseer Mason warned him of his error and commanded him in the Name of Jesus to repent.

He did not, and in a few days he was dead.

The General Overseer then spoke for a few minutes on the "Holiness" movement and exposed the rottenness of this mass of hypocrisy in a masterful way.

He said: "Live your Holiness. "Live holy lives and let others talk about your holiness. I hate this constant talk about sanctification. The kind of Holiness I want to see is Holy Living, not holy talking."

He also spoke of the Christian Alliance in connection with the holiness movement and characterized them both as "a mass of reeking corruption," and substantiated his statements with many infallible proofs. The testimony meeting was then continued. God gave His Messenger inspiration for the teaching on the Fourth Beatitude, and the thousands who heard separated with hearts aglow and lives renewed by the feast of spiritual truth.

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Shiloh Tabernacle, Zion City, Illinois, Thursday Morning, July 17, 1902.

The service was opened by the congregation singing Hymn No. 361.

The General Overseer read the 1st Epistle of Peter, 3d chapter, beginning at the 8th verse.

Prayer was then offered by the General Overseer.

After another hymn had been sung, a portion of the time was devoted to testimonies.

*The General Overseer has not revised these reports.

The General Overseer then delivered the following address:

## "BLESSED ARE THEY THAT HUNGER AND THIRST AFTER RIGHTEOUSNESS."

INVOCATION.

Let the words of my mouth and the meditation of my heart be acceptable in Thy sight, be profitable unto this people, and unto all to whom these words shall come, in this and every land, in this and all the coming time, till Jesus come; for His sake. Amen.

TEXT.

Blessed are they that Hunger and Thirst after Righteousness, for they shall be filled.

I can this morning praise God only for a hunger and a thirst after Righteousness, but I cannot say that I am filled, because God has enlarged my capacity so that what once used to fill me is not enough today.

### Small Capacity of Some People.

I sometimes hear people say, "It comes in floods I cannot contain."

I say, "Yes, you can contain very little; it does not take long to fill up a thimble."

"I am full," they cry. "Oh, I am full! Stop, Lord, I cannot contain any more."

I thank God for the hunger and the thirst that continues.

### An Early Indication of Hatred for the Devil.

I remember once, just as far back as I can remember anything, I ran to help a man who had fallen down in our entry, as we called it, in Edinburgh.

My mother had inherited from her father a flat in that house. It was all stone, everything built of stone, and some poor drunkard came in.

I did not know that he was a drunkard who had fallen on the stone passage and struck his head and was bleeding.

I saw the prostrate form of a man and thought he was dead. I saw the blood and I heard a faint gurgle.

I shook him and I cried and I shouted and I screamed.

Somebody came in, and, I remember as if it were yesterday, looked at him, gave him a kick and said: "The drunken old brute! It is Glass, the painter," and went away.

I remember standing there. I was between five and six.

I clenched my fist and said: "Oh, why does not God kill the Devil?"

I stormed at the Devil.

### At Work, Fighting the Devil, in Childhood.

The next year an act was before the House of Commons to shut all the saloons in Scotland on the Sabbath and close up all the side doors.

One in my home had a petition to carry around, and was very indifferent about it.

I said: "Give it to me," and I got it. It was nearly as long as myself.

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My mother got me a pen and a bit of blotting paper, and I went around and asked for signatures.

I got scolded by every housewife I came to, for bothering her to answer the bell.

I gave the housewives up, but the next house I came to, I remember I hid my scroll inside my blouse, my pinafore.

I was just tall enough to reach the bell, and read the name John McDonald on the plate.

I said, "Please, Madam, is Mr. McDonald in?"

"Yes. What do you want?"

"I want to see him."

"What about?"

"On important business."

"Who sent you?"

"My father."

"What is his name?"

"I will not tell, I am to see Mr. McDonald."

"Come in, she said."

"Well, Mr. McDonald," I said, "my father is a member of the Scottish Temperance League, and he has a petition that every householder is to be asked to sign. Now, Mr. McDonald, sign it."

"Why," he said, "should I sign it?"

"Why," I said, "because it is right."

"What do you know about right?" he asked.

I said, "'The Kingdom of God,' Mr. McDonald, 'is Righteousness, and Peace, and Joy in the Holy Spirit.'"

"How old are you?"

"Six."

"Yes," he said, "I never got an answer like that all my life. Give me the petition. What is it going to do, Johnnie?"

"It is going, if the House of Commons passes the bill, to shut up all the public houses on the Sunday, and all the back doors, and the dark boxes."

### A Little Child Shall Lead Them.

"Good," he said, "I will sign it."

He signed it.

Then he said, "Could you pray?"

I said, "Yes, I could pray."

"Would you pray with me?" he asked.

I said, "Yes."

I knelt beside the old man, and I prayed that the Kingdom of God, which is Righteousness and Peace and Joy in the Holy Spirit, might come into his heart.

I did not know that I had done anything extraordinary. I went on.

I took no more stock in the women.

I saw Mr. McTavish, Mr. Jones, Mr. Carmichael and Mr. Galligher, and everybody else, and I gave the women a big, wide berth that day, but I got the names.

I had never forgotten the man who lay drunk.

I will never forget seeing that man, a few days later, come up to me and say:

"Johnnie, did you cry over me?"

"I did, Mr. Glass."

"Did you pray for me?"

"I did."

"By the help of God," he said, "I will never drink again," and he never did: (Applause.)

### An Early Taking of a Temperance Pledge Never Broken.

I was only a little chap; but a few days later I heard of a man named Hope, a writer to the *Signet*. He had formed an association called the British League of Juvenile Abstainers, and they got the children to sign a pledge to abstain from alcohol, opium and tobacco.

I signed it.

I became a full member when I was six and a half years old.

I was told by the superintendent that it was my business, with others, to enlist recruits.

I went, and I could not get a boy to listen to me.

They laughed at me; they rolled me in the gutter and spoiled my pinafore; told me I was a little hypocrite, coming preaching to them.

I went home and cried. I got a new pinafore, and all my money in the world was "tuppence," four cents. That was my entire weekly income. Sometimes it was only two; and I got that, I am ashamed to say, for cutting up tobacco; for that stinking old fellow smoked it.

I was disgusted, and I prayed about it, and I will tell you what I prayed; I will tell you

### One of My Early Prayers.

I had gone to the Bible one day to find out what the meaning of my name was. I found that John was "by the grace of God," and that Alexander was "A helper of men."

I put the two together, and I said, my name means: "By the grace of God a helper of men, and, O God, I will be that."

I could do better with McDonald and Mactavish, but I had to go for boys this time.

I knew the boy; I had studied the boy, and the way to a boy's heart is through his belly (laughter), in nine cases out of ten.

### Missionary Work Aided by Sweetmeats.

I went and invested my two pence in forty sugar balls, little balls of taffy done up in paper.

I divided the forty into ten lots of four each.

I put the ten lots in my pinafore.

I ate one (laughter), and I felt very much tempted to eat two (laughter), but I got down amongst my boys who had rolled me in the gutter.

I said, "Laddies, will you no come to the St. David's Lancastrian School, and join the British League for Juvenile Abstainers?"

One of them said, "I'll give you a lick."

Another said, "What will you gie us?"

That was just my point.

I said, "I will give you four sugar balls," holding out the package.

I did not let them know that I had ten packets; I think I might have been rolled into the gutter again.

He said, "It is a lie."

I said, "It is no lie. I will show you them."

"Gie us now."

I said, "No, I will gie them after."

"Well," he said, "gie me one now."

So I carefully took out one, and gave it to him. He said, "It is all right. Have you any more?"

I pushed the three into one side of the pinafore.

"Yes," I said.

I got another boy to come up, and I gave him one, and put the three back.

I got nine, marched them up to St. David's, Lancastrian School and marched them in.

I said, "Mr. Superintendent, I got nine of them."

"How did you get them, Johnnie?" he asked.

"With sugar balls," I said.

### Good Work Done by Boys.

I said no more, but when the meeting was all over they had all signed the pledge, the whole nine, and some of them did not want to take the sugar balls, but most of them did.

I never had to bribe them again, but they helped me.

I do not want to say how many we got, but I do not think I make any mistake if I tell you that from the Plaisance we had 150 boys within a short time.

I lost that pledge. I did not break it, and I signed another in 1856, which I have to this day.

I thirsted after Righteousness, that the reign of robbery should cease, that the reign of strife should cease; that the many broken hearts of mothers and fathers weeping over their sons and daughters drinking in public houses should cease; that the oaths and curses should cease.

I was not expected to do anything in the church.

I was too young, I suppose they thought; but I did this, and it was the beginning of my Christian efforts.

### The Power of Sacrifice.

Looking back, I want to say that I take more stock in a child who would give up his candy and seek to bring others to Christ than any child who could repeat the whole Bible and do nothing else.

I have to thank God for the grace that has enabled me to give up nine-tenths of my candy all my life.

As is known to some of you, I give up ninety-five per cent of all that God enables me to create in the Zion estate.

That is exactly what I did before Zion was founded, for years and years. I gave up ninety-five per cent of my income and lived on five, and lived well, too. I had all I needed.

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There is no Hunger and Thirst after Righteousness when it is only talk.

You have to give up your candy. You have to give up something. You have to concentrate.

If you Hunger and Thirst after Righteousness, it must take a practical form.

The Kingdom of God is . . . Righteousness and Peace and Joy in the Holy Spirit.

Wherever the Holy Spirit is, there is a practical cry for Righteousness.

You can get people saved, upon profession, by the gross, but if you do not set them an example, and not merely direct them by precept to a righteous life, you have failed.

**Love of Righteousness Measured by Hatred of Wickedness.**

Have I joy today above my fellows?
Then how did I get it?
It is written:

Thou hast loved Righteousness, and hated Iniquity;
Therefore God, Thy God, hath anointed Thee
With the Oil of Gladness above Thy fellows.

I tell you that it is no use talking about loving Righteousness unless you hate Wickedness.

The height of a tower may be measured by the length of its shadow, and the strength of a man's love for God and for Righteousness is measured by the intensity of his hatred for Wickedness.

I have no use for a mere talk, talk, talk, no matter how eloquent, no matter how sympathetic, no matter how emotional, no matter how immediately productive of results, if it is unaccompanied by the Power of the Spirit, imparting a spirit of Hatred to Sin, and of Love for God, of Hatred of Evil, and of Love for Righteousness.

The world is full of wrong; the churches are full of wrong; the wrong is everywhere.

I found that it was deeper than any pledge could touch, and it is long years since I offered any one a pledge.

In the Christian Catholic Church in Zion, so far as is known, there is not one member who touches, tastes or uses alcohol in any form, except in a very few cases lately where I have agreed to allow some artists who use wood alcohol, but I have prayed God that they might find a substitute.

I am glad that it is not a question in Zion—there is not one who uses any alcohol, any opium, any tobacco.

If there is one he must either repent or get out.

I will not be associated, not for a minute, with a man who says, "I love Righteousness," and who puts an enemy into his mouth to steal his brains and heart away.

I will not be associated with those who take the Liquid Fire and Distilled Damnation that is destroying the world.

You can do what you please, but you must find somebody else to lead you.

I will lead no drunkard or drunkard-maker, or tippler; I will take no chances on you at all.

My opinion is that you ought to go with the Devil, and fight on the other side if you will take his drugs and his stimulants in that way.

Stand out with him, and make no sham pretense of fighting him.

Righteousness is a larger thought.

**Righteousness Must be Proclaimed in the Great Congregation.**

If you limit Righteousness to the individual, the world will not bother, but when you get the people together in vast numbers you are going to have trouble.

**John the Baptist Came in Fulfilment of Wonderful Prophecy.**

The Angel Gabriel had told before his birth that he was to be the Lord's Forerunner.

That angel first came to Elizabeth, and then to Mary; that is always the order.

Elijah before Jesus.

It was to Elizabeth's husband first that the Heavenly Messenger came.

But the angel said unto him, Fear not, Zacharias: because thy supplication is heard, and thy wife Elizabeth shall bear thee a son, and thou shalt call his name John. And thou shalt have joy and gladness; and many shall rejoice at his birth. For he shall be great in the sight of the Lord, and he shall drink no wine nor strong drink; and he shall be filled with the Holy Spirit, even from his mother's womb. And many of the children of Israel shall he turn unto the Lord their God. And he shall go before His face in the spirit and power of Elijah, to turn the hearts of the fathers to the children, and the disobedient to walk in the wisdom of the just; to make ready for the Lord a people prepared for Him.

When John was born, Zacharias, who had been incredulous and therefore dumb, got his voice and said that this child had been raised up as "a prophet of the Most High," to "go before the face of the Lord, to make ready His ways; to give knowledge of Salvation unto His people in the remission of their sins, because of the heart of mercy (that is the original, the heart of mercy) of our God."

**The "Heart of Mercy" of Our God.**

Oh, that is a wonderful word; that not only because of tender mercy, but the original words are, because of the "heart of mercy" of our God.

Thank God, He has a heart of mercy all the time!

Because of the tender mercy of our God,
Whereby the Dayspring from on high shall visit us,
To shine upon them that sit in darkness and the shadow of death;
To guide our feet into the way of peace.
To grant unto us that we being delivered out of the hand of our enemies
Should serve Him without fear,
In Holiness and Righteousness before Him all our days.

**There Is No Holiness Without Righteousness.**

The outward, invisible manifestation of an inward and invisible Holiness is Righteousness.

It is easy to appear soft and pleasant.

It is harder to plait cord by cord, a Whip of Small Cords.

It is harder to fasten it on its little handle.

It is harder to put that inside your bosom and mount from Bethany to Olivet.

It is harder to weep over the city and know what you are going to do, to descend the mountain and ascend the hill of Zion and go into the House of God, and throw over the tables of the money-changers, and lay the whip on the backs of the scoundrels who have made God's house a house of merchandise and a den of thieves.

The Christ who did that, gave us to do that still. Not to all, for all cannot do it, but He gave it to me to do.

I have entered within the Temple of the Lord, and I have laid the whip upon the back of the thieves who, in the House of God have pretended to be His alone, and have spent nearly all the week in bowing at the altars of Baal in the Masonic Lodges.

The curse of the Church today has been that

**Neither the Church nor the Aggressive Movements Have Been Demanding Righteousness as the Result of Their Operations.**

Where has the Salvation Army protested against Secretism?

Where has General Booth torn the mask from the face of the Masonic High Priest, and revealed the priest of Baal?

Where has he rebuked the princes and bishops and men of high degree who went into the house of Baal?

I never heard an army corps in America do it. Ballington Booth became a Freemason in this country.

I know that when men have fought the lodge they have been rebuked by their captains and their higher officers.

When has General Booth fought Rome?

When has he entered into conflict with the apostate churches that maintain these things?

If the Christian Catholic Church in Zion should lower the testimony and the action against evil, may God wipe out the Christian Catholic Church in Zion. (Applause.)

**The Kingdom of God Can Never be Extended But by Violent Means.**

I do not mean a sword.

I do not mean a bludgeon.

I do not mean a cannon, but the Word is:

"The Kingdom of Heaven suffereth violence, and men of violence take it by force."

If you want to see it clearly, never forget that the reading of the Revision and margin is the reading of the Word, namely, that the Kingdom of God is to be taken and extended by men who "thrust men."

You will never get men through without thrusting them through and through, setting the Sword into them again and again.

Until you slay the enmity to God that is to be found in the Masonic heart, in the heart of all who are wrapped up in the

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World, the Flesh and the Devil, you cannot extend the Kingdom of God.

Righteousness! Righteousness!

The earth is Jehovah's, and the fulness thereof;
The world, and they that dwell therein.

Every man who does not recognize his part of the earth as God's is a rebel.

Every man who does not recognize all he has as God's is a rebel.

**My Business Is to Crush Rebellion Against God.**

I may not be able to effect all I would, but I shall be able to effect all God designs, if I am faithful to God, and I have a faithful people with me.

I hunger for Righteousness. I thirst for Righteousness.

I am determined that this world shall be full of Righteousness, and that wrong everywhere shall be crushed.

I meant no wrong, but I have loved men, apostolic men, who have made compromises with the Devil. I have failed to see in the movements that aim at the evangelization of the world that they were not practical.

Now and then, Moody, William Booth, and others would utter a blast against Secretism, but an effective witness against Secretism demands a constant fight.

You have to tell the members of churches, the priests, the ministers, the bishops, the statesmen, the princes and the kings, that they are damned because of their association with these things.

I fail to see them make that fight.

The poor drunkard has been told that he was damned.

When did they tell the Prince of Wales that he was damned?

When did they tell King Edward that he was damned?

It is all very well to preach against the gambling of the poor miserable costermonger, but why not preach against the gambling of the king, of the princes, of the dukes and marquises?

**An Adulterous Prince Rebuked.**

I went to London, where the Prince of Wales, as the Grand Master of the Masons of England, had opened, with Masonic honors, the hall in which I preached, and I thundered against him there. (Applause.)

I told the story of Lady Mordant that had been forgotten.

I told the story of the man who said he would horsewhip the Prince of Wales if he again visited his wife.

I told the story of the impenitent thief and liar who had gone into the court and sworn that he had had nothing to do with that woman, when his letters were put into court, showing that he had met her in Epping Forest, and that he had visited her room with her in the Charing Cross Hotel.

I said, "Drag the adulterer from the seat next to the throne, and refuse to allow England to be ruled by such a man." (Applause.)

He was made "head of the Church," and yet nearly everybody was silent.

I do not forget that Mr. Gladstone, in his righteous indignation, took up his pen and wrote in an article published in the *Times*, closing with the words, in effect, "Let Albert Edward, Prince of Wales, know that England will never tolerate another George IV. upon the throne, and if he continues his present action it will become the duty of her majesty's advisers to propose a change in the succession to the crown."



FIRST ANNIVERSARY OF THE OPENING OF THE GATES OF ZION CITY.

Procession of Zion City Institutions and Industries on Shiloh Boulevard, Zion City, Illinois. Zion's Second Feast of Tabernacles, Tuesday, July 15, 1902.

**A Tribute to William E. Gladstone.**

There spoke the noble man.

There spoke the true Christian, but the queen and the royal family had no use for Mr. Gladstone.

Mr. Gladstone would accept none of their honors; he would not even be a knight. He would not accept a peerage. He would not accept a marquisate.

He would not accept a ribbon.

He said, "Let me so live that God and the people will bless me." (Amen. Applause.)

He lived for Righteousness, but died neglected, yes, rejected, but he lives forever.

When the time-serving Jew, Disraeli, will be forever forgotten; when the cruel Salisbury will be forever forgotten; when the murderers who continued a bloody war will be forgotten, "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."

Friends, we have a worldwide work to do.

I fling this accusation at the British people across the

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Atlantic: "It is a shame to you that you have a gambler and an adulterer upon the throne."

I know what that rebuke means. It means "Heave half a brick at him. Smash his bloody head. Kill him."

I care for none of these things.

I care as little for Edward VII. in his own capital, as Elijah cared for Ahab at Mount Carmel.

Friends, Righteousness means something.

You will never get down to the little sinner until you have taken the big sinner by the throat.

If you want to defeat the Philistines, you can often do it by overcoming one man. His name is Goliath.

Whip him properly and the Philistines will flee.

If, however, you expect to do it in Saul's armor, you will fail.

Friends, I will give you five stones out of the clear, running brook, and a shepherd's sling, and I will reckon every time that you fling a stone, you will send it into Goliath's head.

The day has come when judgment must begin at the House of God.

I do not hesitate to say that

**The March of Zion's Tens of Thousands Is Awe-inspiring in Its Calmness, in Its Businesslike Thoroughness, in Its Silence.**

We are a silent people; we talk when we have something to say, but we silently work, and put our strength and breath into the building up, and when we speak we speak silently.

Suddenly, amazingly, Zion went on, and stands where she is today.

A writer in the New York *Herald* wrote recently, "The day has gone by forever for smiling at Dr. Dowie or at Zion."

"Take your pencils and a piece of paper," he wrote, "and reckon out the continuous increase of Zion upon its present ratio, and see where Zion will be in ten years."

It means the world.

Zion will never win by false pretenses.

Whether it be against kaiser or king, president or queen, senator or congressman, minister or statesman, Zion will, by its proper representative, utter words of Righteousness, and demand obedience to the Law of God.

I am not here for anything else.

I am here but for a short time. For my own part it cannot be too short.

My heart longs for the City of God.

My spirit faints for the association of the blessed, and, too, for the grace of God.

I should have gone with my daughter, but her words are but the re-echoing of my own life, and of God's teaching, "Stay and do God's work." So I stay.

**I Have No Hatred Against Men.**

When a man, however, becomes the incarnation and embodiment of apostasy, hypocrisy and devilry, then that man has to stand aside, or else I have to put him aside.

Zion must march on, and no man, and no church, and no king, and no nation, and no people, shall be allowed to obstruct the Onward March of Zion; for it is the Onward March of God. (Amen. Applause.)

There is to be one head, and not a dozen.

The day for diversity has gone by.

The day has come for unity, and I say to my God reverently, as Ulysses Grant said to President Lincoln: "I will not take the command; I will not lead the army of the United States, unless you give me all the money and all the men I need, and back me up every step of the way."

I have the promise from God that I shall get all the men, and all the money, and I am going on, but I will have no interference.

God made me the leader just as He made Ulysses Grant Lieutenant General of the United States Army.

Grant would take no nonsense from the President himself, from Sheridan, or from Sherman, from Buell, or from Mead, or any one else.

God had given to him the command, and the rebellion could only be crushed by a united body carrying out a united policy.

**This Work Cannot be Done Unless There be One Leader under God.**

If I am not that leader, go away and find him.

If I am that leader, follow me. (Amen. Applause.)

Hunger, thirst after the Righteousness, which is of God by faith; which is of God by practice, which is of God by realization, and has the power of God in every step that you take.

The strength of a man is not the strength of his individuality, mentality, or the power that he wields socially, or financially.

The strength of a man is, that although he stands alone, he knows that God is with him, and that one man with God on his side is forever an absolute majority upon any question.

But one man with thousands, tens, hundreds of thousands and millions of men who have God, on his side, becomes a million times stronger.

Give me that, O God, and if You do not give it me, take me to heaven, because I do not want to stay here and fool around like any miserable Methodist parson. (Laughter. Applause.)

**Let Us Ask for the Filling with Righteousness.**

I said I was not full, and I will tell you why.

I used to have a small capacity.

I used to have a little church, and I was full when it was full.

I used to have a denomination, and I was put at the head of a great many things.

I was full when it was full. I was full in another sense, spelling it f-o-o-l all the time.

I learned what a small amount it took to fill so small a vessel.

At last as the years went on, God showed me that I had to have a heart big enough for every sinner who repented, big enough for every color and race of men, and a heart big enough so that the whole world itself could get in; a heart, a head, and a will strong enough to go forth for the conquest of the world, and the preparation of the world for my King and my Lord.

**I Am Not Full; I Have a Great Deal of Room.**

I have ten square miles, and there is only about a mile of it filled.

I want nine-tenths more, and when I have filled that, I want seven cities more. When I have them I want seven cities more. When I have them I want to build up—perhaps before that—the City of the Great King at Jerusalem.

When I have that I shall not be filled, for I shall never be filled with Righteousness until the Sun of Righteousness, who hath risen upon me with Healing in His wings, comes Himself, and in His love is good enough to say: "Well done, good and faithful servant; thou hast been faithful in a few things; I will make thee ruler over many things; enter thou into the Joy of thy Lord until the King of Righteousness comes."

But, O God, I hunger and thirst after Righteousness, and one day I shall be filled.

Do you want to hunger and thirst after righteousness?

Audience—"Yes."

General Overseer—Tell it to God. (All arose.)

PRAYER OF CONSECRATION.

My God and Father, in Jesus' Name I come to Thee. Take me as I am. Make me what I ought to be. Give me the heart-hunger for God, for Righteousness, for Peace, for Divine Joy in the Holy Spirit. Prepare me. Help me to take my place, the lowest, if need be, in Thy Kingdom. For Jesus' sake. (*All repeat the prayer, clause by clause, after the General Overseer.*)

The meeting was closed by singing the Doxology, and by the General Overseer pronouncing the

BENEDICTION.

Beloved, abstain from all appearance of evil. And may the very God of Peace Himself sanctify you wholly; and I pray God your whole spirit and soul and body be preserved entire, without blame, unto the coming of our Lord Jesus Christ. Faithful is He that calleth you, who also will do it; the grace of our Lord Jesus, the love of God our Father, the fellowship of the Holy Spirit, our Comforter and Guide; one Eternal God, abide in you, bless you and keep you, and all the Israel of God everywhere, forever. Amen.

**Has God Blessed You in Tithing?**

Have you realized a fulfilment of God's promise to those who "bring the Whole Tithe into the Storehouse"? If so, let others know how true the promise is. Write your testimony and send it to Rev. William Hamner Piper, Overseer-at-Large of the Christian Catholic Church in Zion, 1201 Michigan Avenue, Chicago, Illinois. Let your testimonies be brief and straight to the point.

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By Deaconess Sarah E. Hill

I know that the King of Egypt will not give you leave to go, no, not by a mighty hand. And I will put forth my hand, and smite Egypt with all my wonders which I will do in the midst thereof: and after that he will let you go.—*Exodus 3:19,20.*

Egypt (black) represents the flesh.

The people there were ruled by the flesh. They worshiped the animal.

Pharaoh may represent the lower self, the I of the flesh, as when Paul said:

It is no longer I that live, but Christ liveth in me.—*Galatians 2:20 (margin).*

This "I" must be crucified, when it would rule man through its appetites and passions, that Christ may rule within.

The animal part of man is to be developed that the physical may first grow strong.

Watch little children.

How like animals they are!

Their life consists in eating and playing and constant exercise of the muscles.

How busy they are in learning about the things in the world around them, that they may know how to live and preserve their bodies from injury!

During this period of childhood the flesh-life grows very strong in its desire to rule man's being.

The children of Israel, under the flesh, went down into Egypt for material things.

The time came, however, when they cried out under the bondage of the flesh.

The longer the flesh rules, the greater its bondage becomes.

They cried to God, and He heard and delivered them.

He sent Moses, endued with authority to bring out the people.

When Moses commanded Pharaoh to let the people go to serve God, he refused.

He desired them to serve him.

But after Moses and Aaron, through the use of the rod, brought plagues upon the Egyptians, Pharaoh let Israel go.

Self is usually willing, under affliction, to give up its rule to God in order to get relief.

But when relieved it constantly endeavors to again resume control.

Pharaoh illustrates this fact.

The rod represents the animal nature in man.

When Moses held it in a firm grasp it was a rod, a means of support and defense to him.

When he loosed his hold on it and cast it to the earth to go its own way it became a serpent and went in crooked paths, as human nature always does when not restrained.

The plagues which Moses brought upon Egypt are a lesson for all people, to show them the consequences of living for the flesh.

The turning of the waters into blood when they were smitten by the rod was the first plague. In the Scriptures the word waters is used to represent people. (Revelations 17:15.)

Blood is animal life. (Leviticus 17:11, 14.)

Here we are shown that when people turn away from God and are controlled by the flesh they become animal.

Nebuchadnezzar, king of Babylon, is a striking illustration of this truth. (Daniel 4.)

The plague of frogs, representing unclean spirits, followed the turning of the waters into blood. (Revelation 16:13.)

These enter into man when he has lived in Egypt and served Pharaoh long enough.

After the unclean spirits enter into man, then vices manifest themselves, which consume his flesh like the plague of lice which followed the frogs.

Although evil feelings and thoughts precede the vicious habits and cause them, yet through vices they are increasingly engendered.

So numerous and active do they become that, like the swarms of flies which followed as the next plague, they consume the being and fly near and far to bite others.

Through vices and evil thoughts corruption is sure to come into the flesh soon or late.

This stage is represented by the plague of murrain and boils upon all flesh.

Man living for the flesh and material things naturally turns outward to the earth and what it produces—he seeks the fields of earth.

There he never finds God.

To find God he must leave the fields of earth and turn within.

He must come home to the "Holy of Holies" within himself—God's Temple—where he may find, in the depths of his own spirit, the Spirit of God.

Those among the Egyptians who refused to leave the fields and go to their homes were destroyed by the hail and fire, which always come to a sinner, with the thunderings of God's law, if broken. (Exodus 19:16; Revelation 8:7.)

All life which was not consumed by the hail and fire was consumed by the locusts.

These locusts borne on the wind represent the curses and railings of the people against God, whom they supposed to be the author of the plagues.

The wife of Job wanted him to curse God and die.

She may have cursed God for him and brought death to herself as the result.

When man persistently turns from the light to walk as he pleases he is sure to get into darkness.

"If therefore the light which is in thee be darkness, how great is the darkness." (Matthew 6:23.)

This condition of inward darkness which results from continually turning from Christ, who is the Light of the World, was fittingly represented by the plague of darkness which followed the locusts. (John 8:12.)

The last plague that came upon the Egyptians was the death of the first-born in every house where they refused to turn to God and place the blood of the sacrificial lamb upon their door-post.

The nature of the flesh in man is always to destroy itself by giving license to its appetites and passions.

"When we were in the flesh, the sinful passions . . . wrought in our members to bring forth fruit unto death. (Romans 7:5.)

The term first-born may also be applied to man's physical being, because it is first developed in childhood.

Even the Saviour was taken down into Egypt in His childhood for a season, "that it might be fulfilled which was spoken by the Lord through the prophet, saying, Out of Egypt did I call my Son." (Matthew 2:15.)

The world today is living in Egypt under bondage to the flesh.

God has in these latter days sent the Messenger of the Covenant to bring His people out of Egypt and from the rule of Pharaoh, to be ruled by God in a Theocracy.

The Messenger offers to the world the same Covenant that God gave to the Israelites centuries ago.

In this Covenant God says: "If thou wilt diligently harken to the Voice of the Lord thy God, and wilt do that which is right in His eyes, and wilt give ear to His commandments and keep all His statutes, I will (permit to be) put none of the diseases upon thee which I have (permitted to be) put upon the Egyptians: for I am the Lord that healeth thee." (Exodus 15:26.)

Zion Literature is taking this Covenant of Salvation, Healing and Holy Living all over the world, to help the people to come out of the bondage of the flesh and into the glorious liberty of Christ's Kingdom.

Reader, God is calling you to do your part in sending the Full Gospel Message of Zion to the world through Zion Literature.

Do it quickly!

**Zion Literature Sent out from a Free Distribution Fund Provided by Zion's Guests and the Friends of Zion. Report for Two Weeks Ending August 2, 1902.**

1692 Rolls to.....the Hotels of the United States
1356 Rolls to.....Germany and Austria
931 Rolls to.....the Southern States
131 Rolls to.....Various Countries
Number of rolls for two weeks.....4,150
Number of rolls reported to August 2, 1902.2,427,321

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# NOTES OF THANKSGIVING TO ZION'S GOD

*By DEACON O. L. SPRECHER, Private Secretary to the General Overseer*

BELOVED, if our heart condemn us not,
We have boldness toward God;
And whatsoever we ask, we receive of Him,
Because we keep His commandments,
And do the things that are pleasing in His sight.

BEAUTIFUL is the story which Zion tells from week to week.

Great is the love which God manifests toward His people in the Christian Catholic Church in Zion.

Wonderful is the grace which comes through the Power of the Holy Spirit to Zion's leader, Elijah the Restorer.

Truly his ministry is a prophetic and special one.

Like Moses of old, he is leading God's people out of the wilderness of doubt, perplexity and trouble, into a calm and positive knowledge of God as the Savior, Healer, Cleanser, Keeper and Provider of all good things to those who "do the things that are pleasing in His sight."

Day after day he continues to teach the Word of God with such Divine Authority and Holy Spirit Power that the people are made to realize that God is giving them Messages through him.

Obedience to these messages and commands is bringing further faith, which enables them to pray in such a way as to get answers to prayer for blessing in spiritual, physical and temporal matters.

The story of how the people are led from the power of sin to victory in Christ is more wonderful than words can express.

The letters which come from the ends of the earth are full of thanksgiving for this ministry in Zion, and record how God has saved them through the power of His Spirit and by the ministry in Zion, or how He has quickened them when they have received the Messages of God's servant in Zion and lived up to them,

If we were to record the lines which express this wonderful salvation received by those who speak and write their testimonies, we should fill page after page of an almost endless volume.

To God be all the glory!

The record of the deliverances which God has given from physical oppression and death is most thrilling.

How it is possible for a few words, or even the silent breathing upward toward God without any words, to be effective in moving the heart of the great, loving, Eternal Father to send His Healing and Quickening Power to the afflicted ones, is not possible for us to say, but that it is done is a fact.

Through prayer offered in the Name of Jesus Christ, in the Power of the Holy Spirit, and in accordance with the Will of God our Heavenly Father, it is done.

The testimonies which have been printed from week to week ought to convince the most ungodly and unbelieving in the apostate churches and in an atheistic and infidel world.

Thank God! multitudes have been made to believe, through the record which has been sent out from Zion, and multitudes more will receive the testimonies gladly and be brought to see the Power of God in this day and generation.

While Christ tarries, Zion continues to speak, write, and print the story of how prayer is being answered.

The testimonies are recorded, to the glory of God, whom we thank for sending us such a wonderful Saviour, Healer, Cleanser and Keeper as Jesus Christ.

Our hearts also go out in gratitude to God for having sent us a faithful minister, who "rightly divides the Word of Truth," and makes it possible for His people to know and understand His will.

Especially does Zion rejoice in the ministry of her leader, John Alex. Dowie, which ministry has been so abundantly honored of God through many years of faithful labor in the vineyard.

### Healed of Fever and Piles—Mother Delivered in Answer to Prayer.

ZION CITY, ILLINOIS, March 21, 1902.

DEAR GENERAL OVERSEER:—For some time I have thought I ought to send in my testimony, telling what God, my Heavenly Father, has done for me.

Two years ago, last September, I began to have fever and chills and night-sweats.

I kept getting worse, because I was trusting in man.

Then I went into consumption.

I got so weak I could hardly walk across the house.

I could eat scarcely anything, and what I did eat and drink, even water, would not stay on my stomach.

At last I stopped taking medicine, sent a request to you, God's servant in Zion, for prayer, and God healed me the next day.

God healed me that same winter of piles, from which I had suffered for seven years.

Since I have come into Zion and have been baptized, He has healed me of many things from which I had suffered for years.

We have a real Zion baby boy, nine pounds. The doctors said it was impossible for me to have another living child, but, praise God! we have proved that He can do all things for those who trust Him.

By trusting in doctors, we lost four babies, through their instruments and medicines.

A year ago last spring, God kept me and two little children from taking smallpox. We were with my brother in Royalton, Minnesota, when he had been broken out for three days, but God mercifully kept us, for which we praise Him.

God has also blessed me in paying tithes.

Praying God to bless and protect you until your work is done, I am,

Your Sister in Christ,

(MRS.) ORRA B. PIERCE.

### Saved and Wonderfully Healed of Inflammation of Kidneys and Bladder.

2601 G. STREET,
WHATCOM, WASHINGTON, June 21, 1902.

DEAR GENERAL OVERSEER:—I was very sick on Sunday, June 8th.

Sunday night I was very bad, and at 11 o'clock on Monday I was not expected to live.

My friends in Zion came and prayed for me, and a telegram was sent to Elder Simmons at Vancouver, requesting him to pray for me at 1 o'clock.

At 1 o'clock I rallied, and at 3 o'clock I was sitting up.

On Thursday, June 12th, I was up and about, but still having severe pains across the small of my back.

On Wednesday, June 18th, Elder Simmons laid hands on me and prayed, and I have had no pain since.

The trouble was inflammation of kidneys and bladder.

I thank God for His goodness to me.

I was caught from the very jaws of damnation by the plain and straightforward preaching of Mrs. Simmons, in Zion Tabernacle, Vancouver, March 16, 1902.

Yours in Christ, A. A. BRITTAIN.

### God Hears Prayer for Strangulated Hernia.

STURGEON BAY, MICHIGAN, May 24, 1902.

DEAR OVERSEER PIPER:—I feel it my duty to my Heavenly Father and to my fellow men to give you my testimony to God's healing power.

On Tuesday evening, May 13th, my thirteen-year-old son was brought home on a cot, severely injured.

Upon examination we found a bad rupture of the left side and slight bruises about the head and face.

We took for our guide James 5:13-16.

Brother Magnusson went to the long-distance telephone and called up an Elder in Zion City. Elder Graves responded.

On his return to the house, he and Brother Meyers and myself knelt by Roy's bed and prayed for his healing.

During the night Roy vomited five times and that caused his bowels to swell.

At noon Wednesday he was in a bad condition and it seemed as if our prayers were in vain.

The physician who was called to examine him pronounced it strangulated hernia.

The intestines were so badly swollen they could not be put back, and the doctor advised an operation.

He said he could not live unless they were put back, and it would be necessary to call another doctor and put the boy under chloroform.

He did not censure me when I told him this same boy had been healed by God of two ruptures of eleven years' standing, two years ago, and I knew that God could heal this one.

Wednesday night he rested very well, but if he

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took a drink or changed position, he vomited.

This he did until Thursday morning at 5 o'clock.

I then knelt by his bedside and prayed as never before, claiming the promise in God's Word that He is the Healer of His people.

Roy did not vomit any more.

He soon called for some coffee and toast.

He ate some, and it did not hurt him.

About noon he was worse, and I called Brother Magnusson.

He and I battled with Satan for about three-quarters of an hour.

After confession of sin was made and repentance was complete God gave us the victory.

Friday morning found his intestines in place, and his bowels moved as naturally as ever.

I am very thankful for the teaching of a Full Gospel.

May this lead the Christian people of this city to see that the Power of God is just the same to-day.

I thank Zion, not only for her teaching, but for her prayers.

Yours for His service,

(MRS.) INEZ BREWSTER.

**Confirmation of Testimony by John Magnusson.**

STURGEON BAY, MICHIGAN, June 16, 1902.

DEAR OVERSEER PIPER:—I write to endorse Sister Brewster's testimony.

All that she has written is truth, and we give God the glory, and thank Zion for prayers and teaching.

Your Brother in Christ, JOHN MAGNUSSON.

**Confirmation of Testimony by Conductor of Gathering.**

SAWYER, DOOR COUNTY, WISCONSIN, June 23, 1902.

DEAR OVERSEER PIPER:—I want to add a word to confirm what Mrs. Brewster has written concerning Royal.

It is all truth.

Praise be to God, who giveth us the victory through faith in Christ.

I have prayed that God would give the people an object-lesson, and in this case they surely have it.

We are so thankful for the teaching we have received in Zion from God's own Word. We truly feel our nothingness, and give all the praise to God through his dear Son.

Your Sister in Christ, our Savior, Healer and Keeper, (MRS.) KATE MCLENNAN,
Conductor of Zion Gathering.

**Zion Teaching Obeyed and Blessings Received.**

CENTER POINT, IOWA, July 2, 1902.

DEAR GENERAL OVERSEER:—I feel it my duty to write of God's goodness and mercy to us.

It would be almost impossible to tell the times we have had almost instant answers to prayer, and, in other cases, won the victory by waiting longer.

One thing I call marvelous is the healing of a little child we have had with us since last March.

He had a severe cold and coughed very croupy.

One night I was awakened by his coughing very hard.

I saw he was worse and prayed.

As I was very sleepy, I fell asleep

In a few minutes I was again awakened and I saw something must be done quickly.

I called my sister and asked her to pray with me at once and to get him a drink of water, for it seemed difficult for him to swallow.

In a few moments he broke out in a perspiration.

I kept him covered, so that the air could give him no more cold.

In ten or fifteen minutes he was sleeping.

He has had no return of cold.

I have been healed of a severe stomach trouble I had for years.

I used to suffer dreadfully with bleeding piles, but am entirely healed of that.

Several years ago I almost had a sunstroke, and since then, at times, I have had such headaches it seemed I could hardly live, but they are growing less each year, and I know I can be healed of this also.

Two weeks ago I wrote to Dr. Speicher to pray for my sister.

For three weeks she had symptoms of typhoid fever.

She is now improving very rapidly.

God also answered my prayer in behalf of my dear father, when he had a terrible headache. He was taken the same way years ago, and the doctors said he could hardly get well.

He had been working very hard all day in the sun and came home very sick, vomiting every few minutes. I had him lie down, and as I rubbed his head I kept praying silently.

In a few moments we gave him a cup of tea and, after having family worship, we went to bed.

He said the next morning he never expected to feel so well.

He had a good night's rest.

Pray for us that we may learn to ask in such a way that God will always hear us. I remain, yours in His Name, (MISS) BESSIE HILTON.

**Elijah's Prayer for Rain Answered.**

PLANKINTON, SOUTH DAKOTA, June 30, 1902.

DEAR GENERAL OVERSEER:—Your kind letter has been received, and in reply I will say that I thank and praise our Heavenly Father for the bountiful rain He sent us in answer to your prayers.

It came on the 24th.

He graciously protected us from the wind and hail that accompanied the storm.

We heard of others who suffered from it.

We thank Him for protection and long for the time when we can enjoy the spiritual down-pour He is sending to Zion City.

Thanking you for your kindness and counsel, I remain,

Your Sister, in His Name,

(MRS.) FRANK HOUGH.

**God Heals Piles and Consumption.**

2 ALBANY STREET, REGENTS PARK, N. W. LONDON, ENGLAND, May 31, 1902.

DEAR GENERAL OVERSEER:—It is with a heart overflowing with praises, that I wish to send my testimony to God's power and the blessings I have received through Zion teaching.

I first knew of Zion last August.

I have been a Christian for fourteen years in the Salvation Army.

I knew nothing as to spiritual life.

I do thank God for all He has done for me through Zion teaching.

I am so glad that I have come out of darkness into God's light of Purity, Peace and Power.

I could not say with a true heart that Christ was my All and in All until I came into Zion, because I sought man's healing instead of taking Christ as my Healer.

I am so thankful that I can say, without a shadow of a doubt, that Christ is All and in All for spirit, soul and body.

I am also pleased to tell you of the wonderful healing of a friend of mine.

She had suffered much from piles, constipation, and a very bad throat.

God has blessed and healed her in a most wonderful way through the prayers of our dear Evangelist and Deaconess Blackmore.

God blesses me very much in doing saloon work.

He gives me strength to go in without fear.

May God bless Zion abundantly and bring many to know of this full and glorious Gospel.

May His richest blessings rest upon you.

Yours in the Master's service,

AMY LOUISE HASELDEN.

**Healed of Inflammatory Rheumatism.**

ZION CITY, ILLINOIS, July 13, 1902.

DEAR DR. DOWIE:

I thought I ought to write my testimony.

I had inflammatory rheumatism.

When I came to Zion City, I came on crutches.

On Thursday I went to Divine Healing meeting.

When the General Overseer laid hands on me and prayed with me, I threw my crutch away, and have not needed it any more.

I thank God our Heavenly Father for healing me.

Yours in the Lord, WILLIE BOBB.

**God Sends Rain and Rebukes Frosts in Answer to Prayer.**

PERRY, NEW YORK, June 29, 1902.

DEAR GENERAL OVERSEER:—Your letter of June 17th, asking if God has granted your request for rain in that section of the country, has been received.

God did answer that prayer abundantly.

Each time after the rain it has grown very cold, accompanied with cold winds, and in some places there have been frosts that have done serious damage.

One night it was very cold, and I prayed that it might grow warmer, and the weather moderated.

We had no frost here, although in other places much damage was done.

Again, when the Weather Bureau predicted heavy frosts, I prayed, and we had no frost that night.

God has wonderfully answered your prayers.

He has answered mine also, since I have been learning in Zion how to pray the prayer of faith.

One day my sister-in-law told me that I ought to have the currant bushes sprayed with hellebore.

I found a good many worms.

I prayed, but did not spray, and my bushes are perfectly free from worms.

It is very wonderful that the Lord answers our prayers for material things in such a marked manner.

I have no words with which to praise Him enough.

Yours for the glory of God,

(MISS) BELLE J. SHELDON.

**Mother Wonderfully Delivered in Childbirth.**

LIGONIER, INDIANA, June 25, 1902.

DEAR GENERAL OVERSEER:—We sent you a message on Monday, June 23d, for prayers for Mrs. L. J. Hire's safe delivery in child-bearing.

She was graciously delivered of a nine-pound boy this morning at 9 o'clock.

Wednesday God gave us great victory after a severe and serious test of two days and nights.

In my experience of over twenty years as a nurse, I never saw a case like this delivered without the instruments in the hands of doctors, and this is the second case of the kind I have had in my seven years' experience as a midwife.

I praise God both babies are living.

We give God all the glory in both cases.

We thank you for your prayers, and also Dr. Speicher to whom we wrote, when we sent you the message. (MRS.) H. M. EATON,
Deaconess in the Christian Catholic Church in Zion.

**Broken Collar-bone and Other Injuries Healed by God.**

MOUNT AYER, IOWA, June 20, 1902.

DEAR GENERAL OVERSEER:—I wish to testify to the goodness of God in healing me.

On the 17th of January, 1902, I was very badly hurt by a cow.

My breast-bone was smashed in, my collar-bone was broken, my neck was badly wrenched and my knee was badly hurt.

I had great pain in my lungs at every breath, and I could scarcely lie down or rise up.

The neighbors wanted to get a doctor, but I said, "No, the Lord had saved me and He would heal me"; and, praise His Holy Name! He has.

I thank you for your prayers, and also for the teaching I have received from you and Overseer Jane Dowie in LEAVES OF HEALING.

My daily prayer is that God will greatly bless you and Overseer Dowie, and spare your lives for many years.

Your Sister in Christ, LAURA A. CALKINS.

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# OBEYING GOD IN BAPTISM.

## "Baptizing Them into the Name of the Father and of the Son and of the Holy Ghost."

### Thirteen Thousand Five Hundred and Eight Baptisms by Triune Immersion Since March 14, 1897.

Thirteen Thousand Five Hundred and Eight Believers have joyfully followed their Lord in the Ordinance of Believers' Baptism by Triune Immersion since the first Baptism in Central Zion Tabernacle on March 14, 1897.

| | | | |
|---|---|---|---|
| Baptized in Central Zion Tabernacle from March 14, 1897, to December 14, 1901, by the General Overseer. | 4754 | | |
| Baptized in South Side Zion Tabernacle from January 1, 1902, to June 14, 1902, by the General Overseer. | 37 | | |
| Baptized in Shiloh Tabernacle, by the General Overseer | 263 | | |
| Baptized by Overseers, Elders, Evangelists, and Deacons at Headquarters | 2612 | | |
| Total Baptized in Tabernacles at Headquarters | | | 7666 |
| Baptized in places outside of Headquarters by the General Overseer | 641 | | |
| Baptized in places outside of Headquarters by Overseers, Elders, Evangelists and Deacons | 4603 | | |
| Total Baptized outside of Headquarters | | | 5244 |
| Total Baptized in five years and three months | | | 12,910 |

Baptized since June 14, 1902:

| | | | |
|---|---|---|---|
| Baptized in Shiloh Tabernacle by the General Overseer | 278 | | |
| Baptized in South Side Zion Tabernacle by Elder Farr | 7 | | |
| Baptized in South Side Zion Tabernacle by Evangelist Stuernagel | 3 | | |
| Baptized in Shiloh Tabernacle, by Overseer Piper | 99 | 387 | |
| Baptized in Australia by Deacon Hawkins | 11 | | |
| Baptized in Australia by Overseer Voliva | 12 | | |
| Baptized in California by Elder Taylor | 3 | | |
| Baptized in British Columbia by Elder Simmons | 4 | | |
| Baptized in England by Evangelist Cantel | 59 | | |
| Baptized in England by Deacon McKell | 9 | | |
| Baptized in Illinois by Deacon Sprecher | 3 | | |
| Baptized in Illinois by Elder Reed | 3 | | |
| Baptized in Indiana by Elder Osborn | 2 | | |
| Baptized in Kansas by Elder Reed | 4 | | |
| Baptized in Massachusetts by Elder Bryant | 15 | | |
| Baptized in Michigan by Elder Adams | 3 | | |
| Baptized in Michigan by Elder Hayden | 3 | | |
| Baptized in North Dakota by Elder Simmons | 2 | | |
| Baptized in Missouri by Elder Hall | 5 | | |
| Baptized in Ohio by Elder Bouck | 3 | | |
| Baptized in Ohio by Overseer Mason | 12 | | |
| Baptized in Pennsylvania by Elder Hammond | 6 | | |
| Baptized in Switzerland by Elder Hodler | 25 | | |
| Baptized in Washington by Elder Ernst | 11 | | |
| Baptized in Washington by Elder Simmons | 2 | | |
| Baptized in Wisconsin by Elder Loblaw | 14 | 211 | 598 |
| Total Baptized since March 14, 1897 | | | 13,508 |

The following-named three believers were baptized in South Side Zion Tabernacle, Chicago, Illinois, Monday, July 7, 1902, by Elder G. E. Farr:

Borland, Mamie ..... Gelado, Iowa
Farr, B. H ..... Portage, Wisconsin
Halcomb, Mrs. Amanda ..... Baraboo, Wisconsin

The following name was omitted last week from the list of 278 believers baptized in Shiloh Tabernacle, Zion City, Illinois, Lord's Day afternoon, July 20, 1902, by the General Overseer:

Howard, James Nye,
Twenty-ninth street and Gideon avenue, Zion City, Illinois

The following-named sixteen believers were baptized at Zürich, Switzerland, Saturday, June 28, 1902, by Elder Hodler:

Bösch, Mr Engelbert ..... Schloss Liebburg bei Kreuzlingen, Switzerland
De Serène d'Acqueria, Miss Katherine,
94 Boulevard des Batignoles, Paris, France
Greising, Miss Katharina ... Schloss Liebburg bei Kreuzlingen, Switzerland
Gubler, Miss Lydia ..... Dürnten, Zürich, Switzerland
Hanselmann, Miss Margarethe,
Schloss Liebburg bei Kreuzlingen, Switzerland
Hofmeister, Mrs. Anna ..... Drehergasse 6, Zürich, Switzerland
Hofmeister, Mr. Wilhelm ..... Drehergasse 6, Zürich, Switzerland
Meier, Miss Bertha ..... Laurenzstrasse 12, Zürich, Switzerland
Pfister, Mrs. Frieda ..... Thaliastrasse 5, Zürich, Switzerland
Piekny, Mr. Johann ..... Octenbachstrasse 3, Zürich, Switzerland
Schaffner, Mrs. Elise ..... Horgen bei Zürich, Switzerland
Schaffner, Mr. Johann ..... Horgen bei Zürich, Switzerland
Schaffner, Mr. Jakob ..... Horgen bei Zürich, Switzerland
Schaffner, Mr. Friedrich ..... Glockengasse 3, Zürich, Switzerland
Temperli, Mrs. Bertha ..... Wolfbach 35, Zürich, Switzerland
Walz, Mr. Ernst ..... Rothfelden bei Nagold, Württemberg, Germany

The following-named twenty believers were baptized at Ipswich Suffolk, England, Wednesday, July 9, 1902, by Evangelist Harry E. Cantel:

Bird, Mrs ..... Sivilland, Suffolk, England
Doughty, Miss Kate ..... Market Hill, Coggeshall, Essex, England
Downing ..... 122 Myrtle Road street, Clements, Ipswich, Suffolk, England
Garrard, William ..... West Mersea, Colchester, Essex, England
Gilbert, Mrs. Jerushah Eliza,
105 Woodbridge road, Ipswich, Suffolk, England
Gilbert, Miss Augusta May,
105 Woodbridge road, Ipswich, Suffolk, England
Jordan, Miss Georgina ..... 39 Hervery street, Ipswich, Suffolk, England
Lancaster, Miss Alice E ..... 19 Trinity street, Ipswich, Suffolk, England
Lloyd, Benjamin ..... Hadleigh road, Burstall, Ipswich, Suffolk, England
Lloyd, Mrs. Emma ..... Hadleigh road, Burstall, Ipswich, Suffolk, England
Martin, Frank W ..... Luke's Farm, Birch, Colchester, Essex, England
Mole, Clement William,
Rainbow Cottage, West Mersea, Colchester, Essex, England
Motts, George Ernest Edward, 53 Cobbold street, Ipswich, Suffolk, England
Raven, Mrs. Annie May ..... Coggeshall road, Kelveron, Essex, England
Redit, Walter ..... 5 Norfolk road, Ipswich, Suffolk, England
Redit, Mrs. Salome ..... 5 Norfolk road, Ipswich, Suffolk, England
Redit, Miss Ethel Maude ..... 5 Norfolk road, Ipswich, Suffolk, England
Southgate, Miss H ..... 4 St. Peter's, Ipswich, Suffolk, England
Watson, Mrs ..... 3 Argyle street, Ipswich, Suffolk, England
Williams, Miss Ivy Mary .. 194 Woodbridge road, Ipswich, Suffolk, England

The following-named twelve believers were baptized at Zürich, Switzerland, Lord's Day, May 18, 1902, by Evangelist Hertrich:

Blailé, Mrs. Frederika, Avenue Pictet de Rochemont 16, Genf, Switzerland
Brüngger, Mr. Gottfried ..... Weststrasse 150, Zürich, Switzerland
Isler, Mrs. Pauline ..... Mattengasse 7, Zürich, Switzerland
Kollmann, Mrs. Wilhelmina ..... Badenerstrasse, Zürich, Switzerland
Luchs, Mrs. Susanna ..... Festgasse 7, Zürich, Switzerland
Müller, Mrs. Elisa ..... Dübendorf, Zürich, Switzerland
Rapp, Miss Elisabeth ..... Haiterbach, Württemberg, Germany
Schmied, Mrs. Lina ..... Männedorf bei Zürich, Switzerland
Simmler, Mrs. Elise .. Kirchweg 190, Feuerthalen, Schaffhausen, Switzerland
Steiger-Biegler, Mrs. ..... Treuackerstrasse 38, St. Gallen, Switzerland
Walz, Miss Rosine ..... Rohrdorf, Württemberg, Germany
Weber, Mrs. Marie ..... Fennergasse 6, Zürich, Switzerland

The following-named twelve believers were baptized at Zürich, Switzerland, Lord's Day, June 8, 1902, by Evangelist Hertrich:

Dörrer, Mrs. Marie ..... Höngg, Zürich, Switzerland
Dörrer, Mr. Gottlieb ..... Höngg, Zürich, Switzerland
Geot, Mr. Anton ..... Zürich, Switzerland
Hohl-Erni, Mrs ..... Heiden, Appenzell, Switzerland
Ilg, Mr. Konrad ..... Thalweil, Zürich, Switzerland
Kade, Mrs. Elise ..... Sonneggstrasse 50, Zürich, Switzerland
Leutwyler, Mrs. Louise ..... Zürich, Switzerland
Leutwyler, Mr. Rheinhold ..... Zürich, Switzerland
Merk, Miss Bertha ..... Zürich, Switzerland
Steiger, Mr. Lebrecht ..... St. Gallen, Switzerland
Welti, Mrs. Margarethe ..... Horgen bei Zürich, Switzerland
Zurmühle, Miss Elisa ..... Horgen bei Zürich, Switzerland

The following-named ten believers were baptized at Zürich, Switzerland, Wednesday, June 11, by Evangelist Hertrich:

Brunner, Mrs. Dora ..... Mühlenthal 90, Schaffhausen, Switzerland
Dünki, Mr. Rudolf ..... Glattfelden, Zürich, Switzerland
Griessen, Mrs. Anna ..... Weyach, Zürich, Switzerland
Griessen, Miss Bertha ..... Weyach, Zürich, Switzerland
Isler, Miss Pauline ..... Mattengasse 7, Zürich, Switzerland
Lang, Miss Anna ..... Wangen bei Dübendorf, Zürich, Switzerland
Marthaler, Mrs. Louise ..... Nänikon bei Uster, Zürich, Switzerland
Merk, Mrs ..... Glattfelden, Zürich, Switzerland
Merk, Mr. David ..... Glattfelden, Zürich, Switzerland
Simmler, Mr. Emil ..... Feuerthalen, Schaffhausen, Switzerland

The following-named nine believers were baptized at Zürich, Switzerland, Lord's Day, June 22, 1902, by Elder Hodler:

Baumgartner, Mr. Jakob ..... Weyach, Zürich, Switzerland
Breu, Miss Betty ..... Rosenbergstrasse 89, St. Gallen, Switzerland
Fehr, Mr. Eduard ..... Winkelriedstrasse 13, Zürich, Switzerland
Frei, Mr. Johann ..... Rorbas, Zürich, Switzerland
Frei, Mr. Heinrich ..... Rorbas, Zürich, Switzerland
Griesser, Mr. Jakob ..... Weyach, Zürich, Switzerland
Kuhn, Mr. Walter .....
Meyer, Mr. Johann ..... Alderstrasse 31, Zürich, Switzerland
Wartmann, Mr. Fritz ..... Uster, Zürich, Switzerland

The following-named five believers were baptized in Zion Tabernacle, Shanghai, China, Lord's Day, June 8, 1902, by Elder Edward B. Kennedy:

Dzing, Mr. Jing-ding ..... Shanghai, China
Sz, Mrs, Li-z ..... Shanghai, China
Tsiang, Mrs. Yuo-z ..... Shanghai, China
U, Mrs. Lu-z ..... Shanghai, China
Yuo, Mrs. Wong-z ..... Shanghai, China

The following-named two believers were baptized at Cleveland, Ohio, Lord's Day, July 27, 1902, by Elder R. N. Bouck:

Austin, W. B ..... Madison, Ohio
Burger, Margaret M ..... Madison, Ohio

Continued on Page 512.

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# ZION'S BIBLE CLASS

*Conducted by DEACON DANIEL SLOAN*

## MID-WEEK BIBLE CLASS LESSON, AUGUST 13th or 14th.

### The Curses of Poverty.

1. *The curse of biting needs.*—Proverbs 30:5-9.
One must ever be satisfied with plenty.
Extreme want is not of God.
Daily bread is what He promises.
2. *The curse of beggary.*—Proverbs 18:16-24.
Poverty makes a man a beggar.
Poverty causes menial pleadings.
Poverty fills with niggardly fear.
3. *The curse of being despised.*—Ecclesiastes 9:13-18.
Every person wants the respect of others.
This respect must ever be won by merit.
Every person must guard his self-respect.
4. *Curse of ostracism.*—Proverbs 19:1-9.
One is in good company even if alone with God.
One should never feel that he is not wanted.
This is God's world and He has a place in it for all His creatures.
5. *The curse of bondage.*—Proverbs 22:1-9.
To borrow brings one into bondage.
It is easier to borrow than to pay back.
Bonds of debt must not entwine one.
6. *The curse of oppression.*—Job 24:2-10.
Poverty places one at a disadvantage.
The Gospel brings deliverance to the poor.
The rights of individuals are sustained by good law.
7. *The curse of slavery.*—Amos 8:4-10.
Slavery is a curse from the Devil.
To hold men as chattels is degrading.
To buy people by necessities is not honorable.
8. *The curse of destruction.*—Proverbs 10:9-19.
Poverty will destroy a person.
Poverty robs of food, clothing and shelter.
Poverty kills ambition for endeavors.
*The Lord our God is a Poverty-condemning God.*

## SUNDAY BIBLE CLASS LESSON, AUGUST 17th.

### Causes of Poverty.

1. *Disobedience to God's Word.*—Deuteronomy 15:1-6.
God is not the cause of poverty.
Poverty results from sin.
The blessing of the Lord makes rich.
2. *Keeping bad company.*—Proverbs 20:7-18.
Poverty and sinful associations often keep together.
The causes of poverty must be inquired into.
One must associate with those who can help him.
3. *Living for a good time.*—Proverbs 21:9-19.
Living for pleasure is a folly.
Living for the praise of men is vain.
Gratifying selfish desires brings trouble.
4. *Inattention to business.*—Proverbs 10:2-7.
One is required to be diligent in business.
The losses, leaks and wastes must be prevented.
No opportunity to increase one's business must be lost.
5. *Having no definite purpose.*—Ecclesiastes 6:6-12.
Living without a purpose brings no distinction.
The Jack of all Trades masters none.
One must seek large places for the larger good he may do.
6. *Spending all that is earned.*—Proverbs 6:6-10.
To spend all is to lose all.
The time of want is sure to come.
A penny saved is better than one earned.
7. *Losing hope and heart.*—Proverbs 13:12-12.
The man without hope is without value in business.
The desire to succeed will make one succeed.
To live from hand to mouth is a delusion of evil.
8. *Traveling with the Devil's crowd.*—Proverbs 28:9-27.
The poor must not put themselves under a tyrant's foot.
One must ever eschew evil and do good.
Certain shortcomings will make one fail every time.
*God's Holy People are a Poverty-abhorring People.*

## OBEYING GOD IN BAPTISM.

Continued from Page 511.

The following-named nine believers were baptized at Stanningly, near Leeds, England, Saturday, July 12, 1902, by Deacon Robert McKell:

Denton, Miss Sarah Emma,
10 Bradley street, Bridge street, Morley, near Leeds, England
Fordham, Mrs. Emma ...45 Queen street, Ardsley, near Wakefield, England
Green, Mrs. Ellen.....8 Aviary Mount, Armley, Leeds, England
Hossack, Mrs.....15 Haymount street, Leeds, England
Lingwood, Mrs. Mary E...44 Queen street, Ardsley, near Wakefield, England
Paynter, Richard C.....4 Rombald street, Armley, Leeds, England
Paynter, Mrs. Cecelia.....4 Rombald street, Armley, Leeds, England
Swain, John William.....51 Harehills Lane, Leeds, England
Wood, John Edward.....120 Green Farm, Pudsey, near Leeds, England

TO

# INVESTORS AND ZION CITY HOME-SEEKERS

## One of the Finest and Most Attractive Home Sites in Zion City

Will be placed on the market July 23d, at the close of the Feast of Tabernacles.

## This Beautiful Tract of Land

Is located north of Shiloh Boulevard and east of Elijah Avenue, within five minutes' walk of the railroad station, and within ten minutes' walk of Shiloh Tabernacle. It contains more than 300 choice lots, each of which has a frontage of nearly 50 feet and an average depth of more than 175 feet, besides commanding an excellent view of the great Lake Michigan.

## The Third Series Shareholders

In this Association will be given the first choice of selection as well as the benefit of the lowest rentals. The cash rentals for lots in this Subdivision will range from $1,000 to $1,800, but we will agree to accept from Shareholders one-third cash and the balance in one and two years, if desired. Ten per cent. discount will also be allowed to Shareholders.

## Planting of Shade Trees,

Laying of temporary sidewalks, and grading of streets will all be done at the expense of this Association.

## In Order to Secure the Right

To a lot selection, Stock investments should be made now, as the sale of Third Series Stock will close July 15th next. Shares $100 each. Eight per cent. interest allowed from date of Certificate on Stock investments, when Certificates are exchanged for land.

If you are looking for a choice location for a future home in a clean city, you will find none better than the lots offered in this New Subdivision.

"WHERE GOD RULES, MAN PROSPERS."

# Zion Land and Investment Association

## ZION CITY, LAKE COUNTY, ILLINOIS

DANIEL SLOAN, Assistant Manager
H. WORTHINGTON JUDD, Secretary and Manager

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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 XI. NUMBER 16. CHICAGO, AUGUST 9, 1902 PRICE FIVE CENTS.

# GOD'S WITNESSES TO DIVINE HEALING.

## INSTANTLY HEALED OF CONSUMPTION, HEART TROUBLE, AND INTERNAL DISEASE—FATHER DELIVERED FROM TOBACCO AND BEER HABITS.

AND THE SEVENTY RETURNED WITH JOY, SAYING, LORD, EVEN THE DEVILS ARE SUBJECT UNTO US IN THY NAME.

Only in eternity will all the wonderful story of what God hath wrought through Zion Seventies be known.

Going out two by two into the streets and lanes of the cities and villages and along the quiet roads and byways of the country, they bear a Message from Christ.

It is the Message which He gave to the first Seventy that He sent out, "Peace be to this house."

Their salutation is no mere form of words.

Where they are received their Message does bring peace.

The joyous reports with which the first Seventy returned to the Master are repeated every day in the reports of Zion Seventies.

The devils are indeed subject unto them in Jesus' Name.

In His Name, and by the power of the Holy Spirit, God is subjecting to them the devils of Sin, and Disease, and Death, and Poverty, and Sorrow.

These demons are being cast out of the homes where they go with their Message of Peace. The sinful, the sick, the sorrowing, the poor and the miserable are being saved, and healed, and cleansed, and made prosperous and happy. True stories of the work of Zion Seventies, stranger far, and far more interesting, than any fiction, are told in the reports of the Women's Meeting on pages 535 to 545 of this paper. They could be multiplied by the hundred from what is known, and by the thousand if all were known.



MRS. ANNA K. PAULSON.

The story of the happy, bright-faced young woman who looks out from this page is a wonderful story of blessing through the work of Zion Seventies.

And, as the result of what God did for her and of her faithful testimony, her father and sister and a neighbor and her daughter tell of Saving, Healing and Cleansing of spirit, soul and body.

And the chain of blessing does not end there; for they are still carrying to others the sweet Message which brought Peace to their homes and to their hearts.

When the Message of Peace was brought to this Witness by a member of Zion Seventies, she was dying with con-

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sumption and heart disease, and was suffering intensely with internal trouble. Physicians had failed to help her. The so-called science of medicine stands in acknowledged defeat, helpless in the presence of the "Great White Scourge," consumption, and does not even claim to be able to cure heart disease.

Humanly speaking, there was nothing for her but death, after terrible suffering.

Her beloved father, her sister, her little family, all called her, with the mighty power of love, to live for them; but man could give her no hope.

She must die and leave them all.

With breaking hearts and agonized eyes, they saw her going down to her grave.

But this messenger of Zion Seventies told her that God was still the Healer, as in the days when He made the Covenant, "I am Jehovah that healeth thee."

He told her that God had sent His Only Begotten Son to bear on the cross "our sicknesses and carry our sorrows."

He told her that, as when Jesus was here on earth in the flesh, He went about "healing all manner of sickness and all manner of disease among the people," He was still doing that same work, because He had promised, "Lo, I am with you All the Days, even unto the Consummation of the Age," and that He was the same yesterday, and today, yea, and forever.

She tells, in her testimony, how she accepted the blessed truth, and how, in answer to prayer, she was instantly healed of her deadly diseases.

She, who had been dying of so-called incurable maladies, became perfectly well.

Her father tells how he accepted the Message, and how God delivered him from the tobacco and beer habits, and greatly blessed and healed him.

In LEAVES OF HEALING, Vol. XI, No. 8, her sister, Miss Hannah Wold, tells how wonderfully God saved her, and healed her of disease and deformity.

In these pages, a neighbor of this Witness tells how wonderfully God delivered her from the use of liquor, and healed both her and her little girl of serious diseases.

And so the glorious work goes on, adding link after link to the beautiful chain of blessing which is encircling the earth again and again.

And now these Witnesses will tell their wonderful stories to tens of thousands in all the ends of the earth, on the pages of the Little White Dove, and the work of this one member of Zion Seventies will spread in ever-widening circles until Jesus comes.

And it will not even then.

May God bless those who read, and may many a weak, sick and weary one, dying with deadly disease, learn that God has not changed; that He is still the Healer of those who will fulfil His conditions.

May they, through Repentance, Faith and Obedience, fulfil those conditions and receive the blessing which God is able to give, and which His great Father's heart of Love yearns to bestow.

A. W. N.

## WRITTEN TESTIMONY OF MRS. ANNA K. PAULSON.

ZION CITY, ILLINOIS, July 7, 1902.

DEAR GENERAL OVERSEER:—I realize that I have been wrong in not sending you my testimony before this.

God wonderfully healed me in October, 1899.

I had been a sufferer from heart trouble for six years.

I was subject to sudden fainting spells. The doctors said my heart "leaked."

I caught a severe cold, which, after my child was born, developed into pronounced lung trouble.

I had every symptom of consumption.

My chest seemed to shrink, causing a hollow place on each side.

I also had a painful internal trouble, the result of childbirth.

Before coming in touch with Zion, I had known the power of prayer, having been several times relieved of my fainting spells in answer to my own prayers.

I bless God for Zion teaching and for Zion Seventies.

Deacon Kristoffersen, then a member of the Seventies, came to me with the message of healing.

He sent an Elder to me, who laid hands on me and prayed for my healing.

I was healed.

My cough stopped.

My heart spells ceased.

All pelvic pain left me.

I rejoiced in God as my Healer.

For two weeks I was perfectly well and gaining strength every day, when the Devil made another attempt to have me and sent a friend (so-called) to me, who told me I had been hypnotized, that "Dowie" was a gigantic fraud, that all my troubles would return in a short time.

I had known nothing of Dr. Dowie before meeting Mr. Kristoffersen.

As the result of the evening's work, my faith was shaken and my cough and heart trouble *did* return, but as the pelvic pain was absent, I still hoped for healing.

I sent for Mr. Kristoffersen.

He rebuked me and I promised obedience.

I went to the Divine Healing meeting at Central Zion Tabernacle and when Overseer Piper laid hands on me, I was conscious of a warm glow through my chest and back, and I knew that his prayer for me had been instantly answered.

I knew that I was healed, and, thank God! I have remained healed ever since.

The Devil tried me again several times.

Every time I would tell any one of my healing I would have a "heart spell."

At last one day I became angry, and, striking my fist on the table, I said, "God has healed me to stay healed."

From that moment I had no return of the heart trouble.

I received a great blessing when baptized by Triune Immersion.

In 1901 my six-year-old boy died.

I gave up to my grief and soon sharp pains, apparently pleuritic, attacked me.

This time I recognized the adversary's power and asked God's forgiveness, and in answer to my prayer I was healed.

I might relate other healings, but for making this testimony too lengthy.

I thank God I have now perfect health and can do all my own work.

I bless God for Zion and for Zion teaching, for it has brought to me untold blessing.

I am so happy to be a citizen of Zion City.

I have also the joy of having my father and sister with me in Zion.

They came in about a year after my healing.

May God bless you and dear Mrs. Dowie and your dear son, and long spare you to rule over us in the Lord.

Yours in His Name, ANNA K. PAULSON.

## WRITTEN TESTIMONY OF O. J. N. WOLD.

ZION CITY, ILLINOIS, July 7, 1902.

DEAR GENERAL OVERSEER:—Peace to thee and thine.

I praise God for Zion and for what Zion has done for me.

I cannot express fully the gratitude I feel for all you have done for me and my daughter, Hannah Wold.

I am thankful to God for all the spiritual blessings I have received through your teaching.

The first Zion light came to me through one of Zion Seventies, now Deacon Kristoffersen, who, seeing the great need of our household, sent at once for an Elder.

God's plan of Salvation, Healing and Holy Living, was made so plain that I was enabled to lay down my former life, to give up my sins and to consecrate myself to God.

I had been a slave to tobacco for over thirty years and in later years had become a beer drinker.

I bless God that when His Holy Spirit entered into me, all evil desires and habits were swept away at once, so that what I once loved, now I hate.

I accepted the teaching about tithing, but, being in debt, thought to get free from my debt before paying tithes.

I found that no matter how I economized I could not get a dollar ahead.

I asked the advice of a Zion Elder who was holding a meeting at my house.

He said: "Pay God what is His, and trust His help for the debt."

I did so, and was soon free of debt.

I was a strong Lutheran, and thought my religion the best in the world, but through the persistent prayers of my daughter, Anna K. Paulson, I was led to accept the truth concerning Baptism by Triune Immersion, and made up my mind to be baptized.

As soon as I came to this conclusion I received a great blessing, but at the time of Baptism I received a still greater blessing.

It was indeed with me a burial with Christ in Baptism and a rising to Newness of Life, for I was completely renewed and given the power to resist the Devil, which before I had not possessed.

I have twice been healed instantly of heavy colds, in answer to my own prayers.

I thank God He has honored me by making me one of Zion's night watchmen.

It greatly rejoices my heart that when the General Overseer comes around to see the night-watchmen, he does not say, "Is your shotgun in good order?" or, "Is your sword ready for duty?" but tells us to keep close to God, to watch and pray and trust in God.

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I rejoice that the Holy Spirit has made it clear to me, that the Power of God is greater than that of any deadly weapon.

I enclose a thank-offering to be used for the extension of the Kingdom of God. I would it were many times greater.

I wish also to corroborate the testimony of my daughter, Anna K. Paulson.

May God bless you and yours abundantly and long spare you to the glorious work of Zion.

Yours in His Name, O. J. N. WOLD.

### WRITTEN TESTIMONY OF MRS. FRIDA CARLSON.

481 NORTH WOOD STREET,
CHICAGO, ILLINOIS, June 25, 1902.

DEAR GENERAL OVERSEER:—I am thankful to God for Zion.

No words can express what Zion has done for me.

To my great shame, I must confess, that as I now love, so once I hated Zion and despised you.

I read with avidity the lies the hell-hounds of the press wrote about you and Zion.

In my hatred I said: "Why is such a man allowed to live? Why do the authorities not put a stop to his doing so much harm in families?"

I have asked God to forgive me for this, and I now take this opportunity, dear General Overseer, to ask your forgiveness.

I knew not whereof I spoke.

I had been brought up in the Jewish faith until my twenty-eighth year, when I became a Christian and a member of a Baptist church in Quincy, Michigan.

I remained a Baptist for twelve years

I had suffered with a spinal trouble for sixteen years.

Each year the pain increased in severity.

One day while I was suffering acutely, my daughter, then nine years old, said: "Mamma, I know the Lord will take that pain away if we pray."

We knelt in prayer, and, in answer to the child's prayer, the pain instantly left and never returned, but the soreness remained for a year and a half, until one day, after reading God's Way of Healing in LEAVES OF HEALING, I prayed, "for Jesus' sake, Lord, take this soreness away also."

The next day I could find no trace of the soreness.

This much for my knowledge of the power of prayer before coming into Zion.

I may say I dedicated my child to God before her birth and she has always shown the results of that dedication in her obedience and simple faith in God.

When I was bitterest against Zion, a Zion family moved into the flat above where I was then living.

I determined to have nothing to do with them, but I soon found these people possessed something I had not seen in others.

I have now great reason to bless God for their coming into my life, for, through them, not only I, but my child and my sister have been brought into Zion and we each have received unspeakable blessing.

The family I refer to included Mr. Nelson Wold and his daughter, Mrs. Anna K. Paulson, now of Zion City.

A year ago Mrs. Paulson invited me to go to Zion City.

That morning I said to my husband: "Come, let us go to Zion City, and see this fake and humbug, Dowie."

We went and I said to him in the meeting: "We are fools among the fools."

When I heard you preach that day and saw the cloud of witnesses, I was silenced.

My opinion changed.

I said: "This is no humbug."

I began to have different thoughts about Zion.

I could not sleep that night until I had asked God to forgive me for all the evil I had thought and spoken against Zion and His servant.

I had suffered from heart trouble for eleven years, not being able to lie on my left side.

That night, being wakeful, I grew weary of lying on my right side, when all at once it came to me that if I believed as did these people I saw today I would be able to lie on my left side.

I said to myself, "I will believe," and made the simple prayer, "Lord, for Jesus' sake take away this heart trouble, so that I may lie on my left side."

I felt an instantaneous change, as though it had gone, and I turned on my left side and went to sleep on it for the first time in eleven years.

I cannot express how thankful I was.

My child and I had suffered from catarrh and constipation, she from birth, I for some years.

During the baptismal service at the South Side Tabernacle in February, 1902, Elder Cossum taught that we need not have any bodily ailments after Baptism, and encouraged us to have faith to be fully delivered in Baptism.

My daughter and I, each without the other's knowledge, asked to be delivered from these troubles.

For eight days following the Baptism we were both very ill from catarrh, the discharges being very abnormal in quantity and abominable in character.

Then we recovered and, praise God! that was the last of our catarrh and constipation.

We are both now quite well.

I can never write the fulness of blessing I have received.

I am thankful to God for His prophet's glorious teaching; thankful that his teaching has delivered me from great sins.

I had been in the habit of drinking wine, beer and whisky with my husband, until the liquor habit had fastened itself upon me.

Thank God, Zion made me realize where I was, and I am free from it all.

My daily prayer is that Zion may prosper, and that you, dear General Overseer, as God's prophet, may be strengthened to do such work for mankind as has been done in me.

It is too great for expression.

I have been able to keep my home and family, and give, not only a tenth, but oftentimes three and four tenths of my income to Zion, and I never miss it.

God blesses me in every way.

I think we cannot do enough for the extension of God's Kingdom.

Praise the Lord for Zion!

Your Sister in Christ,

(MRS.) FRIDA CARLSON.

## Praise and Testimony

### God Hears Prayer and Heals of Diphtheria.

PESHTIGO, WISCONSIN, June 13, 1902.

DEAR GENERAL OVERSEER:—Your welcome letter, informing me that you had prayed for my brother, has been received.

I thank God that your prayer was answered.

On last Saturday he was completely healed.

He has been around ever since in perfect health.

I could not persuade my parents to lay aside medicine and trust in God for his healing, but I was convinced that God would heal him anyhow if you prayed for his healing, and I give God all the glory.

This is the third case of diphtheria we have had in the last six weeks.

The others lasted for over two or three weeks, while my brother, for whom you prayed, who was in a worse condition than any of the others, was only sick three days.

I thank you again for your prayer in his behalf.

Yours in Christ Jesus, GEORGE PETTET.

### Quickly Healed of Fever—Baby Healed.

DAY AVENUE, WEST END,
SAN ANTONIO, TEXAS, June 16, 1902.

DEAR GENERAL OVERSEER:—With a heart full of praise and thanks to God, I take this opportunity to write a brief testimony to what God has done for me and family.

We have had both trials and blessings since belonging to Zion.

When my baby was three days old, I had a chill, afterwards very high fever.

I felt that I had sinned in having an unbeliever in Divine Healing as a midwife.

She became very much alarmed about my condition.

She and my husband insisted on calling a doctor.

But, praise the Lord, I had some true Zion friends.

We telegraphed to you.

Evangelist Samuel came and prayed with me, and the fever immediately left.

The fever had been 103 to 104 for nearly forty-eight hours.

I am now in better health than for years.

Through sin and disobedience the Devil tried to rob me of my dear baby, but when I committed her to God and left her entirely in His hands, she was healed.

May God's richest blessing rest on you and your dear wife and son until Jesus comes.

(MRS.) ANGIE MARSHALL.

### CAMP ESTHER, 1902.

#### Regulations and Provisions for the Remainder of the Season.

Persons desiring to spend a delightful holiday or attend the great teaching meetings of Zion will find (for use of individuals, families, or parties, properly deported) inexpensive tenting conveniences, with abundant, sparkling, health-giving water from Esther's Well near at hand.

These tents are now in service in Camp Esther, Shiloh park, Zion City.

The tents are made of heavy duck material, strongly stayed, double covered, and are storm and rain proof. They are pitched above board floors near Shiloh Tabernacle. There are sidewalks to well, stores, Tabernacle, depot, etc.

The season's price for furnished tents, 9½x14, is $8; unfurnished tents, $6 per month, when taken for two or more months, but not to be sublet to others.

Tents may be rented by the week at $4 for the first week, and $3 a week thereafter.

Single cots for single nights, 50 cents, or a rate of $1.50 per day for a tent.

Rentals are payable in advance in every case, whether by the month, week, or day.

Articles supplied with the furnished tents include the necessary cots, mattresses and chairs, one table, water-pail, tin cup, wash-basin and slop-pail to each tent. The bedding includes one white sheet, two light and one or two heavy blankets, and a pillow and pillow-slip to a single and two of each to double cots. Two-wick oil stoves may be rented for $1 a month, supplied with oil; and cooking and eating utensils, including stew-pans, tin plates, cups, knives, forks and spoons, may be secured at a rental of 50 cents a month.

Larger tents, 14x20, similar in material, workmanship and outfitting to the smaller tents, may be secured for the use of larger families at a rental of $12 a month for furnished, or $9 per month for unfurnished tents.

Applications for such accommodations or conveniences should be addressed to Deacon Daniel Sloan, Supervisor Zion Camps.

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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.

A WEEKLY PAPER FOR THE EXTENSION OF THE KINGDOM OF GOD.

EDITED BY THE REV. JOHN ALEX. DOWIE.

Entered at the Postoffice, Chicago, Illinois, as Second Class Matter.

| Subscription Rates. | | Special Rates. | |
|---|---|---|---|
| One Year | $2.00 | 100 Copies of One Issue | $3.00 |
| Six Months | 1.25 | 25 Copies of One Issue | 1.00 |
| Three Months | .75 | To Ministers, Y. M. C. A.'s and Public Reading Rooms, per annum | 1.50 |
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For foreign subscriptions add $1.50 per year, or 3 cents per copy for postage.

Subscribers desiring a change of address should give present address, as well as that to which they desire LEAVES OF HEALING sent in the future.

Make all Bank Drafts, Express Money Orders or Postoffice Money Orders payable to the order of JOHN ALEX. DOWIE, 1300 Michigan Avenue, Chicago, Illinois, U. S. A.

*Long Distance Telephone South 602. Cable Address "Dowie, Chicago."*

All communications upon business must be addressed to

MANAGER ZION PUBLISHING HOUSE,
1300 Michigan Avenue, Chicago, U. S. A.

Subscription to LEAVES OF HEALING, A VOICE FROM ZION, and the various publications, may also be sent to

ZION PUBLISHING HOUSE, 81 EUSTON ROAD, LONDON, N. W., ENGLAND;
OF ZION PUBLISHING HOUSE, LENNOX AND GIPPS STREETS, RICHMOND, VICTORIA, AUSTRALIA;
OF PARIS HOUSE, RUE DE MONT, THABOR I.

CHICAGO, ILLINOIS, SATURDAY, AUGUST 9, 1902.

## TABLE OF CONTENTS.

LEAVES OF HEALING, SATURDAY, AUGUST 9, 1902.

GOD'S WITNESSES TO DIVINE HEALING—
Illustration—Mrs. Anna K. Paulson, . . . . . 513
Written Testimony of Mrs. Anna K. Paulson, . . . . . 513
Written Testimony of O. J. N. Wold, . . . . . 514
Written Testimony of Mrs. Frida Carlson, . . . . . 515
EDITORIAL NOTES—
Rally of Zion Seventies, . . . . . 516
New Plans for Zion Seventies, . . . . . 516
Campaign Will Begin Lord's Day, August 17th, . . . . . 516
Consecration of the People of Zion City, . . . . . 516, 517
Attendances of Four Days of This Week in Shiloh Tabernacle, over 16,000, . . . . . 517
Reports of Conversions, Healings and Blessings, . . . . . 517
Conversions During the Late Feast of Tabernacles, . . . . . 517
Great Growth of Zion City, . . . . . 517
Beautiful Processes Full of Interest at Zion Lace Industries, . . . . . 517
Land Brought under Title for General Overseer's Domain at Mount Carmel, . . . . . 517
Pleasant Weather at Zion City, . . . . . 517
Many Visitors to Zion City, . . . . . 517
Deepening Spiritual Power at Zion City, . . . . . 518
Good News from Far Countries, . . . . . 518
Steady, Solid and Enduring Progress, . . . . . 518
ZION LAW DEPARTMENT, . . . . . 518
NOTES FROM ZION'S HARVEST FIELD, . . . . . 519
CARTOON—
Zion's Warning to Judge Tuley and the Chicago Democracy, . . . . . 520
STREAMS OF LIFE FROM SHILOAH—
Scripture Reading and Exposition, . . . . . 521, 525
Jesus' Message to Elijah the Preparer, . . . . . 525, 528
ZION'S SECOND FEAST OF TABERNACLES—
"Blessed are the Merciful, for They Shall Obtain Mercy," . . . . . 529, 532
"Be Ye Also Ready," . . . . . 532, 535
Women's Work in the Christian Catholic Church in Zion Throughout the World, . . . . . 535, 545
NOTES OF THANKSGIVING TO ZION'S GOD, . . . . . 546, 548
FORM OF APPLICATION FOR MEMBERSHIP, . . . . . 549
OBEYING GOD IN BAPTISM, . . . . . 550
ZION'S BIBLE CLASS, . . . . . 551
ZION'S INVESTMENTS, . . . . . 552

# *EDITORIAL NOTES.*

## "AWAKE, AWAKE! PUT ON THY STRENGTH, O ZION."

FOLLOWING UP our Editorial Notes of last week, we called together the Zion Seventies of Zion City, in Shiloh Tabernacle, on Tuesday evening last, August 5th.

Fully Seven Hundred members of the Seventies were present.

ALL WERE eager for "orders," and they received them gladly.

WE DIRECTED that Captains of Seventies and of Tens should be selected, and that each Seventy should be separately and fully reorganized and trained.

Much good work has been done by the Seventies of the City of Zion, but their organization has hitherto been difficult to effect, from many causes.

NOW THAT the glorious Second Feast of Tabernacles is over, the zeal and devotion of the people are intensified, and a greater longing for usefulness has been found to pervade the whole people.

THE ORGANIZATION will be perfected, God willing, by next Tuesday, August 12th, and on Lord's Day, the 17th, well-equipped bands of Zion Seventies will go forward in their work to villages, towns and cities within a radius of a hundred miles of Zion City, carrying with them the Message of Jesus the Christ, our King, "Peace be to This House."

WE HAVE BEEN deeply impressed with the intelligent zeal and consecration of this great band of workers.

IT IS DIFFICULT for us to make clear to the friends at a distance the splendid consecration of the vast mass of the population of the City of Zion.

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THE EARLY Morning Meeting of last Lord's Day was attended by fully 3,000 persons, the afternoon service by fully 5,000 persons, and the Communion at the close by over 3,000 communicants.

Tuesday night's splendid meeting of Zion Seventies, with spectators, fully a thousand altogether, was followed, on Wednesday night, by the Weekly Assembly, generally known as the Rally, which was confined strictly on that occasion to members of the Church, and there were over Three Thousand Two Hundred persons present.

These, with the attendance at the Divine Healing Meeting of Tuesday, and the Daily Early Morning Sacrifice of Praise and Prayer, would give attendances in four days of the present week, from Lord's Day morning to Wednesday night, of considerably over Sixteen Thousand.

ATTENDANCE UPON these meetings does not interfere with the work, early and late, of the great mass of the people in their homes, in building, and factory and other occupations.

Yet all goes smoothly, quietly and earnestly, and the people are ever ready to move, whether individually or collectively, in obedience to God's command, in an orderly and effective manner.

WE ARE LOOKING forward with intense interest to the detailed results of the new departure of the work of the Seventies at Headquarters in the City of Zion.

We trust that many of the thousands upon thousands of Seventies elsewhere will be able to come to the Special Conference on September 20th, and to the organization of Zion's Restoration Host in Shiloh Tabernacle, on Lord's Day, September 21st.

REPORTS OF MANY wonderful conversions, healings and blessings are continually coming.

Thousands upon thousands of homes are being blessed through the faithfulness of the Seventies here and in every part of the world.

Our hearts were thrilled with joy and gladness and confident expectation of still more glorious victories as we conducted the great Rally of this week.

AMONG THE Ninety-one whom we received into fellowship last Lord's Day it was very delightful to read in some applications the statement that they had been "converted to God during the late Feast of Tabernacles."

THERE NEVER WAS a time when we realized more fully the fact that "God has established Zion" in all her world-embracing operations.

IN THE COOL and pleasant weather, under sunny skies, Zion City presents a beautiful appearance, even though it is in a formative condition.

Expansion is continuous in every direction.

New citizens are appearing in large numbers every week from all parts of the world.

The population must now have reached Seven Thousand residents, besides a large number of visitors.

THE BLEACHING, Dressing, and Finishing Processes, through which many hundreds of thousands of yards of good lace of all sizes and many patterns are now passing, make a visit to Zion Lace Industries most interesting, and the appearance of the beautiful fabric calls for many praises from lace buyers who come to visit the factory.

ALL THE VARIOUS Industries of Zion are in a forward, thriving and progressive condition.

WE HAVE brought under title very large areas of land within the past few weeks, among them the portion of land known as Mount Carmel, where we hope to build our permanent residence, possibly laying the foundations this fall.

Our engineer is now making minute surveys, and reporting concerning the one hundred acres which will be set apart as a General Overseer's Domain.

This magnificent site commands a view of the City from its highest elevation, stretching away out to the great, wide, blue waters of Lake Michigan.

THE INTENSE heat seems to have passed away for a time, and delightful and dry weather has taken its place.

EVERY DAY makes the city more and more attractive to visitors, and it is very noticeable that large numbers now come to remain from Saturday until Monday.

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WE HAVE the joy of ministering to large numbers of earnest Christians who have come to see and hear and understand for themselves what Zion is, so far as they can, by personal observation.

There is only one result in the greater number of cases, and that is a verdict of unqualified admiration, and in a very large number of cases the inquirer becomes a member of the Christian Catholic Church in Zion.

---

THERE IS a general consciousness of deepening spiritual power and an intense desire to be useful in practical ways to all whom Zion can individually reach, on the part of the people of Zion City.

---

GOOD NEWS from far countries continues to come to Headquarters, and we realize that God is, in many wonderful ways, opening up the King's Highway through the midst of Great Nations on all the Continents, even although the work is as yet in its infancy.

---

STEADY, SOLID, and enduring progress is being made, and the Voice of God is ringing o'er all the earth through Zion: "Awake, Awake! Put on Thy Strength, O Zion!"

---

"BRETHREN, PRAY FOR US."

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## *ZION LAW DEPARTMENT.*

The Christian Catholic Church

REV. JOHN ALEX. DOWIE.

OFFICE OF
GENERAL OVERSEER
ZION CITY, ILLINOIS, U. S. A.,
August 7, 1902.

We announce, with much regret, that at his own request we canceled our agreement with Attorney Samuel W. Packard to be our General Counsel for five years from August 1st.

As is well known, Mr. Packard has been Zion's Legal Counselor for nearly four years, during which time we have had unbroken confidence in him, and personal and Christian friendship.

The fact of his retirement has been made public in the Chicago press of this date, and many outrageous falsehoods have, as is usual, been fabricated as to the reasons which led him to ask us to set him free from his contract.

We shall not enter into any discussion of the conjectures, insinuations, and evil assertions of the press, but shall confine ourselves to the following statement which Mr. Packard wrote and gave to the press:

"A few weeks ago I entered into a contract with Dr. Dowie to give my entire time to his legal work. Afterward, and when expecting to move to Lake county, I joined his church. Today, by mutual consent, for reasons satisfactory to both of us, but which it is not necessary to make public, this contract was rescinded. I shall, therefore, not change my residence from Oak Park, and I have withdrawn my membership from the Christian Catholic Church in Zion. I shall continue in the practice of law in Chicago, but I shall cease to be Dr. Dowie's general counsel. There has never been any unpleasantness between us, and our relations are now, and I believe always will be, of the most friendly character.

"I believe Dr. Dowie has done a vast amount of good to thousands of people, and to me, personally, his faith, courage and loyalty to duty, as he sees it, have been a great inspiration.

"SAMUEL WARE PACKARD."

Inasmuch as the headquarters' offices of the Christian Catholic Church in Zion in every department have been removed to Zion City, Lake County, Illinois, it has been found necessary to concentrate the entire legal business of Zion there.

Those members of the Christian Catholic Church in Zion whose business has heretofore been transacted by Mr. Packard, are hereby informed that it can now be undertaken by our well equipped legal staff, under the direction of former Judge V. V. Barnes, who is now appointed General Counsel.

We have found Deacon Barnes, as General Solicitor and Attorney of the City of Zion, and Judge of Arbitration, to be a Christian gentleman of the highest legal attainments and soundest judgment.

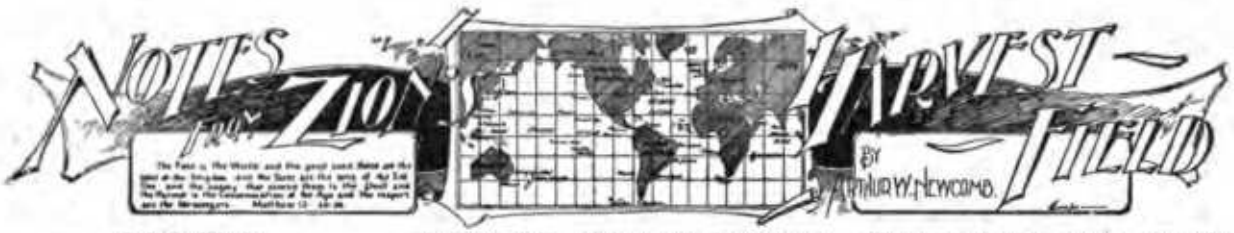
We have every confidence, therefore, in directing the officers and members of the Christian Catholic Church in Zion to consult Zion's Law Department and to place their business in its hands.

There has never been a moment's unpleasantness between our late counselor and ourself, and his affirmation to that effect in his published statement, given above, is absolutely correct.

John Alex. Dowie

*General Overseer of the Christian Catholic Church in Zion.*

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### Dekalb, Illinois.

Rev. O. L. Tindall, A. M., Elder-in-charge.
Elder N. P. Tindall, assisting.

**Elder O. L. Tindall, who, with his excellent wife, Elder Nancy Price-Tindall, has had charge of the work of the Christian Catholic Church in Zion in Dekalb, besides his work in Zion College, held a series of special meetings in that city, late last month.**

**He writes the following interesting report of the work:**

On Saturday, July 26th, my wife and I went out to Dekalb, Illinois, to hold services and do some Zion Seventy work.

Our Gathering there has been depleted by thirteen, who have moved to Zion City to live.

On Saturday evening a few of us met at a member's house and talked over the work and had prayer.

At 9 o'clock wife and I started out with LEAVES OF HEALING and THE ZION BANNER to visit the saloons.

They were numerous for a city of 6,000 inhabitants and we found them well patronized.

The men seemed very much surprised to see us, but they offered no insults more than to ask us to have a glass of beer in one or two cases.

They listened to our testimonies against their business.

They bought what LEAVES OF HEALING we had and accepted THE BANNER and messages quite freely.

We were disappointed in getting the hall for Lord's Day evening—fortunately, I think, for that gave us a good excuse to go on the street.

Here we found a good audience of two or three hundred people who listened to our songs and speaking for about an hour.

The attention was surprisingly good for a street service.

At the close we easily gave away a large number of ZION BANNERS, LEAVES and Messages.

We felt much encouraged, for last summer they would hardly allow us to speak on the street, and there has been much bitter opposition to Zion.

On Monday we began systematic Seventy work from house to house.

We were joined by Miss Sarah Thornton, one of Zion's faithful Seventy workers from Chicago.

By Monday evening the Devil was pretty well waked up, and made considerable noise.

We held our street meeting and then went to the hall.

From that on it was a fight for the streets.

I asked the mayor's premission to hold our services.

He gave it rather reluctantly, adding that we must make no disturbance.

The Salvation Army was out with drums and a street fakir was auctioneering his goods; but the sweet Zion songs, the curiosity, hatred, and real interest, combined, gave us the crowd without any trouble.

They gave us the eggs, too, and spoiled tomatoes and other missiles.

The Devil, however, was not a good shot, and the crowd which stood around us got quite as much of the fusillade as we did.

The lady who owned the hall, the president of the W. C. T. U., called me up to her house on Tuesday evening and warned us against going on the street, for she had heard that they intended to mob us that night.

I told her that we intended to establish one thing if nothing more that week, and that was that Zion had her rights the same as any other body of men.

We were ready to suffer for it if need be.

I said that I intended to preach the Gospel, and would put the town on record anyway.

I saw that they did not care to take up a serious fight against Zion.

We stood for our rights and said to the people, "if you do not like our teaching just pass on."

As we went to the houses, many of the better class assured us that they were against mob violence.

The police made some feeble show of protection.

They came and listened, but said they could not catch those guilty of throwing missiles.

Every evening some earnest inquirers followed us to the hall, where we sang and talked to them and prayed.

A number of the Salvation Army boys came up to our meeting and got Zion Literature.

One doctor, an old friend, was with us one evening till 10 o'clock, listening and asking questions.

He promised to come to Zion City soon and spend two or three days.

The Devil grew worse each day, and friends began to multiply.

We finally caught some of the youngsters by the help of our good landlady.

The parents of some of the boys were prominent Methodists, and all the boys were Sunday school scholars.

I advertised in the paper for Friday night that I would speak on the street on the subject, "A minister's duty to the masses," and quoted the passage in which Jesus commanded us to go into the highways and hedges and constrain them to come in.

I then went to police headquarters.

They proposed to be friends.

They promised to send down more force, and wanted me to give them the names of the offenders.

The town was well stirred up by this time.

That night the police were on hand and the mayor himself stood and listened to the services.

We had a very large crowd.

The order was good for the most part, no violence was attempted, but the Devil was angry.

Zion is making a deep impression upon the thoughtful and honest people.

This was manifest everywhere we went, and God is being glorified.

Three good carpenters came from there the next week to work in Zion City.

The truth is marching on and our God reigneth.

---

### Boston, Massachusetts.

Presiding Elder Daniel Bryant, in charge.
Evangelist Emma D. Bryant and Helen A. Smith, assisting.

**We are receiving testimonies from those, the world over, who have been blessed through reading LEAVES OF HEALING and also through the faithful services of God's messengers sent out by our General Overseer.**

**The testimonies which follow were given when the Branch was in charge of Evangelist Smith.**

These testimonies were given in a meeting held March 3, 1902, by the Boston Branch:

Mrs. Hall said that she praised God for her healing from the effects of a severe fall; also for several healings of her granddaughter, in answer to Evangelist Smith's prayers. One time she was brought to the meeting, paralyzed on one side. After prayer and laying on of hands, she ran down the stairs as well as ever. At another time she was healed of a very sore throat.

Evangelist Smith, she said, had indeed been a shepherd to the Boston Branch.

Mr. Hardy said he was healed of chronic dyspepsia, and can now eat all kinds of food without distress. He said:

"Praise God for Zion! Praise God for Evangelist Smith, who has given us God's Message with great power for more than two years."

Mr. McKennan sent the following written testimony: "Praise God for a Church where we have the Full Gospel preached. Praise God for LEAVES OF HEALING."

Miss Hannifare sent the following testimony to be read at the meeting: "Jesus has been my Physician for thirteen years."

Mrs. Burns praised God for healing her baby when Evangelist Smith prayed for him; he was not expected to live.

Mr. Safford praised God for giving him strength when he was too weak to work and also said that his daughters had been healed in answer to prayer.

Mr. Worthington praised God for the help that Evangelist Smith had been to him in leading him out of the darkness into the light, and for what God had done for his family.

Dr. Peck praised God for Zion, LEAVES OF HEALING and for the wonderful healings in Zion everywhere.

Mrs. Mason praised God for answering prayer for herself and family.

Mrs. Webber praised God for answered prayer for her son's conversion, also for healing of severe spinal trouble, healing of her daughter of hemorrhage, when Evangelist Smith had laid hands upon them.

Mr. Soul said: "I am seventy-one years of age. I had a severe fall down steps. God delivered me, for which I praise Him."

Mr. Higgenbothan praised God for answered prayer and delivering him from tonsilitis.

Mr. Pierce praised God for healing his feet. He had suffered greatly from being on his feet constantly. In answer to Evangelist Smith's prayers he was able to do the same work with perfect ease.

Mrs. Hardy praised God for healing her eyes. She has put her glasses away and does not use them.

Mrs. Pierce praised God for healing her and her children from chronic bowel trouble.

Mrs. Duffield had worn glasses for seven years for near-sighted astigmatism. God had perfectly healed her so that she could do the most trying work with her eyes.

Mrs. Cook praised God for healing her son of tuberculosis of the knee. The doctors had said that he would have to wear a brace for two years. Request had been sent to the General Overseer.

Mr. Marson praised God for being healed from many diseases and for being kept well. He had a bad cough and was expected to die with consumption, and was bothered with chapped hands, but now he is well and God keeps him, body, soul and spirit.

Mr. Wilson praised God for the blessings that have been given to him and his family. His daughter Lulu could not go out doors in the winter like other children, but now is perfectly well.

Mr. Lawrence testified that he thanked God for delivering him from the whisky, tobacco and morphine habits.

He also testified to being kept from injury at his work while running a dangerous machine.

Mrs. Lawrence said she received a great spiritual blessing the last week and that God had delivered her from a very severe illness, in answer to prayer.

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ZION'S WARNING TO JUDGE TULEY AND THE CHICAGO DEMOCRACY.

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# Streams of Life from Shiloah

**Summer Series of Services Held in Shiloh Tabernacle, Zion City, Illinois**

*"The Scepter shall not depart from Judah,*
*Nor the Ruler's staff from between his feet,*
*Until Shiloh come;*
*And unto him shall the Obedience of the Peoples be."*

REPORTED BY E. W. AND A. W. N.

THE work of the Christian Catholic Church in Zion is always aggressive.

There is never any resting upon victories won.

There is never any summer vacation, when the church is shut up, and the people are left entirely to the Devil. Each Onward Movement is followed up closely.

Every victory is but the beginning of a more determined and active campaign than ever before.

Zion's Shiloh Tabernacle has been crowded every Lord's Day throughout all the heat of the summer.

Zion passed through a season of most wondrous refreshing in her Second Feast of Tabernacles.

There were scores of meetings, with aggregate attendances of over one hundred thousand.

There were two celebrations of the Lord's Supper, in which many thousands partook.

There were several great Baptismal services, in which many hundreds were baptized.

Several hundred were received into fellowship.

Yet, ten days later, Lord's Day afternoon, August 3, 1902, five thousand people gathered in Shiloh Tabernacle at the great general assembly, three thousand remained to the communion of the Lord's Supper, and nearly one hundred received the right hand of fellowship.

The meeting was great, not only in numbers but, what is of much more account, in spiritual power and blessing.

The day was one of the most pleasant and beautiful of all the summer. The afternoon sun shone in undimmed splendor from a cloudless sky. The deep blue lake reflected its bright beams, and the fields, gardens and groves of the city were luxuriant with a verdure which had been given a marvelous growth by a few weeks of fine weather following the season of many rains.

Stirring it all to life and refreshing the people, who, for a week had been enduring weather of excessive heat, was a cool, northeastern breeze.

A thousand people left the smoke, heat and dust of Chicago behind them to attend this service in the pure, cool air of Shiloh Grove, and there were between five hundred and a thousand more who were disappointed in getting to Zion City on account of a conflict in the announcements.

There were many strangers present, and so deep was the impression made by the Message of Elijah the Restorer, that at the call to repentance and consecration, there were very few, if any, who remained seated.



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Shiloh Tabernacle, Zion City, Illinois, Lord's Day Afternoon, August 3, 1902.

The service was opened by Zion White-robed Choir and Zion Robed Officers entering the Tabernacle, singing, as they came, the words of the Processional:

As with gladness men of old
Did the guiding star behold,
As with joy they hailed its light,
Leading onward, beaming bright,
So, most gracious Lord, may we
Evermore be led to Thee.

As with joyful steps they sped
To that lowly manger bed,
There to bend the knee before
Him whom heav'n and earth adore,
So may we with willing feet
Ever seek the mercy seat.

As they offered gifts most rare
At that manger rude and bare,
So may we with holy joy,
Pure and free from sin's alloy,
All our costliest treasures bring,
Christ, to Thee, our heav'nly King.

Holy Jesus, every day
Keep us in the narrow way,
And, when earthly things are past,
Bring our ransomed souls at last
Where they need no star to guide,
Where no clouds Thy glory hide.

In the heavenly country bright,
Need they no created light;
Thou its light, its joy, its crown,
Thou its Sun which goes not down;
There forever may we sing
Alleluias to our King.

At the close of the Processional the General Overseer came upon the platform, the people rising and standing with heads bowed while he pronounced the

INVOCATION.

God, be merciful unto us and bless us
And cause Thy face to shine upon us;
That Thy Way may be known upon earth,
Thy Saving Health among all the Nations;
For the sake of Jesus. Amen.

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PRAISE.

The Congregation then united in singing the hymn,

Jesus shall reign where'er the sun
Does his successive journeys run,
His Kingdom spread from shore to shore,
'Till moons shall wax and wane no more.

The General Overseer led the Choir and Congregation in the recitation of the Apostles' Creed.

RECITATION OF CREED.

I believe in God the Father Almighty,
Maker of heaven and earth:
And in Jesus Christ His only Son our Lord;
Who was conceived by the Holy Ghost;
Born of the Virgin Mary;
Suffered under Pontius Pilate,
Was crucified, dead, and buried;
He descended into hell,
The third day He rose from the dead;
He ascended into heaven,
And sitteth on the right hand of God the Father Almighty;
From thence He shall come to judge the quick and the dead.
I believe in the Holy Ghost;
The Holy Catholic Church;
The Communion of Saints;
The Forgiveness of Sins;
The Resurrection of the body;
And the Life everlasting. Amen.

READING OF GOD'S COMMANDMENTS.

With impressiveness and power, the General Overseer read the Eleven Commandments, Choir and Congregation singing the Response, "Lord, have mercy upon us, and incline our hearts to keep this law."

I. Thou shalt have no other gods before me.

II. Thou shalt not make unto thee a graven image, nor the likeness of any form that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself unto them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children, upon the third and upon the fourth generation of them that hate Me; and showing mercy unto thousands of them that love Me and keep My Commandments.

III. Thou shalt not take the Name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh His Name in vain.

IV. Remember the Sabbath Day, to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is a Sabbath unto the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day, wherefore the Lord blessed the Sabbath Day and hallowed it.

V. Honor thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee.

VI. Thou shalt do no murder.

VII. Thou shalt not commit adultery.

VIII. Thou shalt not steal.

IX. Thou shalt not bear false witness against thy neighbor.

X. Thou shalt not covet thy neighbor's house; thou shalt not covet thy neighbor's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor anything that is thy neighbor's.

Hear also what our Lord Jesus the Christ, the Son of God, hath said, which may be called the Eleventh Commandment:

XI. A New Commandment I give unto you, that ye love one another; even as I have loved you, that ye also love one another.

The 35th chapter of Isaiah, the Psalm of Salvation, Healing and Holiness, and the triumphant entry into the Zion above, was then recited by the congregation.

**Scripture Reading and Exposition.**

The General Overseer read from the 11th chapter of Matthew.

And it came to pass, when Jesus had made an end of commanding His twelve disciples, He departed thence to teach and preach in their cities.

Notice that

**Teaching Always Comes First in the Christ's Ministry.**

Over and over again it is recorded that He went about "Teaching in their synagogues, and Preaching the Gospel of the Kingdom, and Healing all manner of disease and all manner of sickness among the people."

Jesus the Christ is just the same today.

His ministry is just the same today.

First He Teaches, then He Preaches, and then He Heals.

The first thing is Teaching, not Preaching.

Preaching is, properly speaking, simply the proclamation of an ascertained truth, of a simple fact. It is not teaching at all.

It is the simple announcement by a herald that a certain event has taken place; an authoritative proclamation, such as that which Jesus gave when He said: "As ye go say, The Kingdom of God is at hand."

That is preaching—simply declaring a fact, a positive fact in positive language.

**The Preacher Is Not an Apologist; He Is Not Called upon to Explain His Message.**

He simply heralds a fact, as does the Garter King-at-Arms when he says, "The King is dead. Long live the King," declaring the fact that a monarch has died, and that a new monarch reigns.

It is not so with Teaching.

Teaching is the elimination of error from truth, the destruction of error, the taking away of everything that hinders the understanding of the Message, the making the thing reasonable, and plain, and clear; so that those who hear shall be without excuse if they do not obey.

The teacher, therefore, must understand his Message, be able to separate it from all foolish traditions and humanly devised ecclesiastical ordinances, and must make the Message clear and plain.

Then he preaches, but not until he has taught.

I call your attention to that fact in the Christ's ministry, that He was, first of all, a Teacher, then a Preacher, and then a Savior, and a Healer.

That is the Divine order still.

Of course, if people say, "I cannot be taught anything; you cannot teach me anything," then they stand exactly where all fools stand.

They can be put into a mortar and brayed with a pestle, and every fragment of them will be fool still.

**Foolishness and Uselessness of the Unteachable.**

A man or woman who cannot be taught is better off this earth.

If you are that kind, there is no place for you here. You are a perfect abomination, unteachable men, or unteachable women, who say: "You cannot teach me anything."

They are of no more use on God's earth.

They are of no more use in any business; they are of no use anywhere.

They are like salt that has lost its savor. They are fit neither for the land nor yet for the dunghill. Men cast it out, tread it under foot, and get rid of it somewhere.

That is the way to do with unteachable people—get rid of them.

An unteachable man or an unteachable woman has no business inside of this place today. If you cannot be taught anything, you ought not to be here.

If you are teachable and will wait, God will give you a blessing. But if you say, "Dost thou teach us?" no one can teach you; you are too big a fool to be taught.

You are just like these Pharisees. When that poor man who was born blind cornered them, they became mad and said: "Dost thou teach us?" and they flung him out.

That was all they could do. The Lord, however, met him in the Temple, and took him in.

Jesus departed thence to teach and to preach in their cities.

He is doing it still with us all the time.

He is still the Teacher.

He is still the Preacher.

He is still the Savior and the Healer; for Jesus is with us "All the Days, even unto the Consummation of the Age."

He is "the same yesterday and today, yea, and forever."

**The Authority of Jesus.**

It came to pass, when Jesus had made an end of commanding.

Christ does not advise you. He is not an adviser. He is a Commander.

You have to do what He says or be damned.

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It is not optional with you whether you will obey Him or not. He is the King of Kings and Lord of Lords, and you must obey Him or be damned.

There is no use of talking about whether you will obey or not; you have to do it, and if you do not you are a rebel. I do not see what good you are upon God Almighty's earth.

You are not only unteachable, but a rebel, traitor, disobeying the God who made you and redeemed you.

You have no right to consider whether you will obey or not; you have to do it.

Now, when John—

**John the Baptist Was Elijah; Jesus Said John Was the Elijah.**

John said he was not. When they asked him: "Art thou Elijah?" he said, "I am not."

But Jesus said: "He is Elijah."

The angel Gabriel said to John's father before he was born that he would "come in the spirit and power of Elias."

It does not matter what a man says.

He may say, "I am not," but that does not make him so; and he may say, "I am," but that does not make him so.

Your opinion cuts no figure in it. His opinion cuts no figure.

A man is just what he is, and just what God has made him, and must do the work God sent him to do.

Your saying that I am Elijah the Restorer does not make me so.

Your saying that I am not, does not unmake me.

I am because I am.

Neither your word nor my word has anything to do with it.

I am because I am; not because you say so, not because I say so, but because God says so.

**The Commission of a Prophet Does Not Come from the People.**

You cannot elect him as you can a president, or a legislator, or a judge.

You cannot make him. Prophets are born. They are not made. No church makes them.

Prophets are not amenable to any church; they never were. They are amenable to God, and to God only.

A prophet is always a very uncomfortable man to have around because he will not fit in with any notion about universal suffrage or any other kind of suffrage. He does not care a snap about it.

He will not fit in with committees, and votes, and resolutions.

**The Utter Futility of Resolutions.**

Great fellows for resolutions are ecclesiastical synods!

If they could destroy the Devil's kingdom with good resolutions, it would have been destroyed long ago.

I think that the Devil paves hell with them. He gets many of them to pave hell with.

They do not amount to "shucks." They do not amount to an empty corn husk. That does amount to something, but the resolutions of a Methodist conference, or a Presbyterian synod amount to a little less than nothing at all. They are a perfect abomination.

They pass a resolution and go home. "Now we have given the Devil a black eye," they foolishly think. The Devil laughs at them. He takes the resolution down to hell, puts it down there. These ministers are comfortable, now that they have passed a resolution.

Some people ask, "Where do all the pins go?"

Why do they not ask, "Where do all the resolutions go?"

They never go up to heaven.

They are no part of the paving stones of the City of God—and they disappear from earth.

My opinion is they are all to be found carefully placed in the pavement of hell.

What does God Almighty care for your resolutions?

Do something! Do something! and get rid of your resolutions.

You would be a great blessing to this earth if you could get rid of all these talking machines, all these legislators who do nothing but pass resolutions which some one has to come along and knock on the head and pass again—everlastingly putting things into order, and never getting them there.

Most legislatures are composed of lawyers, and their business is to keep the law unsettled and have litigation all the time. (Laughter.)

What a foolish people you are, to send these lawyers into power! They are the very men, nine cases out of ten, to make laws that a coach and six horses could drive through.

**"Woe unto You, Lawyers!"**

"Woe unto you, lawyers!"

You are a curse, nine-tenths of you.

You are abominations, makers of litigation, creators of crime. Woe unto you!

You will not escape the damnation of hell.

You are a bad lot in Chicago, with Tuley at the head of you! (Laughter.)

Bad lot!

You say that a man is unreliable and untruthful; then you give him the decision.

Shame!

You Bar Association, you back up the man who gave such a finding.

There is no place for you in heaven and no work for you in heaven.

When the Christ comes to reign here He will sweep you off, you miserables! "Woe unto you, lawyers!"

There is the whole chapter about these "Woes" that were uttered by Jesus.

Awful reading that—the 23d chapter of Matthew!

Now when John heard in the prison the works of the Christ, he sent by his disciples, and said unto Him, Art thou He that cometh, or look we for another? And Jesus answered and said unto them, 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 good tidings preached to them. And blessed is he, whosoever shall find none occasion of stumbling in Me.

Look out how you make an Occasion for Stumbling.

**Some People Stumble Because Jesus Spoke so Plainly.**

It is dreadful to their sensitive souls to hear Him call the scribes and Pharisees hypocrites, and say that they are rotten, that they are full of rottenness and dead men's bones, like the tombs—horrible!

He was not at all polite.

Truth is not polite.

Truth is truth.

It is not eau de cologne. It is a Sword sharper than any two-edged sword.

It is not a fable.

It is not a work of fiction; not a piece of imagination. It is a fact, and you must obey the truth.

And as these went their way, Jesus began to say unto the multitudes concerning John, What went ye out into the wilderness to behold? a reed shaken with the wind?

**Reeds Shaken by Political Winds.**

There are a good many of that kind around.

Politicians are like cards, the more you shuffle them the dirtier they get. They are badly shuffled, and they get very dirty.

They are reeds shaken by every wind.

There is the Democratic party—huh! with a Tuley for General Advisor.

The Democratic politicians told the people that this country would be ruined if we did not have free silver, compelling the people to receive forty-five cents for a dollar.

They told them, too, that it was necessary to bring the Supreme Court under the thumb of the people—thus making "law" a mere matter of opinion.

That was the Democratic platform for two campaigns.

Now they are reeds shaken by the wind.

They do not know where they are.

There is not one of these intelligent Democrats who ever believed for a moment the lies of Altgeld and Bryan—never!

They were too sensible; but they voted the ticket, for they wanted to keep with the party, and now that the policy has not proven successful, they are swayed to and fro.

Not that the Republicans are much better! Often the choice is a question between tweedle-de-dee and tweedle-de-dum, and they are ready to flop over on several questions.

Reeds shaken by the wind!

They are no good at all.

Get some fixed principle and stand by it.

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Get honest! Get hold of the Ten Commandments; and say with James Russell Lowell:

"In vain we call old notions fudge;
And bend our conscience to our dealing;
The Ten Commandments will not budge,
And stealing will continue stealing."

No matter whether you make it by law or otherwise, a lie will continue a lie, and

**Adultery Will Continue Adultery, No Matter What Your Infernal Divorce Laws Say.**

It is adultery for an adulterer to marry.

It is adultery for an adulteress to marry.

If you are adulterers and adulteresses, and you are married, quit!

How can you set each other free?

The laws of the state of Illinois cannot make a marriage, and they cannot unmake it.

Only God Almighty can make a marriage, and only God Almighty can unmake it.

You lawyers have the laws fixed up to suit yourselves, you villains!

You have cursed and demoralized this people until there are tens of thousands, and hundreds of thousands of families, in which the children scarcely know whether they are the legitimate or the bastard children of their father or mother.

They are cursed by your divorce laws.

What did you come out from Chicago to see? You came to have some fun. I will have all the fun, every bit of it.

If you stay here long enough, I will turn you upside down, and scrub you out. (Applause. Laughter.)

I see some of your faces. You have come out into this wilderness to see a reed shaken by the wind. You are mistaken. Zion is not a wilderness, and I am not a reed.

What went ye out for to see? A man clothed in soft raiment?

We are not in a dungeon yet. They would like to put us there.

We wear the raiment of conquerors, not the raiment of people who are in a dungeon or in their graves; we leave that to the apostate churches.

**Elijah the Restorer, a Conqueror.**

The times have changed.

Elijah the Restorer is not Elijah the Destroyer; he is not Elijah the Preparer, but he is Elijah the Conqueror.

He is making and will make it interesting for the Desolators.

He is making and will make it interesting for the people who have been corrupting humanity and desolating this earth.

I will make it interesting for you who leave God out of account before I am through.

I will make you know the Law of God, who say, "Jehovah seeth us not: Jehovah hath forsaken the earth."

I will thunder it in your ears until you have to hear it on every continent, and it will rise right up the steps of every throne, until it rings in your ears and thrills your spirits, and compels you to really recognize the Rule of God as the only Right Rule.

"You cannot do that," says some doubter.

Yes, I have done it now nearly, and I have only begun.

I will make it interesting for you who, by your lies and filthy poisons, destroy the people.

I am not Elijah in a dungeon; I am Elijah on top of his own dunghill, crowing loudly.

I have got a dunghill, and better than a dunghill of my own.

I like to feel that I have gotten there.

I never could have gotten there if you could have helped it, you miserable Tuleys.

**I Will Make it Interesting for that Arch-enemy of Zion, Judge Tuley, This Fall, When I Get into Chicago**

for our Lord's Day afternoon Auditorium services.

I have a strong conviction that if he runs for Mayor of Chicago he will not get there. (Applause.)

We shall turn right around and throw the whole vote and influence of the Theocratic Party to a good, clean Republican candidate, if they will give us one! (Applause.)

Do you hear that, Tuley, you old sinner? (Laughter and applause.)

When this nation was in the throes of anguish for its life, Murray F. Tuley was found standing by its enemies; and such persons were then considered to be political reptiles, and were commonly called "copperheads."

I challenge the Democratic party to nominate Mr. Tuley; and, if they do, I warn them that I will thoroughly lay bare his record, and the horrible injustice which he did to Zion by an unjust and wicked judgment, which we would not allow him to enter up; but tore the case from his cruel grasp and settled it outside of all the "chances" which the Chancery Court wanted to give to a Receiver.

I have not forgotten how this unjust Judge gave a verdict to a man whom he said was untruthful and unreliable, a shameful perjurer, beyond all question.

Now, see what the newspapers will say tomorrow! (Laughter.)

This is He, of whom it is written, Behold, I send My Messenger before Thy face, who shall prepare Thy way before Thee. Verily I say unto you, Among them that are born of women there hath not arisen a greater than John the Baptist: yet he that is but little in the Kingdom of Heaven is greater than he. And from the days of John the Baptist until now the Kingdom of Heaven suffereth violence, and men of violence take it by force.

I take the marginal reading as the correct rendering:

From the days of John the Baptist until now the Kingdom of Heaven is gotten by force and them that thrust men.

**The Kingdom of God Gotten by "Them That Thrust Men."**

The Kingdom of Heaven will never be established in Chicago until you have thrust these liars through and through with the Spear of Truth, and hewn them to pieces with "the Sword of the Spirit which is the Word of God," and flung them from the pedestal of power into the grave of oblivion.

God help us to do it!

The Kingdom of God is gotten by those who stand in the Whole Armor of God, and, with the Sword of the Spirit, thrust men.

That is not the usual idea, however.

The usual idea, Tuley's idea, is to keep religion and business and politics apart, and to let Tuley and other children of the Devil run all the business, and all the politics, and all the rest of it. As for religion—it can be an infinitesimal thing—the less of it the better.

With us in Zion

**Religion Is the Whole Thing.**

God is in our hearts, in our homes, in our business, in our politics—everywhere, first, last and all the time.

"The Kingdom of Heaven is gotten by force and them that thrust men."

It is not gotten by men who get up and read essays which do not amount to anything—are not intended to amount to anything—except to boom the essayist or orator.

The Kingdom of Heaven is not gotten by men who close up all their churches as far as they can because it is hot weather, and leave the whole thing to the Devil, saying, "It is no use; you cannot get any congregations in hot weather."

We can in Shiloh Tabernacle.

"Oh, but in Michigan avenue we cannot get them," is the objection.

In Michigan avenue we had the crowds for five successive summers, and overflowed a building which seated over three thousand. When these fellows had closed their churches, Central Zion Tabernacle, Chicago, was overflowing.

But then we had something to say and they had not.

They remind me of an alleged statement of a little girl, who, when the family was going off to the country, or to the seaside, for the season, said her last prayer: "Now, good-bye Jesus, we are going off to the country. We never say prayers there, and when we come back we hope to meet you again." (Laughter.)

Many of these churches have a religion that consists in saying prayers.

I believe in a religion that knocks your Tuleyism on the head.

My blood is up about that unjust Judge. (Applause.)

I have been waiting for an opportunity, and I have it now. In proper time, I will take up his Advisory Admonitions given to the Chicago Democracy to enable it to capture the political spoils. We may as well attend to small men like him, who trample upon law and evidence and try to destroy Zion's

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property. These are not the men who should rule in Chicago.

For all the prophets and the law prophesied until John. And if ye are willing to receive it, this is Elijah, which is to come.

**Jesus Foretold the Third Appearance of Elijah.**

Elijah not only had come, but he was to come again.

Jesus says in the 17th chapter of this same book, after John had been beheaded, when they said: "Why say the scribes that Elias must first come?" "Elijah indeed cometh, and shall restore All Things." He came and they killed him.

He is coming again, and this time he is going to fulfil his mission.

Elijah the Tishbite got afraid, and when a man gets afraid, it is time to take him to heaven.

Any man or woman who gets afraid is of no use, not even if he is Elijah.

I notice that most men break down when there is a woman in the case.

My distinguished predecessor, Elijah the Tishbite, got afraid of Jezebel.

I would like to have had that chance, I would have shown Jezebel something!

I would like to have been there with what I know now.

I would not only have said, "Take these prophets down there, every last one of them, let none of them escape," but I would have said, "Take Ahab, take Jezebel—they are traitors to God and to this nation; send them off to Tyre, and to Sidon and to the Canaanites, and now let us reëstablish the Kingdom of God."

I would like to have been in that Revolution, which did not go far enough. It destroyed, for the time, the defilers of Israel and the worshipers of Baal, the little fish, but it allowed the apostate king and queen to continue on the throne.

John the Baptist only preached eleven months, and they killed him. I have had a longer inning than that, and they have not been able to kill me yet. They will never kill me.

I will live forever. If my body dies, my spirit will go marching on.

Jesus said that John the Baptist was Elijah, and Jesus said, after John the Baptist was dead, that Elijah was coming again.

The spirit and power comes back in another form, another man, born of woman, born as the Tishbite was born, born as John the Baptist was born; and as he grows up he gradually understands his mission.

I have been so stupid that it has taken me a great many years to understand, but I understand now.

He that hath ears to hear, let him hear. But whereunto shall I liken this generation? It is like unto children sitting in the market places, which call unto their fellows, and say, We piped unto you, and ye did not dance; we wailed, and ye did not mourn.

**No Dancing in Zion to Politicians' Piping.**

Yes, that is what these politicians do. They strike up a tune and say, "Now, Dr. Dowie, dance," and I will not dance.

They passed ordinances which were violations of law. "Now, obey," they said.

I kicked their ordinances to pieces, though it took more than a year of conflict, in which I was arrested on a hundred warrants, and fought and won in a dozen courts.

Then there was a fellow—what was his name, Do-no-who (Donahoe) was it not?—a Jesuit—got into the Illinois Legislature and introduced a resolution to investigate Zion City Bank.

I dared him to pass it, and they did exactly what I expected they would do. They rushed it through with a whoop.

I had them.

I would have indicted all of them for conspiracy, had they proceeded with their villainy. They knew it, too, and they dropped their law. It was hotter than hot potatoes. (Laughter.) Bad lot!

That legislature is dead and buried and rotting. There is no resurrection for it.

The trouble with the mass of people is that they dance to other people's piping. They mourn to other people's wailing.

I will not do it. I will obey God.

I will obey God, and I will do right, and I will dance to none of your piping.

For John came neither eating nor drinking, and they say, he hath a devil.

**"They Say."**

They say. They say! They say!! They say!!!

Did you ever catch Mr. and Mrs. and Mademoiselle "They Say"?

The "They Says" are all liars. They say what? He hath a devil.

The Son of Man came eating and drinking, and they say, Behold, a gluttonous man, and a winebibber, a friend of publicans and sinners! And wisdom is justified by her works.

The word there is intended to mean a lover and an associate of tax-gatherers and filthy harlots, bad people.

Because the Christ received sinners and ate with them, "they say" He was a glutton, a drunkard, and an associate with bad people.

That is just how it is.

If you do not eat and drink and associate with the poor and the sinful, you have a devil, and if you do, you are a drunkard and a glutton; at least the *Tribune* says so, and the *Chronicle* and Hearst's *American* Cesspool, and the muck of the *Inter-Ocean* and the abominable lying of the Daily *Spews*.

"They say!" "They say!!" Who cares for what they say? They have lied so long now that nobody believes them.

Mr. Watterson, of Louisville, says: "Nobody believes the newspapers in these days."

He is an editor, and he ought to know.

They have lost all claim ever to be considered truthful. They are liars by profession.

Where are the "They Says" of that time, and where is John the Baptist, and where is Jesus Christ?

How many people love the memory of the "They Says"? Who would die for them?

How many are there who love our Lord Jesus the Christ and would die for Him? Are we willing?

Voices—"Yes."

General Overseer—God may hold you to it; you may have to die for Christ.

If the Democratic party gets the upper hand, and a Tuley becomes general factotum, you will soon see what that miserable, malevolent, wicked, unjust judge would do.

**"Wisdom is Justified by Her Children."**

Mr. Tuley, you said ugly things about Abraham Lincoln, but where is Abraham Lincoln in the minds of the people? On the pinnacle of eternal fame. He died for this nation.

Where are you? Somewhere with Mr. Hearst's *American* Cesspool, or the *Chronicle*, with its vapid impudence, talking as if these wretched and anonymous scribes counted for anything.

Put their names to their articles, and who would care a snap about them?

"Wisdom is justified by her children."

O God, let us be wise, and in the time to come, when the "They Says" are forgotten, O God, let us live as having done something for Thee by destroying the works of the Devil, and rescuing the spirits, souls and bodies of men.

May God bless His Word.

Prayer was offered by the General Overseer, after which the announcements were made. After the tithes and offerings had been received, the General Overseer delivered the following address:

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## JESUS' MESSAGE TO ELIJAH THE PREPARER.

---

INVOCATION.

Let the words of my mouth and the meditation of my heart be acceptable in Thy sight, profitable unto this people, and unto all to whom these words shall come, in this and every land, in this and all the coming time, till Jesus come. Amen.

TEXT.

Blessed is he whosoever shall find none occasion of stumbling in Me.

These are the words of Jesus in the 11th chapter of Matthew, a part of the Message which the Master sent to His great forerunner, John the Baptist, Elijah the Preparer.

"It is easy, in life's tranquil day,
When all around is peace,
In resignation to kneel and say,
Father, Thy Will be done."

But when that Will calls us to suffer and be patient still; when God's mysterious ways are all unknown; when clouds and darkness veil our Father's throne, how we need His all-supporting hand, in resignation then to say, "Father, Thy Will be done"!

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Human nature is the same in prince or peasant, in prophet or people.

**The Bitterness of Imprisonment.**

The circulation of the blood in the brain of a man accustomed to the open air, to the high mountain peak, and sometimes the deep, lonely valley, away far out in the wilderness with God—a man who, like an eagle, soars to high heights and sometimes comes down to lowest depths—the blood circulation in that man's brain is such that it is a hard thing for him to be shut up in a dungeon of any kind.

It is especially hard to be in a king's dungeon.

John the Baptist was shut up in the dungeon of the palace of a Jezebel, an adulteress, who, though she was a queen with a perfectly legal Jerusalem divorce, was busying herself in having her daughter dance his head off and drink his very heart's blood.

She hated him because he practically said to Herod: "You vile minister of the Devil, you are no king. Get down. You have no right to sit upon a throne with an adulterous woman by your side, and she the wife of your own brother Philip! It is not lawful for you to have that vile woman Herodias, your brother's wife; and it is a scandal to all Israel!

"You shall not have her. The Most High God says you shall not have her. You adulterer, get down!"

The Court of Chancery or some other court did Herod's bidding, and a warrant was issued for the apprehension of the man who dared to call things by their right names.

He was very quiet in those days.

He had proclaimed the Lamb of God. He had said, "I must decrease; He must increase. Go after Him." His disciples went after Jesus, and John withdrew further into the desert.

**John the Baptist Should Have Followed Jesus.**

I do not think he should have gone into the desert. I think he ought to have gone with Jesus. That is my opinion about it.

I have a number of opinions about things, which I have formed after a good deal of reflection, and I think that if John the Baptist had gone with Jesus as His disciples did, he might have lived three or four years longer, and perhaps might have been an apostle.

But he chose to consider that his work was done when he proclaimed Jesus as the Messiah. I think it had only begun, and if he had gone with Jesus, that Jezebel-Herodias would have thought twice before she got out a warrant for his apprehension for calling her the harlot and adulteress that she was. But he did not do it.

**Many Good Men Make Blunders by not Going Forward.**

Moses did, and therefore he lost forty years.

He thought that the right thing to do was to kill an Egyptian in anger.

He looked on this side, on that side and around; he looked everywhere but up, then killed the Egyptian. He got into trouble and ran away and was an exile in Midian for forty years.

He might have sat upon the throne of Egypt. He might have brought the worship of Jehovah into Egypt.

What did you do it for, Moses? God's eternal law is "Thou shalt do no murder."

Why did he not try to convert that Egyptian? He might have talked to him, taught him about the God of Israel, the Father and Benefactor of All Mankind.

For forty years the people of God suffered slavery, tortures unutterable, horrible, because Moses went away and murdered somebody.

Paul did the same thing.

Paul pitched into Peter because he violated the Christian law by keeping the Jewish, then went away and committed the same error.

He shaved his head and went into the Temple and there was a row.

He was arrested and taken to Rome.

He was never out of jail, never was out of the hands of the authorities after that, until his execution.

He might have gone on preaching, if he had kept out of that miserable Temple.

Why did he shave his head and go there? He had no right to.

James told him what "they said," and in order to please James and the "They Says," he went into the Temple and shaved his head.

John had told his disciples, "behold the Lamb of God that taketh away the sins of the world," and had sent them after Jesus.

Why did he not go himself? It would have been better for him in every way to have taken up "his own cross" daily, as a good disciple, and to have followed Jesus and been blessed by His ministry.

**A Man's Mission Is Not Over Unless He Makes It So.**

Many people think their mission is over, and it is over, if they make it so.

I sometimes hear men of sixty years of age say: "Oh, I cannot do anything; I am going to rest now."

Rest! You sinners, you have been resting too much!

I would like to put some spiritual dynamite under you.

Get a move on you.

Why do you not go around and try to win somebody to God, you old, hoary-headed sinners, who principally spend your time reading lying newspapers, foolish books, or discussing weather, business or politics?

Any one, with even a spark of Divine Life and Love in his heart, can do something for God and for the salvation of sinners.

Do you still tell me that you cannot go around as a Zion Seventy, carrying the Christ's Message of Peace from door to door along your street, or from farm to farm in your own township or county?

Then I will tell you that you are too much of a coward; that is the trouble. You are as useless as a Masonic Methodist or a member of any other Synagogue of Satan, who sups on swine's flesh and gobbles up oysters—eaters of the scavengers of the land and of the sea. Get a move on you!

John the Baptist, I humbly say, had no business to withdraw into the desert. He ought to have gone with Jesus. I would like to fight that out with him. I think I am fighting it out with him now. I think I am telling you something that I ought to tell, for in my spirit I know it to be true.

He, perhaps, thought that his head would remain longer on his shoulders if he went into the wilderness as Elijah did, when Ahab and Jezebel, especially Jezebel, said that she would have his blood; or that the Christ did not need Him. But you cannot save your life in that way, for Jesus said:

He that findeth his life shall lose it; and he that loseth his life for My sake shall find it.

**The Coward Is in the Greatest Danger.**

People who are always skulking for fear a bullet will hit them are bound to be shot. The place where you are most liable to be shot is in the rear of an army.

The enemy is prone to shoot over the heads of those in the front ranks and hit the fellow that is behind.

I think the safest place in a fight is in the front of it. That is my opinion, anyhow. That is where I like to be.

John Baptist, Elijah the Preparer, it would have been better for you to have kept close to Jesus. I do not believe that they would have gotten you that time if you had been with Him.

John, however, got into prison, even though he was Elijah.

The Angel Gabriel said he was; Jesus the Christ said he was; they are good authorities.

It does not matter what any man or woman says.

It does not matter what any man or woman thinks.

The only thing that matters, when you get down to bottom bed-rock, is what God says, and what God thinks.

They cast John into prison and made it miserable for him.

Herod was afraid of him, and Herodias hated the Baptist, who was Elijah the Preparer, just as Jezebel hated the Tishbite, who was Elijah the Destroyer.

Herod would never have killed him, but Herod got drunk; and when a man gets drunk he will do any mean thing.

**A Drunken Criminal Deserves the Greatest Punishment.**

A man who commits a crime when drunk should be punished more severely than a man who commits a crime when sober.

One of the greatest of all crimes a man can commit, is to destroy with his own hands his own reason, and make himself an unreasoning brute.

If I were a magistrate, and a man pleaded he was drunk

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when he committed crime, I would say: "All right, sir; I believe you. I will punish you for the crime, and I will punish you doubly for getting drunk.

Drunkenness is no excuse. The man who deliberately takes away his own reason has committed a horrible crime in doing it, and the Devil can get into him and make him do any other crime.

"What have you here?"

"Your worship, I have a lot of 'drunks.'"

"You have no place for them in the lock-up, nor in the reformatory. Discharge them with a caution."

The magistrate is a criminal who does that. He throws loose upon the city a band of demon-possessed criminals, capable of committing every kind of crime.

**Chain Gang for Drunkards.**

Put them in a chain gang, link them together; give them hammers and make them go out and break stones, and do it before they get any breakfast, the villains!

When this country is wise it will punish a drunkard as being the worst of criminals, and it will punish a drunkard-maker as just a little worse than the worst.

The man who, for the sake of money, sells that Liquid Fire and Distilled Damnation that takes away men's brains and power, ought to be punished as the chief of criminals.

You see what I would do if I were dictator!

When the Lord comes He will send forth His Messengers to rule the earth and they will judge righteous judgment, and close every liquor and tobacco shop and piggery and druggery.

**The Damning Horror of a Voluptuous Dance.**

Herod gets drunk, and when Herod gets drunk he can do anything.

Herodias gets him drunk, and gets her daughter to dance the voluptuous cancan, the damning dance that today has cursed Chicago.

That Midway Plaisance did more to demoralize Chicago and to destroy the youth of America than ten thousand devils openly let loose.

My God, what a horror it was!

I did not know what I was going to see. I was in the streets of Cairo, and stepped into a theater. There I saw for a few moments that horrible thing.

My God, what a horrible thing that dance, that damning dance!

It stayed with me for months. I could not get rid of it—the horror that women should exhibit themselves in that dance that only the Devil could have invented! Oh, how it sickened me! I was only once in the Midway, although I lived close to the West Gate of the World's Fair. But it was once too often. Never go into the Devil's territory.

But when a man is drunk that is the kind of thing he likes.

Herod liked it, and said, "Whatever you ask I will give you, even unto the half of my kingdom." The drunken sot!

That was the murderous mother's opportunity. She bade her daughter ask for John the Baptist's head. Nothing else would satisfy her.

Nothing else will satisfy thousands of adulterous sluts in America whom I declare to be living in adultery, no matter what the Chicago Divorce Mill may have decreed.

You want my heart's blood.

There are some of you want it now.

I once broke up a marriage that had nothing in it but deviltry, and the man returned to his deeply injured wife from whom he had fraudulently obtained a divorce by the brother Masonic judge's connivance with a Masonic attorney.

The woman said: "I will never let up on Dr. Dowie until I have his heart's blood."

I said: "I will never let up on her until I break her heart." Thank God, she is in this house today with a broken and contrite heart, and has been baptized, and is about to become a member of the Christian Catholic Church in Zion. (Applause.)

I did not let up, and I will not let up.

I will not let up.

I will come down upon you Chicago lawyers for your infernal laws, for your infernal divorces, and a great many other things.

I am continuing to study law, as well as gospel.

I am setting my son to study it, too. My opinion about it is that the only men who are going to be of any use in Zion in law are the men who have Zion in their hearts, and who go the whole length with Zion.

Half-and-half men are no account in anything. I am tired of half-and-half men.

**Crime of Keeping a Bad Oath.**

How sorry Herod was!

This request sobered him, but he said, "I made an oath, and I will have to keep it."

That is what a lot of fools say.

Why should you keep a bad oath?

Whom do you please by keeping a bad oath? Do you please God?

Voices—"No."

General Overseer—Whom do you please?

Voices—"The Devil."

General Overseer—You please the Devil, who got you to make it.

Break your bad oaths. Break them, every one of you who have gone into these infernal Secret Societies.

Break your oaths.

The Devil got you to make them.

Now, if Herod had broken his bad oath, John the Baptist, a good man, would have lived on.

He made it when he was drunk.

A great many of these bad oaths were made when the men who took them were half drunk. They drink whisky to fortify their nerves to act as Hiram Abiff, to ride goats, and be knocked about in the Secret Lodge.

You fools, to make oaths when you are blindfolded, and are being led by a tow-rope around a Masonic Lodge, one end of the rope being around your neck. These oaths are disloyal to the Constitution of the United States of America!

Go and break them!

I say that

**Every Masonic Oath Is Disloyal to the Constitution of the United States of America.**

You pledge yourself to do something that the law says a citizen shall not do.

You constitute a tribunal which has the power of life and death, and promise to submit to have your heart cut out if you should violate that Devil's oath.

That is against the Constitution.

No persons have a right to administer oaths except lawfully appointed magistrates, and there are no lawfully appointed magistrates whom the law permits to administer murderous oaths in these Secret Lodges.

They violate the law by administering any secret and illegal oaths, and every lawyer knows that.

Every Secret Society, therefore, that administers an oath is an anarchistic society. It violates the law by administering an oath.

Think that over.

Break your bad oaths.

If Herod had broken his, and said: "No, I made that oath when I was drunk; I was bad; I was wicked; I will not murder that good man," John would have lived.

For a bad oath's sake he murdered an innocent man.

You know what kind of an end he came to, a horrible end.

The story of the Herods out-herods every other, and is too horrible for me to recall.

**John the Baptist's Doubt.**

John the Baptist, lying in the dungeon of the Herods' castle of Machærus, knew that his life was in danger, and that one day they would have his heart's blood.

The Devil tempted him to think that Jesus was not the Christ, and that he had made a mistake in saying that He was.

Jesus was not taking care of him. Jesus was not looking after him. Jesus was leaving him to suffer and to die.

Yes, and God may leave every one of us to reap the full consequences of our error when we do not follow Jesus; when we go away and live in a desert.

What can we expect but that the Devil will get hold of us?

God leaves us sometimes to reap our folly in going our own way, not His, and, for some good and sufficient reason, Jesus left John the Baptist to die.

It was a good thing that he died.

When a good man, who has been a mighty preacher, goes

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away into solitude, and does not preach any more, and does not follow the Lord, it is time to take him to heaven.

It is time for Elijah the Tishbite to go to heaven when he runs away from Jezebel and falls under a juniper tree and foolishly says that he is left alone, and asks God to kill him. Nonsense! if he were really all that God had left in the way of a prophet, that was a good reason for asking God to keep him alive. Woe to the world and the Church when there is no prophet left! for "where there is no vision the people perish."

It is time to take fearful or doubting prophets to heaven, when they pray nonsensical prayers and ask foolish questions.

It was time to take John the Baptist to heaven.

John the Baptist, although he was Elijah the Preparer, began to doubt.

He sent a messenger (which indicates his doubt), saying: "Art Thou He that should come, or look we for another? Give me an answer."

Why did he doubt?

Why did he waver?

Ah, but the Master is very kind. The Master is very patient.

The Master saw the majesty of John, even though he was in this momentary doubt, and He answered him.

He told the messengers to return and tell John the things that they had heard and seen—practically just what I tell you.

**Go Tell What You Have Heard and Seen.**

Go and tell them that you saw upon these walls the crutches, the braces, the high-heeled boots, the instruments of surgical torture of hundreds upon hundreds of people whom God has healed.

Go and tell it.

Tell the truth.

Tell what you hear. Do not tell lies.

Tell what you see. Do not tell lies.

Christ was Teaching, Preaching and Healing, and the people were being blessed.

The blind testified that they had received sight; the deaf that they had been healed, and the dumb that they could speak.

The dead were raised. The son of the widow of Nain could testify to that.

Then the Master said, "Blessed is he who shall find none occasion of stumbling in Me."

**Have You an Occasion of Stumbling in God?**

Why do you stumble?

Why do you not obey Christ?

Why do you not believe Him out and out as the Savior as the Healer, as the Cleanser, as the Keeper?

Why do you not put your life into His keeping?

Every one who is determined from henceforth to put their lives into God's keeping, stand and tell Him so.

(Apparently all arose.)

Now pray.

PRAYER OF CONSECRATION.

My God and Father, in Jesus' Name I come to Thee. Take me as I am. Make me what I ought to be in spirit, in soul, in body. Deliver me from the evil one. In the hour of temptation may I not doubt, may I not distrust Thee. Oh, be patient in Thy Mercy with Thy dust. Help me to fulfil Thy Will, and to be strong, and never to doubt; for Jesus' sake. Amen. (*All repeat the prayer, clause by clause, after the General Overseer.*)

Did you mean it?

Audience—"Yes."

General Overseer—Then live it.

Zion White-robed Choir then sang its Recessional, passing slowly to their vestry at the rear of the Tabernacle, after which the General Overseer closed the meeting with a Benediction, the Choir chanting the Amen in the distance.

After a brief intermission, the General Overseer came upon the platform, and the Three Thousand Christians who had gathered for the Lord's Supper engaged with him in silent prayer.

Then, the General Overseer leading, all joined in softly singing the hymn, "Close to Thee."

Over ninety candidates for fellowship stood and received the General Overseer's solemn and heart-searching charge, responding with clear, determined voices to the questions which he addressed to them.

One by one they came to him on the platform, and with a loving handclasp and a fervent "God bless you," he received them into the fellowship and communion of the Christian Catholic Church in Zion, the members present signifying their acceptance by a hearty Amen.

Then the General Overseer, assisted by Overseers, Elders, Evangelists, Deacons and Deaconesses, administered the Communion of the Lord's Supper.

While the Sacred Elements were being distributed, the man of God read appropriate passages from the Word of God and led the people in singing several hymns.

Then came the loving, heart-to-heart "family talk" of the General Overseer with his people.

Brief, but earnest, and coming from a full heart, it drew the people very near to their Divinely commissioned leader, and filled them with a greater determination than ever to uphold his hands in the great work which God had given him to do in the Restoration of All Things.

The meeting closed after almost continuous session for over five hours, but so full of interest and Divine blessing had those hours been, that they passed all too quickly for the multitudes who attended.

After singing Zion's Parting Hymn, "God be with you till we meet again," the General Overseer pronounced the

BENEDICTION.

Beloved, abstain from all appearance of evil, and may the very God of Peace Himself sanctify you wholly, and I pray God your whole spirit and soul and body be preserved entire, without blame, unto the coming of our Lord Jesus the Christ. Faithful is He that calleth you, who also will do it; the grace of our Lord Jesus, the love of God our Father, the fellowship of the Holy Spirit, our Comforter and Guide, one Eternal God, abide in you, bless you and keep you, and all the Israel of God everywhere forever. Amen.


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# ZION'S SECOND FEAST OF TABERNACLES

*The set Feasts of Jehovah . . .*
*Ye shall proclaim to be holy convocations.*

REPORTED BY S. D. W., W. H. C. AND A. W. N.

IN spite of the steady downpour of rain, the gathering at the Early Morning Sacrifice of Praise and Prayer, Friday morning, July 18, 1902, greeted the General Overseer with between one and two thousand eager listeners, ready to drink in the precious instruction from their beloved teacher.

After the usual opening hymn, the General Overseer read Psalm 118, and, pausing at verse 27, gave what was really the main discourse of the morning, on the words, "Bind the sacrifice with cords, even unto the horns of the altar."

After remarking that sacrifices had a way of rolling off the altar, the General Overseer launched upon an inimitable recital of the early experiences in the work of Zion in Chicago, where in spite of opposition from pulpit, press and medical world; in spite of exhortations from those dearest to him, against wasting his talents on the small audiences which Chicago grudgingly gave, he persisted in keeping the sacrifice of popularity and prosperity upon the altar, until finally God gave him thousands of listeners, and the great blessing of God rested upon Zion.



INTERIOR OF SHILOH TABERNACLE

All present felt the power of this personal application of this verse of God's Word, for many were present who had followed the work from the beginning and had stood by their leader in the day of small things and had come through with him to victory During the testimony meeting which followed the prayer of Overseer Piper, testimony was given to the bravery of Overseer Jane Dowie in those early days, and the joy which was felt at Mrs. Dowie's acquiring the quiet retreat at Ben MacDhui.

Then came the powerful address on the Fifth Beatitude, "Blessed are the Merciful: for they shall obtain Mercy."

Filled with the sense of the wonderful presence of God's Spirit, the audience dispersed after 9 o'clock, conscious, as in each of these wonderful meetings, that a prophet of God had been speaking.

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Shiloh Tabernacle, Zion City, Illinois, Friday Morning, July 18, 1902.

The service was opened by singing Hymn No. 142:

Awake, my soul, to joyful lays,
And sing thy great Redeemer's praise;
He justly claims a song from me,
His loving-kindness, oh, how free!

The General Overseer then read the 118th Psalm.

Prayer was then offered by Overseer Piper.

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## "BLESSED ARE THE MERCIFUL, FOR THEY SHALL OBTAIN MERCY."

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INVOCATION.

Let the words of my mouth and the meditation of my heart be acceptable in Thy sight, be profitable unto this people, and unto all to whom these words shall come, in this and every land, in this and all the coming time, till Jesus come; for His sake. Amen.

TEXT.

Blessed are the merciful, for they shall obtain mercy.

The merciless cruelty of the Devil and of a fallen humanity is so great that no tongue can express what the simple poetic words cover.

Man's inhumanity to man
Makes countless thousands mourn.

The inhumanity of races toward each other; the racial hatred; the merciless cruelty that people of refinement and education, and even of Christian profession, have against others, simply because of their race and color, is almost incredible.

### Declaration of Independence a Humbug.

Until I came to America, I had no conception of what a mass of downright humbugery and hypocrisy the Declaration of Independence was.

It says that all men are born free and equal, and that every man is entitled to Life, Liberty and the Pursuit of Happiness.

I have noticed for years, however, that neither Life, nor Liberty, nor the Pursuit of Happiness have been held to be for the black man, as far as thousands and even millions of people in the South are concerned.

A Southern senator has stood up in the Senate and said, in effect, "We have the nigger's face in the dust, and we are going to keep him there, if we have to shoot him."

In my judgment, the Senate of the United States should have purged itself of that member; should have impeached and removed him from office for violating the Constitution.

### Liberty's Back Turned upon America.

What is the use of America standing with the torch of Liberty in her hand and yet denying it to thousands within her own land?

When you sail out from New-York you see Bartholdi's gigantic statue of Liberty enlightening the world.

Did you ever notice that Liberty's light is shining out over the sea, and that her back is turned upon America?

She is extending the torch to all the world, and is putting America behind her back.

That is too largely the fact.

The symbol is very little different from the reality.

### Working Men Deprive Their Fellows of Liberty.

The robber barons of the Middle Ages used to combine to oppress the peasantry.

Those who would not submit to their taxation were killed by them, but the robber barons of the Middle Ages were only a very few.

The working men of various trades combine, and they say that they will kill every man—they will hurt him, they will strike him, they will disable him, they will ostracise him, they will murder him, if he dares to work, except in accordance with the dictates of the walking delegoats in their unions.

Is that liberty?

Voices—"No."

General Overseer—I can tell you of those who were working for their wives and families, who needed the money, who

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were struck down, their backs broken, paralyzed and carried home dying.

I can tell you of them, in Chicago, who were murdered upon the scaffold of a building.

**Contractor Killed Because He Would Not Join the Union.**

Three or four years ago, a humble, good man, a contractor, who was not a member of the union, kept on with his work in spite of the walking delegoats.

The union men climbed upon the scaffold where he was with his workmen and demanded that he should join their union.

He said: "No, sir; I never was a unionist when I was a working man, and I will not be a unionist now. My men can join your union if they like. They have a right to do it."

"You have no right but to obey us," they said. "You will have to join our union. If you do not, be damned to you."

"No," said the man, "I will not be damned, and I will not join your union. We want to go on with our work. Please step down."

They rushed at him, bumped him, cursed him, and threw him from that high platform.

The blood gushed from his head and he was carried home dead. Many knew the murderers, but no one was ever punished for that crime.

**Incident of Recent Freight-handlers' Strike.**

I believe that in Chicago many men have died within the last week. You did not notice it because you do not read the Chicago papers, and it is better you should not.

There has been a strike of the freight-handlers, and the teamsters coöperated.

Large numbers of those teamsters and freight-handlers who differed with their fellow workmen received injuries of which they will carry the marks to their graves.

Scores of them are in hospitals. One of the men who had a discussion with his fellow working man regarding the strike, in a lodging-house, was found the next morning with his throat cut from ear to ear, just conscious enough to look at them before he died.

These things do not happen in darkest Africa.

They are happening right here in darkest America.

The inhumanity and cruelty of man to man, the denial of liberty, oh, how terrible!

In Zion we are showing Mercy.

We are showing that Divine property set forth in the old saying: "It is the property of God always to have mercy."

**Zion Has a Labor Union of Love.**

I am so thankful that a great working-class community has come together in Zion. Many of our workers were connected at one time with labor unions.

Nearly 2,000 marched silently past us on Zion City's Anniversary, and I thank them for the silence.

There was a shadow on our joy, and as they looked up at these three black-robed figures, I think they felt it.

We were not inclined to shout.

We loved the people passing silently by, and silently bowing, as we silently bowed to them.

These 2,000 silent workers are in a Union of Love, and have never had a moment's difficulty with us as their employer under God in Zion.

When I asked if any man had been wronged, there was none who could say "Yes."

Why is it that in Chicago and all other cities of the United States this merciless cruelty goes on?

Because they have not known the Mercy of God.

They have not known the Love of God.

The great masses of the people are led by drunkards, by gamblers, by fornicators, by adulterers, by tobacco-smokers, by men of cruel and merciless natures who do not care for the working man.

Some of these leaders compel men to strike, and will not permit them to work until they can get sufficient bribe money for calling the strike off.

I know whereof I speak.

**Zion Men Will not Obey the Ungodly Unions.**

Many of the strike leaders are like the man, a cigar maker, who led the piano makers' strike.

The piano makers struck some time ago and 4,000 men were thrown out of employment.

How many were in the union? Less than 500, not one-eighth, and these 500 made the strike. They terrorized all the 3,500 other men, except the Zion men, and they could not terrorize them.

The Zion men, under my direction, told their employers that whenever they opened their doors they would march in and work.

The wages were good. There was no complaint about the wages.

They were higher than ever before, but the union was determined to control the capital as well as the manufacturers.

Our men marched in.

The first cry of the unionists when they saw them going was "there goes Dowie," and Deacon Kristoffersen turned right around and said, "Yes, I belong to Zion and to Dowie, and I am not ashamed of it."

Even the union men raised a cheer.

I will tell you a story of something which happened the other day in the midst of this strike of the freight-handlers.

**Striking Freight-handlers Permit the General Overseer's Furniture to be Loaded.**

My furniture for Shiloh House was being loaded on separate cars, and the strikers allowed every one of our vans to go through (laughter) when they knew it was for Dowie.

When the cars were nearly all loaded, a piano-mover's wagon approached.

The strikers were bitter. They were at the very height of the strike and were fighting the railways.

When this piano-mover's wagon came up, they cursed the driver, and told him to go back.

He said, "I am not one of the strikers, but I will tell you that one of these pianos is for Dowie, and the other is for Mr. So-and-so."

"Come through and we will let you load up Dowie's piano, but the other one can go to h——."

These working men know perfectly well that I am against unionism. They know something else, however.

They know there is not a man in Chicago who is a better friend to the working men than Dowie. (Applause.)

I have prayed with their wives.

I have prayed with their families.

I love them, and they love me, even though I condemn them so many times.

I obtain Mercy because I am merciful.

I would not hesitate today to risk myself anywhere with the working classes.

**The Enemies of Zion Are Not the Working Classes.**

In London it was not the working classes that fought Zion.

It was the so-called religious people. It was the Salvation Army whose General forbade their officers as well as their members coming to our meetings, although they were getting healing.

There were two of the bravest of the officers, who are here today, who went, no matter what he said.

They proved their courage—had proved it often before.

It was the churches that fought Zion. It was the whole Christian community.

It was the doctors.

It was the press.

It was the aristocracy.

It was a Prince who knew what I said about him: that he had no right to sit on the throne of Great Britain, being a gambler and an adulterer.

A Christian country has a right to have a clean king. (Amen. Applause.)

A man who professes to be the head of the church ought to be at least morally decent.

I said that the Archbishop of Canterbury and the Archbishop of York were cowards. They could have put down Romanizing in the churches of England, but did not have the courage.

One day there were 35,000 people in Trafalgar square, howling for my blood. They did not get it.

**Zion's Meeting in Camberwell, London.**

The very next Saturday I went down to Camberwell to hold a mission in Linnecar's Mission House.

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It was away down among the poorest of the poor.

The place was thronged.

The poor people gathered in hundreds and many could not get in.

They loved me and blessed me, and got blessing.

Beloved, it is good to have a giant's strength, but not to use it as the giant does.

In my position I have constantly the opportunity of exercising Mercy.

The strength of my position in Zion involves a terrible responsibility, for the moment that I use my power to oppress any man or woman, to deny Justice and to refuse Mercy, that moment God will depart from me.

I know it, and I am so glad that I am merciful.

No man or woman shall be disciplined permanently without opportunity of repentance; without a place being made where the sinner may return.

**Zion's Judgment Shall be Just.**

Just as surely as I must exercise Mercy, so must I exercise Justice; for Mercy itself demands that I shall consider the interests of the whole community, and not permit by a foolish exercise of what some people would call Mercy, one man or one woman to contaminate scores.

I will not restore people simply because they say they are sorry.

They must "bring forth Fruits meet for Repentance." Is that not right?

Voices—"Yes."

General Overseer—There would be no Mercy, but there would be folly, in my restoring such ones without justice.

**God's "Mercy Endureth Forever."**

The Mercy that is in my heart must be everlasting. There must always be a way that His banished may return to Him; for that "Mercy endureth forever."

Then that Mercy must extend, that ray and that hope must come into the darkest abyss in the Universe.

If a man shall make his bed in hell, even there will the right hand of Mercy find him.

**The Disobedient in the Days of Noah.**

Mercy! They cried for it and could not get it.

They climbed the highest mountain top to seek it.

The beasts rushed to the tops of the mountains crying for Mercy; they could not get it.

The flood rose, and rose, and rose, and every one of their voices was hushed as the flood drowned the life out of them all.

It was Mercy to drown them.

It was Mercy to obliterate them. It was Mercy that swept them off the earth into hell.

If it had not been done this world could never have been redeemed.

It was essential for redemption that the world before the flood should perish.

But was it forever?

No.

**The Unwritten Gospel.**

I am always grateful to Peter that he brought out the great truth that the Master taught him after He arose from the dead.

There is another Bible that I wish had been written. There is another Gospel of which we have only fragments. It is lost.

It is the story of what Jesus said for forty days to his disciples after He arose from the dead.

Amongst the things He taught them, He must have told the apostles that He went and preached to the spirits in prison, to those who were disobedient in the days of Noah, that down in the darkest abyss of hell He went and preached and He led captivity captive before He went up to heaven.

"He descended into hell."

If He had not descended into hell I could not love Him as much as I now love Him.

I love Him because He died for my sin.

He also died for the sins of those who had sinned from the foundations of the world.

He went down into the deepest depths of hell and said, "I am come," and preached to these spirits in prison who had been there for thousands of years.

Do you not think they heard Him?

Voices—"Yes."

General Overseer—The Deliverer had come.

He opened the gates of hell.

He took from the place of departed spirits, both good and bad, from Gehenna and from Tartarus, and the dark abyss of misery, from Hades and the Paradise where Abraham was.

He opened the Kingdom of Heaven, and took them from paradise to heaven.

**Paradise Is Not Heaven.**

Today shalt thou be with Me in paradise.

That was not heaven; for when He arose from the dead, He said He had not ascended to heaven.

"I am not yet ascended unto the Father," were the words of the Risen Christ, but when He went from their sight, He went to heaven; not to paradise, which is but the outer garden.

I am so thankful that

**Mercy Can Destroy as Well as Save.**

Mercy destroys Sin.

Mercy destroys Disease.

Mercy destroys the Powers of Death and Hell.

God kills the evil and makes the good to live.

I am so glad for Mercy that does this, and I am so glad that the Gospel which I preach is for every sinner.

No matter how he may have wronged me. That is a small thing.

No matter who may wrong you. That is a small thing.

No matter how I may have wronged a good and holy God—that is a great thing—there is Mercy for the sinner; there is plenteous Redemption.

The Mercy of God endureth forever.

Let the Redeemed of Jehovah say so,
Whom He hath redeemed from the hand of the adversary;
And gathered them out of the lands,
From the east and from the west,
From the north and from the south.
. . . . . .
That they might go to a City of Habitation.
Oh, that men would praise Jehovah for His goodness,
And for His wonderful works to the children of men!

Let us thank God.

Have Mercy.

Have Mercy that never dies.

Have Mercy that will reach the world.

**God's Infinite Mercy.**

I cannot bear for any man to tell me that another is beyond the reach of the Mercy of the Infinite God.

He would be a poor, small god that could not reach the worst.

But the apostle put it rightly:

Faithful is the saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners, of whom I am chief.

Mercy alone can meet our case.

"Have Mercy, Lord," we have to plead.

We have to be merciful to our brutes, even, for a merciful man is merciful to his beasts.

A merciful man is merciful to all.

We dare not deny Mercy, even when in justice we may have to put it away for a time and punish.

Let us remember that God has made a way that His banished may return, and may we never close that door.

I am so glad that today, with a strong sense of justice, loving righteousness—hungering and thirsting after it—God has given to us a spirit of Mercy.

Some in this meeting today have said ugly things about me, cruel things about me, foolish things about me, but when they repented and asked for mercy, I blotted out their transgressions against me.

When any of them want to speak again to me about that I say: "Friend, stop; that was wiped off long ago. I do not know anything about it. I have almost forgotten it."

I want to be amongst those who have the godlike faculty of not only forgiving sins, but of remembering them no more forever.

Thank God for that. "He will forgive your transgressions, and remember them no more."

It is not Mercy that keeps raking up the old things.

Some of you made an error of judgment. Some of you made an error because the Devil got at you.

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When you have gotten right with God and right with me, what is the use of talking about the thing any more?

I do not want to hear about it, neither does God. Go on and sin no more and do the right thing now.

I am so glad that the Christ's attractiveness was because of His great Love, His great Mercy.

The vilest woman of the street could find Mercy, and the vilest man could find Mercy.

It is true still; we have a God—blessed be the All-merciful One!—whose "Mercy endureth forever."

**Can You Exercise Mercy?**

Is there somebody who has offended you? Shall they supplicate your Mercy in vain?

Is there some one who is indebted to you, who is in straits? Forgive them their debts wherever you can, and always give them time.

I do not want to talk about myself, but, looking back upon the past, I am so grateful that I have loved Mercy.

(The General Overseer here narrated a very touching incident of his early business life, in which he was enabled to exercise Mercy toward a ruined business man, who was thereby reclaimed and led to Christ.)

**Glorious Results of Merciful Dealing.**

Ten years afterwards I was speaking in a little meeting in a prosperous country town in South Australia.

The place was crowded. It was a little meeting because it was only a little church.

I saw there a sweet-faced woman and man, and with them a whole family, filling a pew.

I saw the man weeping and said to myself, "I know that man's face."

When the meeting was over he walked up to me and grasped me first by the hands, and then he kissed me.

He said: "Do you know me? I am M——, and this is my wife and family, and we want to remind you that when you were only a boy God gave us Mercy."

When I began to inquire, I found that his wife and family were all blessed by God.

O God, in that Great Day when I need to have Mercy, may I be remembered.

God has remembered me, and I have obtained Mercy.

You will obtain Mercy from God, and you will obtain it from your fellow man, if you are a merciful man; but, if you are an unmerciful man, and you should get cornered, the world will crush you. Be Merciful.

I cannot understand a Zion man being unjust.

Sometimes our Zion men have disputes, but we have a Judge of Arbitration.

**If a Man Will Not Arbitrate, I Do Not Want Him in Zion.**

Why must we go before an unbeliever?

Zion City has been in existence for nearly a year, and Zion people in Zion City have not had one lawsuit.

Any lawyer who comes here to practice his profession on the idea of litigation and quarreling will starve.

We have room for lawyers as counselors and helpers and protectors, and, thanks be to God! I am organizing a strong legal department.

I have four in it now, and I hope my own son will one day be in. I believe he will; and he will be no less a powerful preacher of the Gospel because he is a good lawyer.

Oh, that we might have good counselors, but God forbid that any man in Zion should ever go to the unbeliever in a quarrel against his brother.

One or the other of them will have to go out of Zion as sure as you live. I will not have it.

I will have things settled by arbitration, and if those who differ will not arbitrate, they will have to go away into the world altogether. Do you not think that is right?

Voices—"Yes."

General Overseer—Oh, that God would give us the far-reaching thought of this Mercy; this Mercy that reaches to the deepest depths and that is above the heavens.

Thanks be to God for a Mercy that never fails!

**All Christians Seek God's Mercy.**

If there are any who do not seek for Mercy, I cannot think that they are Christians.

I have served God all my life with very little consciousness of doing otherwise.

I do not remember any day in all my life that I did not end in praying to God.

I do not remember a conscious day of my life that has been without prayer.

If a man will begin the day with God, and will end the day with God, he cannot continue to live in sin.

He will have to give up either prayer or sin.

I was so thankful for a life of prayer when at the university, after my business life in the midst of temptation, and in the midst of the infidelity that was so prevalent that, at one time, the foundation of my faith seemed almost to be shaken.

**God's Spirit Gives Deliverance When Intellectual Faith Totters.**

When Renan's "Life of Jesus," and Strauss' "Old Faith and New," and "Ecce Homo" and other books appeared, my faith, intellectually, began to totter, and I said to myself: "All the intellectuality of my faith will not hold me. I must get to God and the spirituality of my life alone can hold me."

I put aside forever friend and foe, and went to God.

I went down into the slums of Edinburgh and associated myself with Dr. Guthrie and with James Gall, and with the Carrubbher's Close Mission.

I talked to the poor, the sick and the sorrowing.

I used all my time that I could in the infirmary of Edinburgh, by the bedsides of the sick and dying, and especially in the Lock Hospital, where nobody else would go; where they were dying of syphilitic diseases.

I said: "O God, help me. Help me; my intellectual faith is tottering. Give me spirituality."

God's Spirit came and I got intellectual deliverance as well as spiritual deliverance.

I went where there were thousands who needed Mercy and needed care and needed blessing, and I sought to bless them.

I know of no other way in which you can ever overcome, when intellectuality is tottering, but to go and be practical, and carry to the ungodly and evil and even criminal classes the Mercy of God.

Carry the Mercy of God.

Carry the Gospel of Mercy.

Carry the Word of Mercy.

Carry the Story of Mercy, and you shall obtain Mercy as I did.

Be Merciful. "Blessed are the Merciful, for they shall obtain Mercy."

PRAYER OF CONSECRATION.

Father in Heaven, we come to Thee to obtain Mercy and Grace to help us in every time of need. Oh, be merciful today to those who are appointed to die, who are in the cells of murderers. May they know that Thy Mercy can reach them. Oh, have Mercy upon those who are suffering because of the sins of others. Have Mercy upon the world that rejects Thee because it does not know Thee and Thy Mercy as it has been taught. O God, bless them. Help us to carry the Gospel of Mercy through earth, and when we reach heaven, if Thou wert to send us to hell with a Message of Mercy, we trust that we are ready to go. O God, help us to be Messengers of Mercy on earth in time, and even in hell if need be. Through eternity Thy Mercy endureth forever. Oh, grant us Mercy, and may we carry that Mercy everywhere. For Jesus' sake. (*All repeat the prayer, clause by clause, after the General Overseer.*)

The meeting was then closed by the General Overseer pronouncing the

BENEDICTION.

Beloved, abstain from all appearance of evil, and may the very God of Peace Himself sanctify you wholly; and I pray God your whole spirit, soul and body be preserved entire, without blame, unto the coming of our Lord, Jesus the Christ; faithful is He that calleth you, who also will do it; the grace of our Lord Jesus, the love of God our Father, the fellowship of the Holy Spirit, our Comforter and Guide, one Eternal God, abide in you, bless you and keep you, and all the Israel of God everywhere, forever. Amen.

## SEVENTH CONVOCATION OF ZION'S JUNIOR SEVENTIES.

REPORTED BY I. M. S., E. S., AND A. W. N.

**Conducted by Overseer Jane Dowie.**

Sometimes the heart shrinks from recording in cold words that which perchance unhallowed eyes may rest upon.

So sacred, so tender, so beautiful was the service of the Seventh Convocation of Zion's Junior Seventies, Lord's Day morning, July 20th, when Overseer Jane Dowie delivered an address

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entitled, "Be ye also ready," that every little heart of the thousand children present was moved.

In touching phrase, in simple, homely words, such as the veriest babe could understand, the Overseer seemed to take each little child up in her arms in turn and talk to it lovingly, gently, sweetly, as a mother talks to her little one.

Shiloh Tabernacle, Zion City, Illinois, Lord's Day Morning, July 20, 1902.

The Meeting was opened by a song service, conducted by Elder F A. Graves.

Prayer was then offered by Overseer Jane Dowie, in the following words:

PRAYER BY OVERSEER JANE DOWIE.

Our Father, we ask Thee to be present with us this morning.

We ask Thee to bless these dear children who have come together here to listen to Thy Word, to praise Thee and glorify Thee in songs, prayer, and in thanksgiving to Thy Holy Name.

We ask Thee, our Father, to help us, today, to speak to these little ones, so that they may get a blessing, that the world may be made better for their having lived in it, and that they may receive a heavenly crown and reach the heavenly land, having made the earth better for their having been here.

Grant that they may not have sorrow and pain and suffering and sin every step of the way, and that they may so live that the memories to those with whom they have been associated may be happy memories; that they may be a blessing in every way, and that their whole lives may be for the glory of God.

Bless these little children in their homes.

Help them to be obedient to their parents, and to those who have the oversight of them.

Help them to do their duty in their everyday life, and, our Heavenly Father, we ask Thee to help us to speak today as we ought to speak.

Give us what we need.

Give us all more strength, more courage, more faith, more desire to live wholly for Thee, and for the good that we may do.

Grant us all a blessing this morning, in all that we shall say and do Be present with us, for Jesus' sake. Amen.

Elder Graves then led the children in singing:

If you have a pleasant thought, sing it from the heart.

Overseer Jane Dowie then read from the Word of God, in the 24th chapter of the Gospel according to St Matthew, from the 29th to the 44th verses, inclusive.

She then continued to address the children.

## "BE YE ALSO READY."

My text for this morning is "Be Ye Also Ready."

Be ready for the coming of the Son of Man. Be ready to go if you are suddenly called upon to leave this earth! Be ready! Be prepared! Watch!

If people knew just the exact moment when they would depart from this earth, they would prepare themselves just a little beforehand, perhaps, and live the rest of the time, probably, just as it pleased them, so that they could just get into heaven, having had all their own way here on earth, by fulfilling God's commands at the end, and then enter into heaven.

How horribly selfish that would be!

### The People Who Live to Please Themselves Do Not Please Themselves.

They do not get any happiness out of their own lives, and they make themselves a misery to others.

I am pleased to speak to you little children this morning.

Perhaps some of you remember the last morning that I spoke to you here in this place.

I told you then the story from the Old Testament about Elisha, by the power of God, healing the leper, the leper who went and dipped himself seven times in the river Jordan. I told you about the little Israelitish maid who was taken away captive.

She was a little slave, but I told you how she did good in her mistress' house, even though she was a little slave, by telling them about the great prophet in Israel, and the great God of Israel, and that He could heal lepers.

You know that when I was talking to you that day, I had a little maid here in this house. That was the last time that she was here.

I little thought then that that would be the last time my dear daughter would enter this house of worship.

I shall never forget that day as long as I live—the day that I was here in this room speaking to the children, and the last Sunday that my little maid was here with us.

Just before leaving home, I thought, "What shall I say to the little ones this morning that will be helpful to them?" and I could not think of any other subject than the one I spoke to you about.



OVERSEER JANE DOWIE.

### The Influence of a Little Girl in a Home.

I talked to you, dear children, about that; about what good you all could do by being faithful—faithful to God—and by telling the story to others of what God had done in the past, and of what He had done for you.

I remember, when I was speaking about that and looking down, seeing my dear daughter, the only one I had left on earth, sitting there with her sweet, gentle face looking at me.

I thought then how good her influence had always been in the world and in the home.

Two or three days later, when she was called to enter into the Heavenly City, among the words she said to me when I was asking her if there were anything more between her and God that she wanted to tell me, were: "No, mamma, you know I have never done any one any harm in all my life. I have never wronged any body."

Just before that she had told me the one little thing that had come up before her; just one little thing that happened when she was a little child. She remembered it and she felt she had to tell me about it, although she had confessed it to God and repented.

Just one little thing!

### A Wonderful Record of a Beautiful Life.

Oh, it was such a little thing! She had kept some of the pennies I gave her, and had not told me about it. She got some things from the store, and kept a few of the pennies when she was a little child, and told a story about it.

Then she said: "There is nothing else, mamma, nothing else."

When she was making her consecration to God, she remembered that, after all these years.

She said: "I thought of it a few weeks ago, mamma, and I intended to tell you then, but somehow did not get to it. I know that a little sin is just as much sin in God's sight as a big one.

"I only wronged you, mamma; I never wronged anybody else. Will you forgive me, mamma?"

She had not another thing on her mind to confess or repent of, and her spirit was clean and pure.

Now, was not that a wonderful record?

Voices—"Yes."

Overseer Dowie—Was it not wonderful that a girl twenty-one years of age, right in the very prime of her life, full of

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health and vigor and full of strength, cut down in less than one day, had only this one little thing to make right?

Just one little step, just one little thing.

As I look back over her life, there is nothing else that I can see.

Sometimes she was a little hasty and a little impatient, but I do not remember, in all these years, that she ever gave me any trouble or anxiety.

From a little child she was a thoughtful little creature.

**Always Thoughtful for Mother and Father and for Brother.**

She undertook her little brother's direction when she was just a little mite of a child only twelve months old.

I remember among the first things that she did when she was able to talk, she came to the door of the room at the edge of the steps and stood there (she had once fallen down these steps and scared herself, and she was very careful of those steps after that).

I think I can see her standing there now, with her little toes just at the edge of the steps.

She would interest herself in her brother and try to care for him, and she would call him: "Gladdie! Gladdie!" and then when he would not answer she would say, "Where is Gladdie, mamma?"

She thought that he must be in some danger because he was such a frisky little fellow.

He would get into all kinds of dangers, but God always took care of him.

She undertook the care of her brother, and among the last things that she did was to send a message to him.

She said, "Give my love to Gladstone, and tell him to obey those who have the rule over him always."

**A Message from a Triumphant Spirit.**

Now she sends that message to the little children.

I know she would send her love to you this morning, and tell you today to serve God and obey Him always, and obey those who have the rule over you in the Lord, if she were here.

That day, as she sat there and listened to me talking to you, I could not say very much about her, because it is not always best to talk of the good things and good qualities in persons when they are present; but I can tell you about her today.

**I Am so Glad That I Have That Lovely Memory.**

It is a joy and comfort to know that that dear child never caused me one sorrow through wickedness during all her life—not one sorrow!

I always felt at rest about her.

She never went out and did naughty things, and made me anxious for her.

When we arranged for her to go away to school for three years, we had no anxiety about her being naughty, but we did wonder if she would be kept, because it seemed as if the evil one wanted to destroy that dear child.

**The Devil Seemed to Want to Kill the Body of Our Daughter.**

Two or three times he attempted to destroy her life.

I believe he knew that he never could get her spirit, but he set himself to destroy her power for usefulness in this world.

He knew that she had a pure and beautiful spirit, and that he could not get it, and so he watched for a chance when he could get her body.

One of the little things that we had to correct her for was that she would not always take proper care of her body.

You little children must take care of your health.

Take care of yourselves as well as allowing your parents to take care of you.

One little wilfulness that our little daughter had was not to keep her throat properly wrapped up.

When she would get warm, she would throw off her wraps, and I think about the one scolding that she got from her father was for that, because he had the feeling sometimes that the Devil would try to rob him of his beautiful daughter.

**The Necessity of Care of the Body.**

You must take care of your throats, and keep them wrapped up in changes of weather.

This is a lesson that all little children must learn.

I have seen some of you boys running around outdoors with your feet bare; running through puddles and sitting down on the damp ground.

You must not do these things if you want to live out your lives on this earth.

You must be careful, and do what your parents tell you to do in these matters.

They are wiser than you are, and they will not tell you to do anything that will harm you.

My little girl thought she knew how to handle some things that were dangerous, and that morning she lit that little alcohol lamp, though she had been warned not to use it.

**Dangerous and Explosive Chemicals Not to be Handled.**

You who are here have that lesson.

You know how dangerous these things are, and you must not use these inflammable chemicals in Zion City.

We desire to impress that on the minds of the children, that these things are dangerous.

When that little lamp exploded, she was there alone in her room with her door locked, and she inhaled some of the burning flames.

When the fire first took hold of her dresser, she thought not of herself but of the house and the people in it who might be burned to death.

She lifted that lamp and carried it to throw it into the bathtub and then dropped it.

She must have spilled some of the burning alcohol on her gown and it caught fire, and before she knew what happened she was in a blaze of fire.

Oh, what a terrible thing!

And all just in a moment!

God did not do it.

That was not God's work.

He did not want to take away our beautiful daughter.

He sent her into this world, and He did not want to take her away.

He did not do it, but He must have permitted it, because she was His child.

He permitted her to be taken away from us and He took her to Himself.

We cannot always tell and know why things are done, but we do know that they are permitted to be done sometimes

**In Case of Fire.**

Dear children, if you catch fire at any time, get something and smother it out.

How often I have told my daughter to do that; but she did not think at the time of herself, she only thought of saving the house and the people in it.

She did not think of being burned up herself, because she told me it was all done in a moment.

These things happened in a moment, and the great point today is, "Are you ready to be taken in a moment?"

**"I Am Not Afraid."**

They sent a message from Zion City to us in Chicago:

Peace I leave with you;
My Peace I give unto you:
Not as the world giveth,
Give I unto you
Let not your heart be troubled,
Neither let it be afraid.

When it was read to her, she looked up and said to her father, who read it, "Papa: I am not afraid; you don't think I am afraid, papa?"

What she meant was not that she was not afraid that she would die; she knew that her spirit had to leave her body to go to God, but what she meant was she was not afraid to go.

She did not cry and groan and say: "I am so young to pass away."

She did not cry against God.

She did not say: "O God, why, when You have healed so many, do You not heal me? Why do You not restore me?"

She knew she had been favored of God all her life because she was one of God's favored little ones, and she just thought of Him, and of her imperfections.

O dear children, men and women, when the time comes for you to go from this life it is not a time when you think of what you have done for others; it is not a time when you think of what you have done for God, but there comes up to

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you such a sense of unworthiness and your own imperfections. You see yourself in the light of God.

That day, when she saw she had to go to be with God, she did not repine, but she was so brave, so noble.

She made no excuses for herself, but she made her perfect peace with God.

**Miserable Sin of Excusing One's Self.**

In a parable that Christ gave of the nobleman who had the wicked servants, when he came to take account of what they had been doing, they all began to make excuses for themselves, and they began to complain against him saying, "I feared thee, because thou art an austere man; thou takest up that thou layest not down, and reapest that thou didst not sow."

I think that one of the tests of true Christians, at the last, is that they do not excuse themselves, they do not justify themselves, but they want to justify God.

We do long to impress upon you little children, that it matters not at what moment you are called upon to go, you ought to be ready.

You may not have a time of preparation, but you must be prepared all the time.

I believe that if my daughter had had only one minute to prepare herself for going, she could have done all that was necessary in that minute.

Do not leave your decision to be right with God to some future time. We must not leave things to the future.

**It Is a Simple Thing to Get Ready.**

You can know that you are a child of God, and have the witness of the Holy Spirit in your spirits and in your hearts, bearing witness that you are His children.

It is so easy for the little children to know that God loves them, and that He is their Heavenly Father.

Oh, how many times that day our dear little girl talked to her Heavenly Father!

She used that word so many times when she spoke to Him: "My Father: My Heavenly Father."

Now she is with her Heavenly Father and with the Good Shepherd, and in His care.

I suppose there is hardly a family represented here today which has not some one in heaven, some one who has gone to be with the Good Shepherd.

God loves the little children and He is kind to them.

Fathers and mothers are not hard on their children, because they love them, and their love is nothing compared with the love of the Heavenly Father.

We want you little children so to live that you will be able to do good, each one of you, in your homes; to love one another, to serve God in all things.

You are here in Zion City, where it is made easy for you to do right, and hard for you to do wrong.

May God help you to choose the right way, and to serve Him always.

In Zion City,

**We Will All Help You to Do Right.**

May God help every little child today to do right in God's City, and to be ready for the King when He comes.

Christ is coming again to this earth.

He is coming again to reign, and to be with us.

He will take the saints, those who are ready, out of the earth.

One will be taken and another left: two people talking together, one of them ready and the other not ready, and the one that is ready will be taken and the other left.

**A Blessed and Joyous Expectation.**

It was such a joy for our dear child to think that she might come and visit Zion City with Christ, when He comes to earth with His saints.

I do believe that if He comes before we leave this earth that she will come to us with Him.

We do know that we will go to her and we will all meet with one another in the Heavenly City.

Be ready!

Be prepared!

Watch!

Watch and pray that ye enter not into temptation.

When Christ comes and calls for you, be ready to hear His call and to go to Him.

May God help you all to see this and to know it, and to feel in your hearts that you are ready to hear His call:

"Be Ye Also Ready!"

Overseer Dowie then closed the meeting with the following prayer:

CLOSING PRAYER.

Our Father, we ask Thee to help those who are present to be ready for the coming of the Lord; to be ready for the call to go out of this earth at any moment, any time or hour. Help them to live as Thou wouldst have them live every moment of their time on earth; serving Thee and loving and serving one another. We ask this for Christ's sake. Amen.

After the children all joined heartily in singing, "Are You Ready to Meet the Bridegroom?" she closed the meeting with the usual

BENEDICTION.

Beloved, abstain from all appearance of evil. And may the very God of Peace Himself sanctify you wholly; and I pray God your whole spirit and soul and body be preserved entire, without blame, unto the coming of our Lord Jesus Christ. Faithful is He that calleth you, who also will do it; the grace of our Lord Jesus, the love of God our Father, the fellowship of the Holy Spirit, our Comforter and Guide; one Eternal God, abide in you, bless you and keep you, and all the Israel of God everywhere, forever. Amen.

## WOMEN'S WORK IN THE CHRISTIAN CATHOLIC CHURCH IN ZION THROUGHOUT THE WORLD.

REPORTED BY I. M. S., A. C. R., E. S., AND A. W. N.

**Conducted by Overseer Jane Dowie.**

Can one put on canvas the glory of the sunset sky?
Or fathom the heart of a sea shell?
Or pick to pieces the wing of a dragon-fly?
Or hold the wind?

Neither can words describe that wonderful meeting of Tuesday afternoon, July 22d, the last Great Day of the Feast, when the Spirit of God came down and rested upon the place.

When a white-haired woman arose and told how God, twelve years before, had saved her from death by His Power, through the instrumentality of His Messenger, raised her up instantly and restored her to health, and as that great audience listened to the way along which God had led her; how He was using her today in the saving of souls, in the rescue of the perishing, in the bringing of lost ones to Himself, in the cleansing, by His power, of vile bodies and in the healing of the sick, the climax was reached in a meeting which will send forth influences unto the very ends of the earth.

The topic of the meeting was "Women's Work in Zion Throughout the World."

The dearly loved Overseer Jane Dowie presided and made the opening address.

With her on the platform were the other speakers: Elder Emma Keeler-Mason, Deaconess Kate Hubbard-Peckham and Jennie Paddock, Deaconess in charge of Zion Home of Hope for Erring Women.

Although there had been three meetings, one running over into the time of the other, in the forenoon; and, although there had been but a very short interval for luncheon, there was an audience of about 3,000 persons at this service.

The day was exceedingly warm, but the meeting was continued for four hours, the interest being sustained throughout, and the hearers seemed disappointed when at the close, a severe rainstorm broke over the Tabernacle and prevented Deaconess Paddock finishing her address.

Shiloh Tabernacle, Zion City, Illinois, Tuesday Afternoon, July 22, 1902, 2:30 p. m.

The meeting was opened by singing Hymn No. 204:

I am a soldier of the cross—
A foll'wer of the Lamb,—
I will not fear to own His cause,
Or blush to speak His Name.

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Overseer Dowie then read the 52d chapter of the Book of the Prophet Isaiah.

She then offered the following prayer:

PRAYER BY OVERSEER JANE DOWIE.

Our God and Father, we ask Thy blessing upon this little company, and we ask Thee to give wisdom to these our sisters, who will speak to us this afternoon. Do Thou guide them by Thy Holy Spirit, and lead them into the right way.

Give them the "Word of Wisdom" and of knowledge and of faith, and help them to speak in such a way that those who listen may understand and profit by the instruction.

Help us, our Father, to understand what it is to work among the people: help us to do the work that Thou hast given us to do. We desire not merely to talk about the work, but to do it, and to do it in the most effective manner, so that we can know how best to reach the people, and help them to be better in every way.

Help those who go out with the Message—Zion Seventies—as they go from house to house with the Message of "Peace be to this house."

Help the women who are engaged in making clothing for the poor and the needy.

Help those who are carrying the Gospel to them.

Help those who are going out seeking the lost, and those who are taking the Gospel into the saloons and the worst places on the earth, to bring out the vilest of sinners and convert them.

We ask Thee, our Father, to give a blessing to all who are doing this work everywhere, and make them more and more fit to do the work.

Now, again we ask Thee to let Thy Face shine upon us today, and to give to these sisters who will speak, wisdom so that they may speak aright. We ask this for the Christ's sake. Amen.

She then continued to address the assembly in the following words:

Our subject this afternoon is advertised in the program as "Women's Work in the Christian Catholic Church in Zion Throughout the World."

### Women to Publish the Glad Tidings.

We do not confine the work of publishing the Good Tidings to men only.

We believe in the prophecy that there is to be a "Great Host" of women to publish the Good Tidings.

We are glad to know that Zion recognizes women speakers and women teachers as well as women workers in all practical work. We find that, among the women, it is much the same as among the men: some are fitted for one kind of work and some for another.

We are not all alike—we are not all gifted alike.

Some of our sisters would never make effective speakers or effective teachers, but they can do very effective work in other directions.

We have not all the same gifts, but God is bringing out the gifts that are among our people, and they are using them. He is going to continue to do so.

Sometimes a gift has lain dormant.

### We Want Zion Women to Make the Very Best Use of the Gifts and Talents that God Has Given Them.

We want you to be workers as well as talkers.

If you only talk and do not work, what good are you? If you talk about a thing all the time and never put your hands to do it, what good are you in the world?

May God help us, not merely to be talkers—not merely to be hearers of the Word, but let us ask God to enable us to be also doers of the Word.

There are times when we need to take in good instruction. We must take in before we can give out.

I remember going to a meeting once with the General Overseer, where the people all testified that they were so full of the Holy Spirit.

They kept on repeating that over and over again.

I said to him, when we were coming away from that meeting: "Do you think that these people were really as full as they said they were: do you think that what they said was really a true and honest statement?"

"Well," he said, "I believe that they thought they were, but they only had a capacity of a thimble; they could only hold a thimbleful. They were so full because they had no more capacity, and if they had taken in more they would run over." (Laughter.)

### The Need for Greater Spiritual Capacity.

Some people are always so ready to tell you that they are so full of the Holy Spirit, and they do nothing to show that they are in that condition. They have not a large enough capacity to hold anything.

They need to enlarge their capacity for holding as well as their capacity for running over.

I think Zion is learning that lesson.

There were a great many people who were happy only when they were talking all the time, who now feel that they would rather just listen, and hear the General Overseer talk, because they know that he can give them good instruction.

They do not want to teach before they know how, or before they have received good instruction themselves.

It is not always an evidence of an overflowing spiritual power, when people are always overflowing with talk.

We do want to be filled, and we do want to be overflowing, but we want a little more depth to the overflowing.

May God give us this power and grace: the grace to be humble as well as the grace to help others.

We desire to do our Women's Work in the way that is best fitted for women to do it.

During the last year we have felt very much pleased indeed with the way our Women's Work has been carried on in Zion.

I believe that the women who have gone out with the Messages and LEAVES OF HEALING, to the various houses, have certainly been as effective workers as the men; because they have gone out with their hearts full of love, and have taken this simple Message, "Peace be to this house," to thousands who have allowed them an opportunity of speaking to them and helping them.

### Splendid Work of Women in Zion.

Then, too, during the past winter, we have been so rejoiced to know that our poor have been clothed, and that they have been fed. Those of the Zion people in Chicago who have been in need of food have applied to Overseer Speicher, as Overseer for Chicago. Those in Zion City who have been in need of food—I do not think there have been many—have applied to the Elder-in-Charge, and their needs have been supplied without any one knowing about it, but those concerned.

The clothing has been prepared and distributed by our Dorcas women, and they have done most effective work in that direction.

I have not brought with me a list of the different places and different workers, or the amount of work done, but I can tell you that there has not been one Zion person who has suffered for want of clothing in Chicago or Zion City during the past winter.

We have clothed all who have had need of clothing. Our Zion people have not had to go to the world for clothing, and we have clothed a great many who were not in Zion or even Christians: those who were brought to our meetings by Zion Seventy workers, or by members and officers of the Church.

We first attended to our own people, and, after their needs were supplied, did what we could for others, following the Scriptural injunction:

As we have opportunity, let us work that which is good toward all men, and especially toward them that are of the household of the faith.

I do not think there were any who were really in need who were turned away.

### Spiritual Work Goes Hand in Hand with Temporal.

Then, too, those who distributed the garments had the joy of helping the people spiritually, and of having a heart-to-heart talk with them.

I do not think that we have been imposed upon.

We would rather be imposed upon a little, if necessary, than to be harsh to anybody.

I do not think we have had much of that, because God has been giving wisdom to our sisters, and those who have been helping.

We have been so rejoiced to be able to supply these things, so that the needy have been clothed.

### Gratitude to All Who Helped.

We have been grateful and thankful to those sisters and brethren who have sent their clothing to be given to the poor (the things they did not require for themselves), and those who, in some cases, have given away their old garments and provided themselves with new ones.

In that way we have been able to provide better garments than if we had only received the discarded things.

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Many have sent in new or shopworn goods, which have been much appreciated.

In addition to distributing the clothing that has been sent in, we have also given large quantities of material, and this material has been made up into garments by our busy workers.

I again thank these sisters who have come so self-sacrificingly and so kindly to all these Dorcas meetings, and have helped to make up this clothing for the poor.

I received contributions in money from all parts of the country, and I desire again also to thank those who so kindly sent this for the clothing of the poor.

We expect to continue this work again in the fall and winter along similar lines, so that we shall not only do as good work as we did last season, but still better work; for we are all learning better how to do it.

Deaconess Peckham will speak to you about this branch of woman's work in Zion presently.

### Zion's Home of Hope for Erring Women.

Another branch of Women's Work is the Home of Hope for Erring Women.

Our good Deaconess Paddock will give you a little information about that.

We have rescued a large number of women in that Home, and their poor little babies have been born, that might otherwise never have been born, and they have been well cared for there.

As soon as possible we intend to build a Zion Home of Hope for Erring Women in Zion City. We will put it out in one section of the city, and will have it under good management and good control.

We will not allow women to do bad things in Zion City, but we want to help those who are repentant.

The women who come to this Home must be amenable to authority; they must obey.

If they will not obey the Matron, and will not obey the General Overseer, and those who are in authority, they cannot stay.

If these women disobey Deaconess Paddock and defy her, she cannot allow them to stay in the Home. If she should allow them to disobey, her authority and control would be gone.

We must keep everything in good order in Zion. We do not want Zion to be a mass of confusion and disorder.

### Concerning Homes for the Aged.

I have received letters from a great many people wanting to come to a home for old ladies in Zion City, but we have not as yet been able to found such a home. We would like to do so, but we cannot do everything in a moment. We have our limitations and I think we have done extraordinarily well as it is.

You may remember that I spoke to you about this when I came back from Europe. I then said something about caring for the aged, and a great many people have conceived the idea that that means that we are going to take into an Old Ladies' Home, and undertake the care of, all the old people belonging to Zion.

They have made a mistake about that. It is not our desire to take all the old people into that home and take care of them here in Zion City.

### The Aged Should Live in Families, as far as Possible.

We hold that people are "set in families," and the old grandmother or the old grandfather should be taken care of by their families.

Our idea is simply to provide for the old people of Zion who have nobody to take care of them. I think we will find plenty of those.

A few weeks ago a lady went to Deaconess Paddock and asked her to take her old mother-in-law into the Home of Hope. There is no good sense in making such a demand.

The Home of Hope is a Home for Erring Women, and it is not the place for good old grandmothers to live.

This woman was very nicely dressed, and looked as if she were quite prosperous. She came to me with the information that Deaconess Paddock was willing to take in her mother-in-law if I would give her permission.

Mrs. Paddock told her that she could not take any one into the Home of Hope except erring women, unless the General Overseer or I said so.

I found that she had some little children, and she thought that it was as much as she could do to look after these children, and she did not want her husband's mother there to bother with.

Her husband was earning good wages, and was quite able to take care of his mother, and it was his place to do it.

They were not even members of the Christian Catholic Church in Zion. They simply heard that we had a home for the aged or that we took care of old people in some way, and that we took them off the hands of those who did not want them.

You must not get that idea about our Old Women's Home, and give it to people in the country, or else we will be flooded with applications.

It is not right for people to send their relatives away to homes of this kind. They must take care of their own. Both the law of God and of man compels them to do so.

When we do build our Home it will be only for those who have no friends, no sons, or daughters, or any one who can take care of them.

We will have it so arranged that some old ladies who want to come, and who have a small income, and no one to take care of them, but who wish to be independent and want to do something towards their keep, can pay a little sum towards it.

We will have all these things in the course of time. God is going to give them to us, but we have not yet been able to provide them.

Our workmen are so busy building Hospices, Educational Institutions, and houses for you to live in, that we do not feel we can, just at this time, take them off from these things, even if we had the money in hand to build the Homes.

### Many Applications for Aged People's Home.

It is a most extraordinary thing, that, although we have had hundreds of applications from people who want us to take care of their mothers and fathers, I have had only five dollars sent me for the building of that Old Women's Home. Only Five Dollars! (Laughter.)

I have no doubt, however, that when the time comes to build it, God will send the money for it.

Do not misunderstand me; we mean to have all these Homes and all these places, but we must wait until the proper time before we can do it.

We will also arrange for the little orphan children. The Home for Working Girls and Orphans in Chicago has been discontinued for the time being, but we hope to have a very pleasant Home for the little children in the course of time, and also for the working girls, the working women and the working men.

At present, you are all in your own little homes, and, where that is possible, it is always best to have the fathers and mothers take care of their own families.

When the College and the Educational Institutions are fully established here, we will have to provide for the students. For the present they will have to find accommodation in your homes and in the Hospices.

### The Advantage of Small Homes.

We saw the advantage of having people in smaller places when the large number of people were housed together in the Divine Healing Home, at the time when an outsider brought smallpox into the house, and we had to quarantine several hundreds there. If we had only had to quarantine a small building we would have been saved much expense and discomfort. Another branch of the Women's Work has been

### The Women's Saloon Work.

Zion women have been going into the saloons, selling LEAVES OF HEALING and bringing the Message of Peace to those poor fallen ones, and enabling them to come to our meetings and get further blessing. Much good has been done in that direction.

I have several ladies here on the platform who will speak.

I will now call first upon Elder Emma Keeler-Mason to speak to you.

### Address of Elder Emma Keeler-Mason.

Elder Mason then addressed the assembly in the following words:

"The Gospel is woman's Magna Charta!

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"Wherever the Gospel is preached, in its fulness and power, there women are free to be all that God would have them to be.

"It seems to me that a new era was ushered in for women's usefulness when the General Overseer and our dear Overseer Jane Dowie first stepped foot upon American soil.

"Before that, there had been many efforts made to proclaim freedom to women. This plan and that plan had been tried, but all seemed to be in vain; but when our General Overseer came to this land and proclaimed a Full Gospel for spirit, soul and body, then it seemed to me that the blessed era of Freedom was introduced into this land at least, and into the world.

"When women came to understand that the Atonement was not only for the spirit, but also for the soul and body; when they found that there was a Full Salvation for their bodies as well as their souls and spirits, then it seems to me the women of this land, and of other lands, who heard the Full Gospel, the Full Glad Tidings, began to look up and to see that a blessed new era had opened up for them.

"Although my heart is especially interested in the work for women in China—in heathen lands—yet God has given me some small part of the work here in this land.

"From the time that I was first converted, and especially from the time that I became a teacher, I have been more or less interested in woman's work for women.

"I used to read Susan B. Anthony's writings, and while I could not endorse all her teachings, yet what I read of her writings stirred my spirit, and in my teaching days feelings of indignation have burned in my heart for

### The Injustice Done to Women.

"When I saw lady teachers, just as efficient, and often more efficient than their brothers, working for very much smaller salaries, I used to feel that certainly a better day was coming.

"Now, however, we know there is something better than large salaries or even salaries equaling those given to our brothers.

"Oh, praise God! the time has come when women know that God cares for their bodies as well as their spirits, and they are beginning to look to Him to make them strong, to enable them to bear for His sake, and for the sake of their sisters, and their brothers.

"My heart has been very much stirred since we have been in Cincinnati, Ohio.

### Zion Seventy Work in a Cincinnati Hospital.

"I first became interested in Zion Seventy work here in Chicago.

"Afterwards I entered upon it in Cincinnati in a strange way.

"I was led to visit the City Hospital, and the part that interested me first was a part called the 'O' ward.

"We would first visit that ward, and if we had time we would go to the other wards in the Hospital.

"It was wonderful, for they all knew that we belonged to Zion. We let our colors shine.

"We took Zion Literature and distributed it, and yet for six months we were not molested at all, but were allowed to distribute the Literature, to sing and read God's Word, and to pray with those in the different wards that we visited.

"It was in the 'O' Ward in which my heart was most stirred, because it was the ward for erring women.

"I supposed this was to be a meeting for women only, this afternoon, but, although some of our brethren are here I do not think I am sorry, because I so long to reach those who carry the pocket-books, that something more may be done for those girls than is being done at the present time.

"It seems as if every one who comes into the Church of Christ must come in to labor for Christ, and that not only ourselves, but all that God gives us should be used in His service.

"It seemed so sad to me in Cincinnati, as I went among these girls and exhorted them to live better lives, to hear them say: 'Well, what can we do? People will not have us in their homes, and where can we go?'

"As one and another promised me that she would live a different life if only she had a home, it seemed to me that we must find some place to take them. I felt there must be some place in Cincinnati.

"I began to search in that city, with all its wealth, and its many, many thousands of professed Christians, but I could only find two homes of refuge.

"We made many friends while there, and I made many inquiries, but I only found two Homes open to girls who came to me seeking a place of refuge.

"One of these places I visited, and they refused to take in a poor girl who begged of me to find her a place.

"She had remained in this ward two weeks after she had been dismissed by the doctors, because she did not want to go back to that kind of life again, she said.

"There was only one other home, besides this one that I spoke of, where I sought refuge for her, and they could take but seven or eight girls at a time, and would not, could not, at this time, take this poor girl.

"I, however, found a kind family which received her.

"It seems to me that the ladies of Zion, the women who are working for women, should seek to establish a Branch Home of this kind in every city, be it ever so humble, so that these sisters can find refuge and a chance to enable them to turn from paths of sin to a life of purity, and live for God.

"I know that is what we need in Cincinnati, and I pray that the time will not be long before we will have such a home there. Will you not seek to establish such a place in each of your separate cities, where such may find refuge?

"It is best, of course, wherever it is possible, to seek to restore these girls to their homes, but many of them have no homes, and many have been turned out of their homes. In seeking to earn an honest living they have been led astray, and their parents are pleading with them to return, but they have gone so far into sin that they will not return.

### Municipal Machinery of Shame.

"One young woman we brought to our own home, and she told me such sad stories.

"She said that everything in the hospitals in Cincinnati was being carried on by law. She said that the names of all these poor, erring women in the whole city were known to the officials of the city: who they are, where they belong, who their parents are, and to what house of ill-fame they belong.

"It is just a sort of machinery, it seemed to me.

"I would see certain girls in that ward. They would be there for a week or two, and then they would disappear and we would not see them any more for some time; then again they would be there for a time, and then disappear again.

"All of this was under the direct management of the city.

"There were two girls who asked us to find a place for them. We told them about our Home of Hope for Erring Women in Chicago, under the management of Mrs. Paddock, under the General Overseer, and they said they would like to go very much.

"My associate wrote to Deaconess Paddock. She said that she would be glad to take them in and as many more as we could find, but before we got through with the red tape of having them released, they were beyond our reach. They had been warned against the 'Dowieites,' as we were called, and they were gone and lost.

"We sent four girls here to Mrs. Paddock, however, and last winter during the holidays, when I called to see my daughters, I went also to see these girls one day.

"I said to them, 'What shall I say to the girls in Cincinnati in the "O" Ward?' They said, 'Tell them that we cannot thank God enough for bringing us here to a good Christian home.'

"Those girls have been blessed here, and I trust they are good Christian girls now.

"Oh, there is a mighty work to do!

"We have heard a great deal from our dear Overseer and others during this Feast of Tabernacles, on the positive side of the question. Strong words for purity have been spoken, and I trust that the result will be that all Zion girls will be kept from such places; but, oh, what are we going to do for those who have fallen! There is a mighty work!

"Wherever you are, do what God wants you to do, and take them into your own homes if there is no better place, but pray that there may be some suitable place, for it is not just the thing to take them into our own homes with our own children and our own husbands also.

### Women's Work for the Sick and Needy.

"Another line of work that we can do is ascertaining, as far as possible, the needy and sick in our neighborhoods, especially in the large cities.

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"Many cases have come to my notice of doctors sending out their missionaries to hunt up patients for them, for their particular practice.

"There are medical institutions that send out men and women to hunt up the sick and endeavor to get them into their care. Women need to be warned against them.

"We can do a great deal of good just along that line, by finding the sick and bringing Zion truths to bear upon them. Many of them may be saved from cruel torture to which so many women are subjected when they are taken to hospitals.

**Outrages Committed in Hospitals.**

"I used to look at these hospitals and think they were benevolent institutions, and, as I would ride through the great cities and see the hospitals I would say: 'There is another thing that Christianity does for the people; it builds these hospitals where people can be taken care of properly when they are sick.'

"What do I think today? I would think I was better taken care of, if attended to by little children, than to be sent to a hospital. I would rather put up with a little of the inconveniences which might be found in any humble home than to be taken to a hospital.

"In that great hospital in Cincinnati, in the great, long wards, it seems to me as if the patients are not well taken care of at all.

"I have never seen more than one nurse for each ward in the daytime, and I understand they have only one nurse to a ward at night.

"How can these people be properly taken care of? People are far more tenderly cared for in their own homes, however poor they may be.

"It seems to me that one of the great dangers in these hospitals is the perfect mania that so many of the doctors have for putting their knives into people.

"Oh, the sad stories that the women have told me!

**The Murderous Mania for Surgical Operations.**

"They protested against having surgical operations performed, but they were almost driven to it.

"One poor woman sent for me. I went in to see her one Sunday between the morning and the afternoon services. She called me to her, and said: 'I dare not sleep nights; they are determined to operate on me, and I am only just recovering from an operation. Will you not go and find my brother and have him take me away immediately?

"I said 'Certainly.'

"We found her brother and she was taken away the next morning. This woman was saved from an operation that would have unfitted her from ever being a mother again or taking care of her three little children.

"One colored woman said to me: 'I am a worse slave than I was when I was down South. I am too weak to help myself, and I am poor and diseased. The doctors are determined to operate on me. They have withheld my future from me, but the night nurse has told me not to be operated upon, that I do not need to be.'

"I was just about to come to visit my daughters during the holidays and I left her case in the hands of my husband. He found a colored friend who was willing to take care of her until she was strong enough to work.

"In some way the surgeons seemed to know that somebody was about to rescue her from the hospital. They were having a mock trial over her there when my husband came for her, and the Judge told him he could have her in half an hour. But she was smuggled out, and for nearly a month we did not know what had become of her. Although she was in such a pitiful condition that the doctors said she must be operated upon, yet they carried her off to the workhouse.

"I think she said a very bright thing to the doctors, when she said: 'You doctor and doctor and doctor us, and then, when we die, you want to cut us up to find out what is the matter with us.' It seems to me as if that is about the truth of the matter.

**Zion Women's Work in the Orient.**

"Now I wish to turn your faces to the Orient.

"You have much to do in this land. Sometimes I feel that you have more than you can do, but there is one thing that you all can do for us, and that is to pray daily for all the Messengers who are to be sent out, that the Holy Spirit may prepare us for this work, and that the richest and choicest blessings of God may go with us all to the heathen lands.

"If the women suffer so in this land, if the people suffer so in this land, because of the work of the enemy, what must it be in heathen lands? Will you not pray for us?

**A Promise to Pray for Zion in the Orient.**

"I wonder how many there are here this afternoon who will promise me that they will pray for us, that they will take at least three minutes each day to pray for Zion Messengers, and for Zion in China and in Japan?

"I feel that I would like you to promise—it would be a solemn promise. How many think you will remember to pray for us at least three minutes a day? Raise your hands.

(Apparently all in the assembly raised their hands.)

"That is good, thank you.

"There is such a mighty work that needs to be done there on every line, and I am so glad that God is leading our General Overseer to see the necessity for orphanages. There is such a need for that.

**The Need for Zion Orphanages in the Orient.**

"When we were home in the 90's that seemed to be the thing that rested upon my heart most of all. I wanted to accomplish getting our people interested in establishing an orphanage, for quite a good many children had been offered to me. They wanted to give them to me for nothing if only I would take them.

"There are many children in China whom their wicked parents are willing to give away or sell for a trifle, and unless Christian people do gather up these poor little ones, they will be killed or sold as slaves, or as prospective wives, and hard indeed is their lot.

"There are foundling asylums, I suppose, in all the larger cities, but the lot of the poor little ones that are taken to these foundling asylums is very bitter indeed.

"They are put out to mothers for a mere pittance, to be cared for, and I have seen the little things when their flesh looked like a piece of leather. They were literally starving to death.

"If they do manage to struggle through and reach the ages of six or eight or ten, then they are sold to be slaves or wives, and no words of mine could possibly portray the bitterness of their lives. I will just tell you one little story that will give vou a little inkling of it.

**Story of Terrible Suffering of a Chinese Girl.**

"My husband went to one of our out-stations at one time and heard of a little girl who had just been found behind a pile of brushwood. She had been missing for over a month.

"She had been sold by her own mother to a fairly well-to-do family to be a little slave girl. The mistress of this household a short time before had killed a little girl by throwing a table upon her and crushing her. This little slave girl who was missing had been in terror of her life, and she disappeared.

"One day when the servant went to the wood-room to get some brushwood to build a fire, she saw a little hand sticking out, and, on closer examination, there was the little girl who had been missing a month.

"How had she lived that month? How had she survived hunger?

"It seems that the tailors in China must always have a kind of paste before they can do very much with their silks, especially pasting the edges of the seams together so that they can work them more neatly.

"The tailor had been noticing that this paste had disappeared, and he supposed that some rats had eaten it, but that was all that the poor thing had had to eat for that whole month.

"I felt how glad I would be to take the child. I should have taken her, but we could not at that time get possession of her.

"The mother of that girl sold her to that wicked woman, and she was trying to buy her back the last we heard.

"This is only one instance out of millions, showing the condition of the poor little girls there!

"You all know about

**The Cruel Practice of Foot-binding.**

"I am so thankful that the emperor does not believe in it, and that an edict has been issued prohibiting it; but it will be quite a long time before the women will give it up.

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"The Baptists had a Girls' Training School in Ningpo, and they would not receive girls into it unless their feet were unbound.

There was one certain little girl of whom I wish to speak, whose feet were accordingly unbound for ten years, and long after she was married I went with my husband to visit that station. We were horrified to learn that she had not been outside of the house for over a year.

"Why?

"Because she had large feet, and she was so ashamed to let her neighbors see them that she would not go out.

"After this, my husband found that she was binding the feet of a little stepdaughter.

"Of course he insisted that they should be unbound, and they were unbound.

"We never can get these women converted, or make them see that God hates this cruel fashion; they never will see the injurious practice of footbinding in its right light until we get them to see that their bodies are the temples of God, and that they have no right to torture themselves in that way. Not until then will that custom go overboard.

"Edict after edict may be promulgated by the emperor, but it will never do any good until the women are convicted of this sin by the power of the Holy Spirit.

"Pray for us in China, that we may have wisdom to teach the Full Gospel of Salvation and Healing and Holy Living as it has been taught to us in Zion." (Applause.)

Overseer Jane Dowie—Deaconess Peckham will now speak to us.

**Address of Deaconess Kate Hubbard-Peckham, Deaconess-in-Charge of Zion Dorcas Work, Central Parish, Chicago.**

Deaconess Peckham said: "I was very anxious to find out what the word 'Dorcas' meant, and on looking it up I discovered it was the name for a gazel or antelope. From its loveliness this name was given to women, and it was for this reason, perhaps, that the name was given to Dorcas, of Bible times.

"Lovely Christian characters like Dorcas did not entirely cease to exist when she finally passed away, nor did deeds like unto hers, but it has been left to the Christian Catholic Church in Zion, which, in its Catholicity bestows its bounty upon the Roman Catholic and the Jew, and all denominations alike, to resurrect, so to speak, this work in the same beautiful, apostolic spirit, with an eye single, not to man's, but to God's glory.

"The organization of the Dorcas Work in the Christian Catholic Church in Zion went into effect about October 1, 1901, with our beloved Rev. Jane Dowie as the Overseer. We had eight parishes in Chicago and one in Zion City. There were also branches of this work organized in many other cities in the United States.

"Deaconesses were supposed to confine distributions to their own parishes, but in case of deficiency of clothing in any particular parish, transfers were permitted.

"We felt that it was our place to do as we were bidden.

"Many of us went at it with hearts full, feeling our incompetency, but God gave the strength and wisdom we needed.

**Amount Done by Zion Dorcas Workers.**

"To give some estimate of the size of the work in one parish at one time, it may be stated that in the space of two hours 117 garments were distributed. At that rate in the nine parishes there would be 1,053 garments in the same time, and at the same rate in six months there would be 25,272 garments.

"This, of course, only included the time that I have spoken of.

"Many of the Dorcas Deaconesses devoted an entire day each week to the work.

"We felt in our work, as we looked upon the people, that it was God's work, and that we must improve the time, and no matter how incompetent we might feel, we must depend upon Him, and Him only.

"It has been the aim of the Dorcas Deaconesses to teach the people that they must thank God for the gifts bestowed upon them and that He, through His Holy Spirit, led the dear General Overseer and our beloved Overseer Jane Dowie to inaugurate this work for His glory and for the furtherance of the Kingdom of God.

"More than $100 at one time was given for shoes alone, and we were generously furnished with funds and goods and garments of all kinds.

"We felt that in our distribution there might be mistakes. Some mistakes were made, but none so great that prayer might not rectify.

"Cries came to us from outside of the city, and boxes were sent by freight and express to Iowa, Missouri, Michigan, Kentucky and elsewhere.

"The work grew and grew until, in one parish, and I presume in many others, it had to be conducted finally by managing it in the way of a department store. Deaconesses and others were appointed to take charge of underwear, shoes, and outside garments.

**Distribution of Literature by Zion Dorcas Workers.**

"Realizing that this work had a spiritual side, we gave LEAVES OF HEALING and Zion Seventy Messages with the clothing.

"We owe much to Zion Seventies. They visited their different districts and reported to us the worthy poor. We are obliged to rely on these reports, for in a city as large as Chicago there is no other way of knowing.

"In our work with Zion Seventies, many good deeds were done, and many interesting incidents occurred, but you have not time to hear them. I shall only tell you a few.

"I am sorry I did not have time to see the different Deaconesses in charge of the different parishes, that I might furnish more interesting matter from their fields of labor.

**Some Incidents of the Work.**

"In one Roman Catholic family which was literally in rags, by means of Zion Seventies and Zion Dorcas work, the mother was raised from a dying bed, and the children were clothed, and the young boys were brought to the Zion Junior Bible class.

"I spoke to one of the boys afterwards, and said: 'Your home is happier now than it used to be, is it not?' I was surprised at the manner of his answer, for I expected to hear some kind of uncouth language, but his face lit up, as he replied: 'Far happier,' and the one who sat beside him said: 'Their home is also far happier.'

"A Jewish lady came in one day, and after we had talked with her for some time she knelt and prayed to God in the Name of Jesus the Christ. She sang with us our Gospel songs and took part in our religious exercises and I was told afterwards that the next Sunday she was seen at the Auditorium meeting.

"How we longed to follow up that case, and how we lamented that it was impossible for us to do so! But we sowed the seed, and left it all with God.

"The clothing of the mortal bodies was not the least thing done. It was only a means to an end; and who can tell whereunto that end may reach?

"All the benefits did not accrue just to those upon whom we bestowed the clothing. There was a reflex influence which met the hearts of the givers, and we did not need Addison's allegory to know that we had lightened the burdens of others.

"We owe much to the wisdom, the patience and the charity of our beloved Overseer, Rev. Jane Dowie. Many a time, when weakened in body, and almost desiring to give up the work, she has cheered us, quieted our fears, and we felt the influence of her prayers. May God bless her."

Voices—"God bless her!" (Amen.)

Deaconess Peckham—"Zion Dorcas work is but a babe as yet, but it is a hearty, lusty babe, and by the time it has reached its maturity, if it increases in the same ratio, it will be but a very short time before it will be very large, and by the time it has reached its prime it will be represented, in all its ramifications, where all Zion is represented, namely, throughout the whole earth. (Applause.)

"Pray for us."

Overseer Jane Dowie—I am pleased to hear Deaconess Peckham's little talk to you.

She was a most earnest and painstaking worker in this work this winter, and I know that she did good work with her helpers. We have her here now in Zion City.

We are still carrying on our Dorcas work here, and our good Deaconess Thomas is doing a noble work with her helpers.

Deaconess Peckham has been helping her, and those of you who wish to help in this matter can come to these meetings every Wednesday from 10 to 3 o'clock. We are having our

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meetings in Shiloh Nursery now, but we expect to make different arrangements before the fall and winter sets in again.

**Children Should be Well Shod.**

Working people have come from all parts here, and they are not always well provided with clothing to suit the climate. We want all our children nicely clothed, and to have shoes for their feet.

If you cannot buy shoes for your children, send them to Deaconess Thomas and she will see that they are provided with shoes. We do not want our little children to run about with nothing on their feet.

Even if they have been accustomed to run around in country places on farms bare-footed, we want them to have shoes here because you know, dear mothers, that this is a dangerous place to let your children run about without shoes.

We have to do a great deal of carpenter work, and there are boards with nails sticking up, and your children may step on them and lose their lives, because the nail might produce lockjaw.

Many children and grown persons have lost their lives through just such carelessness as this.

I cannot bear to see the little children running about without their shoes or stockings, and if the fathers and mothers cannot buy shoes for them, just send them to Deaconess Thomas and she will see that they get them.

Those people who can afford to buy them, must do so themselves.

I am sure it is much healthier for the little ones to have their shoes and stockings on, even if it is a little warm for them at times.

We will continue the Dorcas work in Zion City all summer, or as long as we find there is any need of it.

We intend to have

**Another Branch of the Dorcas Work.**

We want to supply the mothers with the things that are necessary at the time the little ones come to them.

Some of our poorer women cannot get these things properly at these times. We will make outfits that we can lend to women at that time. Then we will have them returned properly washed and ready for the next mother.

We will also have oilcloths and sheets and pillow-cases, and all the things that are necessary for the mother's comfort, and to make the bearing of children as pleasant as possible to the poorer ones among us; to make the coming of the little one a real joy to them, with everything sweet, clean and pleasant.

Now Deaconess Jennie Paddock will speak.

I want her to tell you something of the work that she has been doing in Zion Home of Hope for Erring Women.

I trust that you will all give her your careful attention.

**Address of Deaconess Jennie Paddock, Matron of Zion Home of Hope for Erring Women.**

Deaconess Paddock then addressed the assembly in the following words:

"Beloved sisters, I have so many good things to tell you that I hardly know where to begin.

"Since I have come into Zion I have found nothing but joy and happiness in the Lord.

"I do thank God that I ever heard of our beloved General Overseer. I owe my life today to him, under God.

"If it had not been for God's grace, in hearing his prayer for me—now nearly twelve years ago—it will be twelve years the 7th of next month—I would not be here today.

"Since I have been on this ground I have been looking around and seeing the growth of Zion, and looking back twelve years and thinking what Zion was then. It was only a little handful of people.

"I remember the time when our beloved General Overseer spoke just as bravely, and preached just as long sermons to only a dozen of people as he does now to thousands.

**I Thank God for the Growth of Zion.**

"We expected it. He used to say to his wife: 'Jeanie, you will see; we will reach the people in Chicago. This work is going to grow.'

"Today we see what he has done under God.

"I thank God that He raised me up from my dying bed. Many of you here know my story, and those who do not can read it in LEAVES OF HEALING.

"God never raised me up to work for myself, or to be idle. He raised me up that I might go out into this wide field of labor and work for my poor erring sisters.

"I thank God today for the love that I have in my heart for these women.

"They have been sinned against for the most part. Beloved, they are to be pitied more than they are to be blamed.

"If you knew their stories, as I know them, you would pity them; you would not blame them so much.

"They never had Christian parents; they never had anybody to love them. They have been driven into sin from childhood. They never knew better until Zion Home of Hope was established in Chicago.

"How I thank God that He ever counted me worthy to be in that Home, and to be the Matron of it.

"I would not exchange with the queen, if I were fitted to sit on the Throne. I would rather be in Zion Home of Hope, and help to save these poor dear sisters.

"I love them, and I love their dear little babies. I know that Jesus loves them, too, and He died for them.

"He told the poor woman brought to Him by the Pharisees to go and sin no more; He did not cast her away.

"I am so glad he died to save sinners.

**A Brief Account of the Work in Zion Home of Hope.**

"Beloved, I want to tell you something about this blessed work this afternoon, for I do count it blessed.

"God has wonderfully blessed me in that work.

"Three years and a half ago I was sitting in Central Zion Tabernacle, and I heard our beloved General Overseer say, 'We are going to establish a Zion Home of Hope for Erring Women, and Deaconess Paddock is going to be the Matron of it.'

"I said, 'What does he mean?'

"That was the first I had heard of it. I felt I was so unfitted for that work. I had been doing missionary work ever since the Lord healed me, but I felt I was so unfitted to go into work of that kind.

"I prayed over it, however.

"The General Overseer sent word for me to come down the next day.

"He told me that he had selected a house on Sixteenth street, and wanted me to go with him and his wife and see that place.

"As we were driving along he said, 'Deaconess Paddock, do you realize what you are going into?'

"I said, 'I believe I do, General Overseer. It will not be a bed of roses. I realize there will be thorns in the way, but God's grace and love is sufficient for it all.'

"He said, 'I am glad to hear you speak that way, Deaconess. I felt that God had raised you up for this work.'

**Faith in God to Overcome Difficulties.**

"We got to this Home, a very large house, and there were three flights of steps to climb. I looked at it, and then for a moment I began to think, 'My tumor might come on again if I climb all these steps, and would I really be fitted for this work?'

"Then immediately I said, 'If this is God's work and He has called me, then He will help me and enable me to be fitted for it, and I know He will give me the strength.

"I asked God for wisdom and strength right then and there, and for guidance.

**First Woman to Enter Zion Home of Hope.**

"On the 14th of January, 1899, that Home was opened, and I received my first girl in that Home on that date.

"She had had epileptic fits for about seventeen years. She would have as many as eight and ten fits in a day, and she was soon to become a mother.

"When I met that dear girl she told me her sad story, and I told her that Jesus died to save and to heal her.

"I told her truly to repent of her sins and give her heart to God.

"We prayed together, and God healed her there, and she has never had a fit since. She was perfectly healed and has remained so.

"Two months after that she was delivered of a beautiful little baby girl.

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"That girl gave her heart to God and to Zion, and is now married to a good Zion man. He is a good husband, a kind husband to her, and gave her a good home, and God has since then given them another beautiful babe.

**The Victim of an Incarnate Devil.**

"The next girl who came into my home was a little German girl. She had come to this country with a little money.

"She went to work in a family, but she could not speak much English and they were dissatisfied with her.

"She went into another home where there was a young man.

"She got acquainted with him. He found out that she had two or three hundred dollars. He made love to her and won her heart.

"She did not know the ways of the American man.

"He made her believe that he was going to marry her, after he had ruined her, and he asked her to go with him and pick out a house where they would live, and she went.

"He told her then that he would get the furniture and asked her for her money to pay for it right away, saying that he would get it at once and they would be married right in their own home.

"He went off with the money and she never saw him again after that.

"He had stolen her money, broken her heart, and ruined her, and then gone on his own way.

"She got another place to work, and so she worked on from one place to another until she was about to become a mother.

"She was then taken to a hospital, where her little one came.

"There they neglected her and her breasts gathered. She was kept in there only a few days and then sent away in that condition.

**Wonderful Healing of a Terrible Affliction.**

"She came to Zion Home of Hope with her poor weak babe in her arms, and her two large gathered breasts.

"She came crying bitterly.

"I said, 'Don't cry, dear; tell me what's the matter.'

"She then told me her sad story.

"Then she said: 'I have my poor little baby; what shall I do?'

"I said: 'Dear, I will be your mother, God bless you! I am so glad you have come to me.'

"I took her little one out of her arms and made it comfortable.

"Then she showed me her breasts. I think they were almost as large as her head. One had burst open, and she cried out with pain.

"I told her how wonderfully God had healed this other woman who had suffered from the fits, and I told her of my own healing, and that God was no 'respecter of persons' and that He would heal her if she would only trust Him and do right.

"Then I took the poultices off her breasts, washed them with clean water, and tied a clean cloth over them and put her to bed and got her something nice to eat.

"I went up to see her in her room the next morning, and I said: 'Well, dear, how did you rest?'

"She said: 'Ma—may I call you ma?' I said: 'Yes.'

"Then she said: 'Ma, I had such a good night's rest, and the pain is all gone, and I do not believe the other breast is going to burst, because the swelling has all gone out of it.'

"In one week's time her breasts were both perfectly well.

"Today she has a beautiful little baby, and a nice home, is married, and has a good husband who takes good care of her.

"I visited her not long ago, and really she has a lovely home, is a beautiful little housekeeper, and I could not have been better treated by my own daughter when I was there. I love that dear child.

"She is a true Christian.

"Now she has also another little baby, and last winter she wrote to me that she was going to become a mother again, and she said, 'Ma, may I come home?'

"I wrote back to her and said, 'Certainly you may, dear; I will be only too glad to take care of you.' I took care of her during her sickness again.

"I thank God that these dear girls have indeed a home there and a mother who loves them, for I do love them all!

"That girl has a beautiful home, and I understand now that they are trying to sell out and preparing to come to Zion City to live.

**Thirteen Girls Have Married Since We Opened Zion Home of Hope.**

"These men have written to me before they married these girls, and asked me if I had a good girl that I knew was truly converted to God and who wanted a good home.

"I wrote back and I asked why they preferred coming to Zion Home of Hope, when there were so many other good Christian girls.

"They then wrote to me, saying, 'God has shown me what a great sinner I was. I was as great a sinner as any of these girls in Zion Hope of Home, but God has forgiven me, so I can do nothing better than to marry one of these dear girls.'

"I thank God for such noble men.

"Mothers may say that their sons shall never marry a fallen woman, but how about a virtuous woman marrying a fallen man? There is many a man who has fallen just as deep as the woman, only his sin has been covered up, but God sees it.

"How many a good woman's life has been ruined and made of no account by marrying a fallen man, whose sin had been covered up!

"God's Word says: 'He that covereth his transgressions shall not prosper.'

**Happy Marriages of Restored Men and Women.**

"These men never realized what sinners they were until they came into Zion and our beloved General Overseer laid their sins bare. Then they felt how sinful they were, and that the least that they could do to compensate in some measure for their sin, would be to marry one of these dear girls and give her a home.

"And they have prizes in them. They are beautiful housekeepers and have prayerful homes.

"They are working together for God, and are seeking to rescue and to save others.

"It brings joy to me when my dear girls write to me to tell me how they are getting along. They often write to 'Ma' and tell her of little things, and ask her counsel and advice about things. They have no other mother to love them.

"Some people have said to me, 'O Deaconess, how can you associate with them?'

"How can a mother associate with her daughters?

"They are my daughters in Christ, and I am there to help them and shield them from further sin.

"Is it not better for me to take them and make them my companions and know what they are doing and where they are going than not to pay any attention to them?

"Mothers, look after your daughters, and know where they are and what they are doing. You do not know the evil that there is in the world.

"There have been no less than a dozen so-called Christian girls in Zion Home of Hope, who have mothers who are now in the churches, and yet they had never been taught purity until they came into Zion.

"I thank God that there is

**One Place on the Earth Where People Are Taught Purity.**

"I thank God that they have to live up to it.

"I praise God for Zion.

**Babe Healed of Horrible Disease.**

"We had another poor woman who came the same winter that the Home was opened.

"Her little baby was born in a hospital.

"The mother was very much diseased before the child was born, and the child was simply a mass of disease when it came into the world.

"The doctor would not allow the nurses to dress the wounds of that little one. He told her to take it out and let it die, and they put the woman right out.

"One of Zion's Seventies heard of this woman. She went to her, and brought her to Zion Home of Hope.

"I had just come home from a Zion Tabernacle meeting, and I never beheld such a sight in all my life as that little sufferer, whom that poor, sick girl held in her arms.

"The little body was almost decayed.

"The little babe was only two or three days old, and had not been attended to. The doctors wanted it to die, so that it might be out of the way.

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"I knew God's love, and I knew that He would take care of me and keep me from contagion.

"I said: 'Thank God, I am not afraid. God has taken fear out of me as far as disease goes.'

"I took that little one up in my hands and it was so diseased that we could not wash it or clothe it.

"I had them bring me some clean water and I poured it gently on the child to wash it in that way. I never saw such a sight in all my life—it was just a mass of sores!

"On one little knee it had a large abscess, as large as my fist, and its little limb was drawn clear back.

"They had said at the hospital that the child would always be a cripple, and would have to die.

"This woman loved that little one, with all its disease. God had placed a mother's love in her heart, and she came to me crying.

"I said, 'Do not cry, dear, God is able to heal this little one.'

"I washed the little limb, and wrapped some cloth around it. After I had done that I put the little one to bed.

"Then I took the mother and gave her a good, warm bath, and I put her in a nice clean bed, and gave her something to eat.

"Then I put the little one in bed with her and prayed with them, asking God to give them a good night's rest, and He did.

"The next morning, I went up and asked her how she was.

"She said that she had had a splendid night's rest, and that baby had slept all night.

"I took the little one down stairs again to give it another bath. I got water and washed its little sores again, and it was healed.

"The little limb straightened out instantly.

"The abscess went away and a very thin little skin formed all over its body. It looked just like a thin film, just something to keep the blood back from breaking through—that was all.

"But that little one was perfectly healed in one night.

"Today he is a beautiful little boy, and has been going to Zion Kindergarten. He is a very bright little fellow, now past three years old.

"How I thank God for these little jewels!

**Reclamation of a Drunken Old Woman.**

"Some of Zion's Seventies found her in a back street on a cold winter night.

"She was white-headed, past fifty years of age, all dried up. She had an old torn dress on, all muddy and filthy. She had been drinking, and was in a terrible condition.

"These two beautiful maids, Zion Seventies, took her up and prayed with her.

"As she looked up she said: 'I believe God has sent His angels to help me. Where are you going to take me?'

"They told her that they were going to take her to a good Christian Home where she would be looked after and cared for.

"These two maids brought this old woman to me.

"They were not ashamed to go with her, thank God!

"It seems to me now as if I can see the faces of these two, filled with love and joy, as they brought that dear old woman in.

"I never saw a dirtier looking mortal in all my life! Her hair was perfectly matted to her head.

"I took that dear old woman and said, 'God bless you!'

"I turned to the girls and said, 'God bless you, dear girls; I am so glad to see what work you are doing.'

"Then I took the old woman up to the bathroom and gave her a bath. Then I began to comb her hair. I oiled it so that I could get a comb through it, and when at last I got it combed out, gave it another wash and dried it, it was beautiful white hair, almost the prettiest white hair that I had ever seen.

"The next morning I went up, and I said, 'Aunt Mary,' for that was what she called herself, 'how are you?'

"She did look so pretty, with her white hair and white handkerchief around her neck, and a nice, clean wrapper.

"When she came to prayers, she thanked God for the angel women that He had sent, and she gave her heart to God. She was saved!

"That dear woman is living a faithful Christian life today. Only a short time ago she came to see me and told me, 'I cannot thank God enough for Zion. Where would I have been today if it had not been for Zion?'

"Today, she is a lovely, sweet old lady, taking care of some children in a good family, and I do thank God that she was saved.

"There are many others, but I cannot enumerate them all; it would take too long.

"I want to tell you

**Something of What Leaves of Healing Has Done.**

"Only last winter there was a case of a lady who was a drunkard. She had three children.

"She would take her children's clothes, when she could not get any money to buy liquor, and sell them and get it in that way.

"Her husband had spent hundreds of dollars upon her, trying to get her to give up this appetite for drink. She was a nice little woman otherwise.

"Finally she had another little baby, and after that baby got a few weeks older, she began drinking very heavily.

"They took her to the Martha Washington Home, where she was made to be quiet.

"They took her baby away from her, to the County Hospital, because she was not fit to take care of it. Her husband took the other little children to his people.

"After this woman had been in the Martha Washington Home for two or three days, she found a torn piece of LEAVES OF HEALING.

"She read there of Zion's Rescue work and the Home for Erring Women. It was a part of a testimony given by one of our girls at a meeting in the Tabernacle.

"She read and re-read that paper; then she got down and prayed God to lead her to that Home.

"The next day she ran away from the Martha Washington Home, and was headed for the County Hospital to get her baby, because she wanted to bring the baby with her to Zion Home of Hope for Erring Women.

"When she got to the hospital the doctors would not let her have her baby.

"Her heart was broken, and she started out to find our Home, and as she was going down the street she met two of her old associates. They said to her: 'Come on, have a drink; never mind worrying about that baby; you will never get it again.'

**Wife Delivered from Drink Habit and Saved—Family Reunited in Zion.**

"She went into that saloon, and just as she was going to take a drink two Zion Seventies came along and found her there. They were just in time to rescue her.

"They brought her to Zion Home of Hope and we prayed with her. I told her that God could take away the appetite for drink and that He alone could save.

"One of our dear girls there had experienced this, and she told her of her own experience, and how God had answered prayer for her and wonderfully healed her and delivered her from that appetite which she had had from childhood.

"She gave her heart to God and He took away her appetite for drink also.

"As soon as she could, she began writing to her husband, and told him how God had blessed her.

"That husband, in the meantime, had been attending meetings in Zion Tabernacle, and one Sunday as she walked out of the meeting, he walked up to her. He had come there to look for his wife. They went together for the little child in the County Hospital, and took it home with them, and they got their other children again, also.

"Thank God, now they are both members of the Christian Catholic Church in Zion and are doing Zion Seventy Work, trying to help others. (Applause.)

"The whole little family now gather, around the family altar for prayer meetings in their own home.

**"Does It Not Pay to Work for God?"**

Voices—"Yes."

Deaconess Paddock—"Can we cast these poor sisters down, and call ourselves Christians, and say, 'I cannot speak to a harlot?'

"Give them your comfort. Put your arms around them and take them into your bosom, and tell them that you know a Saviour who died for them and is willing to save and to heal them.

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"Tell them that you love them, and tell them of Jesus' love for them, and tell them that you feel sorry for them, and offer to help them.

"'As you have opportunity, do good unto all men.'

"'Work while it is called today, for the night cometh when no man can work.'

"I do not want to go home empty-handed. God has done so much for me, that the desire of my heart is to do much for Him. I want to do more and more as the years roll on!

"Yet I can never repay God for all His goodness and His love to me! "At this time we have

**Seventeen Little Babies in Zion Home of Hope.**

"They are little jewels!

"When I come home they all cry for 'Ma,' and they run to me. Those who cannot run, creep on their hands and knees, but they all want to come to 'Ma.'

"Do you not think that I love these jewels?

"What a power these little ones are going to be when they are trained up for God!

"When these mothers first come into that Home, the first thing we teach them is Purity: to keep their bodies pure and clean and holy.

"The first thing we do is to give them a bath, and get them clean on the outside, and then we ask God to clean up their spirits on the inside.

"Those who are going to become mothers, we teach first that they must give their hearts to God, so that when the child is born it may be born of a godly mother and not of a harlot.

"We teach them to consecrate the little baby to God as soon as it is born.

"Jesus has cleansed them from their sins, and they are pure in the sight of God.

**God Cleanses and Makes Pure These Babes.**

"I know it! I know it!

"God is no respecter of persons. I believe these little jewels are clean before God, just the same as any other baby

"I believe that He will bless these dear little ones, and that He will use them when they grow up. I want to raise and train all my little babies in that Home for Him.

"Several people have been wanting to adopt my little babies, but I want to know where they are going. I will not let them go unless they go into good Christian homes.

"We see to it that they get into good hands before we let them go.

"We now have twenty women in the Home, and they are very desirous to get to Zion City, where they think they can find work where they will be free from temptation to sin.

"I thank God that

**These Women Want to Work; They Love to Work.**

"They are willing to scrub; they are willing to wash; they are willing to iron; they are willing to do anything to earn an honest living.

"But I tell you, beloved friends, I have to be very careful where they go to work if I let them go to work in Chicago. I have to watch my little flock.

"Pray for us so that the way may soon be opened by which we can come to Zion City with our little ones and their mothers.

"This is a blessed work. Oh, beloved friends, you do not know the joy there is in it!

"During the last year there have been thirty-six little babies born and cared for in that Home.

"Sixty-four women have been brought in, mostly by Zion Seventies.

"They have done noble work; splendid work with LEAVES OF HEALING.

"I thank God that since that Home has been opened, which is now nearly three and a half years, we have lost but three of our little babies, and not one of our women."

Overseer Jane Dowie - Just think of that! Has not that been

**A Blessed Record?**

I hold that Zion Home of Hope for Erring Women is one of the most successful works of its kind in existence today.

Just think of these sixty-four women and these thirty-six little babies who have been saved there!

These thirty-six babies might all, or nearly all, have been killed, and some of them may never have been born, or their lives would have been a perpetual misery to them.

Think of these sixty-four girls, also; of the mischief they might have wrought and the men that they might have enticed and ruined, and then think of the misery they have been saved from!

We do thank God for a home such as that.

Voices—"Amen."

Overseer Jane Dowie—Deaconess Paddock has not finished. She has yet many good things to tell you; she is only resting her voice a little.

I went to Zion Home of Hope and saw these little children, and I know that Mrs. Paddock cares for them nicely.

We saw the dear little ones and our hearts were made glad, when we were taken through by the Matron, and saw their happy faces, and everything sweet and clean around them.

**Love, the Secret of Deaconess Paddock's Success.**

The secret of her work is that she *loves* them.

It was just delightful to see the clean way in which everything was kept.

When our good sister, Deaconess Mabel Barnard, was placed in charge of the baby house here, she came to me and asked me what she ought to get for the babies. I said: "Go to Deaconess Paddock, and she will tell you how to do it. She understands that better than I do now."

I said this because of the nice way that she cared for everything in Zion Home of Hope.

Then, in addition to her love for the work, she does it systematically.

She teaches them how to take care of themselves and keep themselves clean.

Among the first institutions that we shall build here will be a Home of Hope and an Orphanage for the little ones. I want to begin with these. I think they are most needed institutions.

Elder Mason said, in speaking of the erring women, "You cannot always take them into your own homes."

That is true; it is not best; you have children, you have husbands, and it is not best.

You cannot tell; they may be all right, and they may not be.

It is best that they should be sent to their own homes after they are reformed.

Sometimes, however, their own people will turn them out and they have nowhere to go.

We must have such a Home as this for girls who have parents who will not receive them, and for those who have fallen so deep into sin that they will not return to their homes, and for the little babies. We intend to build a

**Zion Home of Hope in Zion City.**

I want you to remember to send in more contributions for it.

The General Overseer has given me a nice piece of land for it, and we want to build it as soon as we can, so that the little ones and their mothers will be able to get out into the open air. It will be so much better for them in every way.

There will be no temptations here such as are inevitable in every great city.

We will remove all temptation from them that we can, and we will take care of our girls.

They must obey those who have the rule over them, and we will guard them carefully.

I know the dangers there are in the world, and that men will be rude to them when they are not rude to other women.

They need good supervision and guidance. When we have them here, many temptations will be removed; it will be easier for them to do right.

I want to impress upon you, dear sisters, that when you see in LEAVES OF HEALING that we are ready to build this Home, you should send in your contributions for it.

You can send in large or small sums. We do not want to press it just now, because we are not quite ready; but we expect to be in a short time.

Deaconess Paddock, continuing, said:

**Care of Women in Maternity.**

"I just want to say one thing more: In caring for these dear girls who are to become mothers, I prepare everything for them just as I would if they were my own daughters.

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"The first thing I do is to give them a bath, bathe them properly and nicely; then I see that the little clothes are all ready; then I see that the bed is nice and clean. A great many cases of fever and other sicknesses after childbearing are caused by unclean beds and unclean cloths.

"Why should I not take care of them as if they were my own daughters? If I am to be their mother, I ought to be a real mother indeed, and make no difference.

"I see that everything is kept quiet. I stay right with every girl as soon as she is sick, until she is clear over it and the baby is there. I stay beside her bed until baby is delivered, and all is well with her.

"It is blessed to see these dear girls delivered. They suffer very little for the most part.

"One of them said to me, 'Why, ma, there was hardly any pain at all.'

"They pray when they have pain; they ask God to help them and to forgive their sins, and they are delivered.

"I do not trust my girls in the hands of every one who comes along. I take care of them and see that they are properly attended to until they are out of all danger.

"I prepare their food myself.

"Do you think I would neglect one of my girls?

"I thank God I never lost one, and never lost a baby when it was born.

"God has wonderfully blessed us, but we have to be very careful, and we have to live close to God at these trying times.

**Our Girls are Taught to Take Care of Their Clothes.**

"If a girl comes and has old clothes, they are all washed, every stitch of them, and mended up nicely and put away ready for use.

**All This Means a Great Deal of Work.**

"Some people think Deaconess Paddock has not very much to do, that she just tells her girls to wait on her, and they do all the work.

"I would just like them to take my place for two weeks—I think they would not want it longer.

"I tell you, beloved, it is not in my own strength that I do it, but it is in the strength of God.

"I teach these girls how to wash and how to iron and how to do all kinds of housework.

"I say, 'Come, girls, let's go and wash today,' and I show them how to fix the suds, and how to fix the rinse water and the starch. I get everything ready for them, and they often say, 'Ma, you go upstairs, we will finish this.'

"When I want to teach them how to cook, I say, 'Come, girls, let's get dinner,' and I go with them and show them how to do it.

"I have splendidly trained laundresses, splendidly trained housekeepers, and splendid workers there, but I don't feel safe in letting them go out to work in Chicago.

"They are only too willing to go to work.

"They love me, and they will do anything I ask them to do. They are begging of me to let them go to work and earn something, but I have to be very careful where I let them go.

"We sit down and we read and pray together, and I visit with them, and they tell me all their experiences and their sins, and I help them to conquer them.

"Oh, I do have such blessed visits with them!

"We must love the work which God gives us if we expect to make a success of it.

"We can only win these girls for Christ by loving them, and they do need a mother's love!

**Difficulty of an Erring Woman Finding and Keeping Work.**

"One dear girl said to me one day, after she had been there two weeks, that she had only been a bad girl a few weeks. She said: 'I got a place to work, and I never worked harder in my life to keep it. Then the woman one day found out that I had been a bad girl. She found it out through the husband of a friend of hers who had seen me in a bad place, and I lost my place. I got another place, and they heard about it, and they turned me away. I wanted to do right, but I could find no one to help me along, so I just had to go into sin again.'

"She told me that many of the girls are longing to get out of these places. They do not want to stay there, and are waiting for a chance to get away.

"May God bless Zion Seventies in bringing many such to a place where they are given an opportunity to do right. (Amen.)

"If our Christian people would only go out and work as the Devil works to upbuild his kingdom, we would greatly extend the Kingdom of God.

"Let us pray that the Lord may raise up more who are willing to go out into the harvest field to reap for the Master. (Amen.)

"But, beloved, go into it because you love it!

**Never Shun a Poor Fallen Sister.**

"Pray with her when you see her down in the gutter and help her to know her Saviour!

"She is our sister, and Christ died for her!

"Perhaps she has never had anybody to love her; perhaps she never had a good home, or a mother to guard her and lead her in the way she should go!

A heavy rain, accompanied by a terrific storm, set in at this point of the meeting, making it impossible for the assembled company to hear the speaker's voice; consequently the meeting was closed by the singing of "Showers of Blessing," after which the Doxology was sung, and Overseer Jane Dowie pronounced the following

BENEDICTION.

Beloved, abstain from all appearance of evil. And may the very God of Peace Himself sanctify you wholly; and I pray God your whole spirit and soul and body be preserved entire, without blame, unto the Coming of our Lord Jesus Christ. Faithful is He that calleth you, who also will do it; the grace of our Lord Jesus, the love of God our Father, the fellowship of the Holy Spirit, our Comforter and Guide; one Eternal God, abide in you, bless you and keep you, and all the Israel of God everywhere, forever. Amen.

**Has God Blessed You in Tithing?**

Have you realized a fulfilment of God's promise to those who "bring the Whole Tithe into the Storehouse"? If so, let others know how true the promise is. Write your testimony and send it to Rev. William Hamner Piper, Overseer-at-Large of the Christian Catholic Church in Zion, 1201 Michigan Avenue, Chicago, Illinois. Let your testimonies be brief and straight to the point.

**LEAVES OF HEALING.**

Two Dollars will bring to you the weekly visits of the "Little White Dove" for a year; 75 cents will send it to a friend for thirteen weeks; $1.25 will send it for six months; $1.50 will send it to your minister, or to a Y. M. C. A., or to a Public Reading Room for a whole year. We offer no premiums, except the premium of doing good. We receive no advertisements, and print no commercial lies or cheating enticements of unscrupulous thieves. LEAVES OF HEALING is Zion on wings, and we keep out everything that would detract the reader's mind from all except the Extension of the Kingdom of God, for which alone it exists. If we cannot send forth our Little White Dove without soiling its wings with the smoke of the factory and the dirt of the wrangling market place, or compelling it to utter the screaming cries of the business vultures in the ears of our readers, then we will keep our Dove at home.

## TRAIN SCHEDULE Between Zion City and Chicago

**Effective May 18th.**

| NORTH BOUND TO ZION CITY. | | SOUTH BOUND FROM ZION CITY. | | SUNDAYS | |
|---|---|---|---|---|---|
| Leave | Arrive | Leave | Arrive | NORTH BOUND. | |
| 7.00 a.m. | 8.25 a.m. | *6.48 a.m. | *8.14 a.m. | Leave | Arrive |
| *9.00 a.m. | *10.14 a.m. | *9.39 a.m. | *11.10 a.m. | *9.00 a.m. | *10.14 a.m. |
| *11.30 a.m. | *12.37 p.m. | *11.44 a.m. | *1.15 p.m. | 2.15 p.m. | 4.04 p.m. |
| 2.00 p.m. | 3.13 p.m. | *1.18 p.m. | †2.50 p.m. | *5.00 p.m. | *6.56 p.m. |
| 3.00 p.m. | 4.16 p.m. | *2.29 p.m. | *4.00 p.m. | *8.00 p.m. | *9.14 p.m. |
| 4.15 p.m. | 5.39 p.m. | 5.14 p.m. | 6.45 p.m. | SOUTH BOUND. | |
| *5.20 p.m. | *6.56 p.m. | *7.59 p.m. | *9.30 p.m. | *8.19 a.m. | *9.45 a.m. |
| *8.00 p.m. | *9.14 p.m. | | | *11.44 a.m. | *1.15 p.m. |
| | | | | 5.14 p.m. | 6.45 p.m. |
| | | | | *7.59 p.m. | *9.30 p.m. |

* Signifies change train at Waukegan.
† Train does not run South on Saturdays.
‡ Saturday only.

**North Bound Excursion Tickets** for Sunday Service in Shiloh Tabernacle or week-day visits to Zion City are on sale at Zion Building, 1201 Michigan Avenue; these Tickets for worshipers, lot seekers, sight-seers, home-settlers, and workmen, not residents of Zion City, are sold only by Zion representatives. Single and commutation tickets at regular rates are sold at depot.

To travel between Zion Building and C. & N.-W. Ry. Depot Chicago, take South Side Elevated Road from Twelfth street to Fifth avenue and Randolph street. A bus at Zion City meets all trains and can take passengers from depot to any point about the City at reasonable rates.

**Zion City Transportation Bureau,** of Zion City, Illinois supervises the railway ticket, steamship, excursion, freight, express and transfer business of Zion and her people everywhere
Direction as to railroad and steamship routes given, upon request.

DEACON DANIEL SLOAN,
*Superintendent of Zion Transportation.*

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# NOTES OF THANKSGIVING TO ZION'S GOD

By DEACON O. L. SPRECHER, Private Secretary to the General Overseer

TRUST in Him at all times, ye people;
Pour out your heart before Him:
God is a refuge for us.—*Psalm 62:8.*

THE Gospel presented in Zion is making God's people to realize His presence, His love and His power at all times.

They are being taught how to pour out their hearts to Him in positive and definite faith, and in such a way as will bring deliverance in spirit, in soul and in body.

God has sent us a faithful servant, Elijah the Restorer.

He is teaching him His Will, and His servant is declaring it unto His people.

The way becomes brighter every day, the faith more real and the blessings more abounding.

Gratitude rises constantly from the hearts of those who have been saved, healed, cleansed and kept.

The people of Zion have found God a very safe and powerful refuge.

The record of testimony is being added to every day.

We are glad, indeed, that a little of the testimony can be borne on the wings of the Little White Dove, and that God can be glorified.

Let the Church and the world continue to read the story and to glorify our Heavenly Father.

### Healed of Cancer.

ST. JOSEPH, ILLINOIS, July 28, 1902.

DEAR BROTHER IN CHRIST:—I am truly thankful to God, our Father, and to you, my teacher, that I can at last be a witness for God that He has been so merciful and good to me.

I fasted and prayed three days for the healing of my bowels and on the third day I received healing.

Since that time I have felt no need of medicine.

I suffered and was treated by many doctors during twenty years, but only grew worse.

But, thanks to His Holy Name, it is all gone now.

I have also been healed of a cancer on my face through my own prayer of faith.

The doctor examined it and said it would have to be taken out.

I told him God would take it out if I would ask Him in faith, and in just one week it turned into a hard lump like a stone and fell out. It did not leave the least scar.

It was on the cheek-bone, just below the eye.

I told the doctor to look closely and see if it was all gone. He said it was. He looked at me and said, "Did you write to Dowie?"

I said, "No, but if it had not gone away I was going to see him, because he taught me how to pray and to trust in God, and I will always love and honor him, no matter what the people say about him."

Your Friend and Sister in Christ,
(MRS.) PAULINE JARRET.

### Swollen Foot Healed in Answer to Prayer.

COLUMBIA, TENNESSEE, July 14, 1902.

DEAR GENERAL OVERSEER:—In March, 1900, I became very lame with a swelling on my left foot.

For a few days I could not walk.

On the 18th of March I wrote to you to pray for me.

It healed up in one night.

I had been wearing a bandage on it.

I was impressed that I should take it off.

As the swelling still remained, I put the bandage on again, and it became as bad as ever.

I then determined to trust fully in God.

I took the bandage off.

My foot was soon healed, and I have had no trouble since.

I know that God is the Healer, and I give Him all the glory.

Yours in Jesus' name, JOANNA HAWKINS.

### God Hears and Answers Prayer.

6210 PRINCETON AVENUE,
CHICAGO, ILLINOIS, July 12, 1902.

DEAR GENERAL OVERSEER:—We send in a little note of praise and thanksgiving, also some tithe money.

We asked you to pray that we might receive $200 a man owed us for nearly ten years.

The other day we received a check for the full amount.

We thank God for answering your prayer, and thank you.

We pray that God will bless and sustain you.

Your Brother and Sister in Christ,
(MR.) AND (MRS.) C. B. KING.

### Healed of Lumbago, Rheumatism, and an Injured Hand.

GLEN SOMERS, CENTLIVRES, SOUTH AFRICA, June 17, 1902.

DEAR GENERAL OVERSEER:—I am going on from strength to strength.

I have not been troubled with that awful rheumatism and lumbago.

I seem to have gotten new life into me.

I got my knuckle split a week ago in chopping down brush.

The blood spurted out of it.

I simply held it up.

The blood stopped, and the next day it was healed.

Now all the pain is gone.

I showed it to friends in Uitenhage.

Yours in Christ, F. A. MAGENNIS.

### Invalid Restored after Twelve Years' Illness.

ZION CITY, ILLINOIS, August 3, 1902.

DEAR GENERAL OVERSEER:—I thank you for praying for me last October, when I was thrown from a buggy and almost killed.

God heard your prayers and I was restored.

I thank you for praying for my wife, who was an invalid for twelve years.

God heard and healed, and she is well and happy.

May God bless you and your dear wife and son.

Your brother in Christ, B. C. THOMPSON.

### Healed of Severe Burn.

RANDOLPH, VERMONT, July 1, 1902.

DEAR GENERAL OVERSEER:—I have trusted God as my Healer for nearly two years.

I burned my right hand very severely with steam.

My four fingers were all burned.

The first three were burned nearly to the bone, and were just as white as they could be.

I walked the floor in agony at first, but I trusted Jesus as my Healer, not even putting my fingers in water, and the pain gradually grew less, so that I slept as well as usual that night.

I have also been healed of a female weakness which had troubled me more or less since I was fifteen years old.

I have been healed at other times and God has kept me so that I am in better health than I have been for years.

I have been greatly helped spiritually and physically through reading LEAVES OF HEALING.

Yours in Christ, FLORENCE A. SOPER.

### Healed of Cancer, Female Weakness, and Blood Cleansed in Answer to Prayer.

WINAMAC, INDIANA, May 30, 1902.

DEAR GENERAL OVERSEER:—I thank God for what He has done for me.

My health had always been poor, from youth up.

God healed me of female weakness of over seventeen years' standing.

I was nearly deaf for over thirteen years and God restored my hearing.

In July, 1899, I received my first copy of LEAVES OF HEALING, and I believed what it said.

I had dropsy at that time, and sent a request to the General Overseer and God healed me.

In January, 1902, the Devil gave me a cancer.

I came to Zion City and Elder Brock prayed for me. When I obeyed God in Baptism on February 2d I was completely healed.

God has cleansed my blood, and I am perfectly well.

Yours in Christ,
(MRS.) ELIZABETH E. MCKINLEY.

WOOSTER, OHIO, August 1, 1902.

DEAR GENERAL OVERSEER:—I think it my duty to testify to the healing I received.

I thank God and give Him all the glory.

The doctor pronounced it a case of diphtheria.

I had a lump on each side of my neck the size of a walnut.

It seemed that my body was diseased all through.

It came to my mind that if I took medicine I would get worse.

Mamma said that God did not need any medicine when He healed me.

I feel thankful that God heard and answered your prayers.

I rapidly improved and in a few days was able to go to school.

We have our greatest pleasure in trusting in God and not in doctors or drugs.

I cannot praise God enough for the wonderful healing I have received through your prayers

I am ten years of age.

Faithfully yours in His Name,
MISS ETHEL FLORY

### Baby Healed of Sores on Face.

WILDER, MINNESOTA, July 20, 1902.

DEAR GENERAL OVERSEER:—About the 1st of July sores came on my baby's face.

I think she was poisoned by handling some wild flower.

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I prayed for her but it kept getting worse, until I wrote to you to pray.

You had no sooner received the letter than the healing began.

In a few days all had disappeared.

Her face was very bad.

Wherever the discharge would go new sores would form.

The neighbors said: "Don't you do anything?"

I praise God that He heard and answered your prayer, and I thank you for praying.

Your Sister in Christ,

(MRS.) LETTIE WARD.

---

**Family Wonderfully Blessed, and Healed of Many Diseases.**

2715 GARFIELD AVENUE,
KANSAS CITY, MISSOURI, June 20, 1902.

MY DEAR GENERAL OVERSEER:—My heart is full of praises to God this morning for the many blessings He has given to me and my loved ones, during the two years we have been in Zion.

In 1898 I was very low with some heart, internal and stomach troubles.

I had suffered terribly from early childhood with the most fearful headaches, which grew worse as I grew older.

An attack would often last me as long as four days.

At the end of that time I would be prostrated by the extreme suffering and the dosing with strong medicines such as morphine, strychnine, etc.

My bowels would not move naturally.

I suffered from rheumatism almost continually.

Taking into my stomach the tiniest bit of food or water would produce the most intense suffering.

I longed to die and get away from it all.

I had been taking medicine continually for about nine years for these sufferings, and grew worse all the time.

In November, 1898, when I was so low, the doctors gave me no hope at all.

My brother, who is a physician, told me that he could do nothing more for me, that the best advice he could give me was to wait patiently until death relieved me.

So I waited.

While waiting, some unknown friend sent a roll of LEAVES OF HEALING.

My husband, who was a Methodist minister, was deeply interested after reading the first copy.

He persisted in reading it to me, but I was sick and tired of hearing about new cures.

I got a little better, and came to Kansas City to be treated by an osteopath, thinking I would be away from home for a little while and not hear so much about Zion.

But I heard more.

Husband's letters were all full of it, and papers and other Zion Literature came on every mail.

Soon I gave up pork, all medicines and all appliances.

Husband resigned his place as a minister.

We went to Zion.

I heard you, beloved General Overseer, on Sunday, April 22, 1900, for the first time.

How I praise God for you and for the Full Gospel you preach!

What God has done for us through this blessed teaching He alone knows.

He has healed me of all the troubles previously spoken of, also of severe lung trouble, poor eyesight, constipation, neuralgia, pneumonia, a bad cough, twice of a caked breast and nervous prostration.

He has surely been to me a God of deliverances.

The children have been healed of whooping-cough, grip, measles, chickenpox and many severe cuts and bruises, all during our first year in Zion, but for many months past God has wonderfully kept and blessed them.

I praise Him for all these wonderful blessings.

I praise God for the great spiritual blessings received during our stay in Zion.

Again I thank God for giving us our dearly beloved father Robinson back from the very jaws of death, wonderfully healing him when dying, and bringing him and our dear mother into Zion.

This has been one of the greatest blessings God has given us.

On September 14th last, God wonderfully blessed me in delivering me of a ten-pound baby boy.

God was present in mighty power at the birth.

I cannot tell how wonderfully different this birth was from those of our other four children.

The doctor had often told me I could never have another child and live, but, praises be unto God, we are both living and giving God the glory for His wonderful love and mercy.

I thank you, dear General Overseer, for your many prayers for me and my loved ones.

Your sad loss has been keenly felt by us, and we have endeavored to help you by crying to God for you.

We rejoice that God has so marvelously upheld you and your dear wife.

May God bless you more and more, for Jesus' sake.

Faithfully your Sister in Christ,

(MRS.) CHARLES E. ROBINSON.

---

**Healed of Sick Stomach.**

SALEM, SOUTH DAKOTA, July 17, 1902.

DEAR GENERAL OVERSEER:—I feel it my duty to God to tell of a healing I received Monday, the 14th.

Sunday evening I was taken very sick with a sick stomach.

I had no desire to eat anything for four meals.

My left arm shook so I could not hold it still.

My hands grew cold.

A Christian young man who was here knelt and prayed to God for my healing.

This was in the forenoon, and by dinner time I was able to be up.

I am so glad, dear Overseer, that I have been taught through LEAVES OF HEALING to go to my Heavenly Father for healing.

I write this testimony to the glory of God.

I pray it may be a help to some suffering one.

I thank God for Zion and the General Overseer.

Yours in Jesus' name,

MISS MATTIE MAYHAK.

---

**Farm Sold in Answer to Prayer.**

GRAYMONT, ILLINOIS, July, 1902.

DEAR GENERAL OVERSEER:—A few days ago we asked you to pray that God would enable us to sell our farm.

Soon after that the farm was sold.

We thank you for your prayers, and we also thank God for answering.

Faithfully yours, in His name,

ZEPHER TUTTLE.

---

**God Blesses Zion Teaching.**

ZION CITY, ILLINOIS, June 15, 1902.

DEAR OVERSEER MASON:—I gave my heart to God at the age of nine years, and was reared by a good Christian mother, but I never understood the Bible until I came into the Christian Catholic Church in Zion.

Before hearing of the Christian Catholic Church, many years ago, God healed me of a cancer of the stomach. While reading God's promise to King Hezekiah where He promised to add fifteen years to his life, I said, "O Father, he was a king and rich; I am poor but you will do as much for me."

God took all of the pain away and the cancer never came back.

Still we continued to have doctors and medicine until Zion came to Cincinnati.

It made me angry to hear of the healings.

The Elder said it was a sin to take medicine.

I suffered with costiveness, nervousness, heart trouble, rupture and other troubles for eighteen years.

I prayed for healing but would not read Zion literature.

When I gathered up and threw away all of my medicine, bottles, pills, powders and syringes, God took all of my diseases away.

I thank God most of all for spiritual blessing.

I was blessed in Triune Immersion.

Words cannot express the blessings that God has bestowed on myself and family.

I thank God for Elder McClurkin, Overseers Piper, Voliva and Mason, and their wives.

Once when I was sick I sent word to the General Overseer to pray and God heard and answered. (MRS.) MARY HORNEY.

---

**Refused the Doctors and God Wonderfully Healed.**

Mrs. Susan Anderson, writing under date of June 9th, says:

REV. WILLIAM HAMNER PIPER.

*Dear Overseer:*—Five years ago I was very sick. I had the doctor and took a great deal of medicine.

From that time I was hardly able to do my housework, and I gradually grew worse.

Finally I could not do it without help from the men. For two years my husband has helped me with my washing.

Two years ago I was given up to die.

My husband wanted me to go to another doctor.

I said, "No, if I have to die, I will die without being tortured by doctors."

On the 20th of May I sent a request for prayer and was healed of catarrh of the head and stomach trouble, from which I had suffered intensely.

I had catarrh of the stomach so badly that if I ate a cup of bread and milk it nearly killed me. I could scarcely eat anything.

The next day after my healing I washed without any help.

I did not feel as tired as I did before.

My husband said that I was healed.

I am now in my sixtieth year, and I am stronger than I was when I was thirty-five. I rejoice in God's love.

---

**Healed of Constipation, Female Weakness and Delivered During Childbirth.**

ZION CITY, ILLINOIS, June 26, 1902.

DEAR GENERAL OVERSEER:—I wish to thank and praise God for His many blessings to me.

I was always sickly when a child, not being able to attend school at times, and as I grew older had very poor health.

Mother took me from one doctor to another, and I used bottle after bottle of patent medicine, until I said I would not take any more as it did not help me.

I had constipation, catarrh and female weakness, but, praise God, when I learned through reading Zion Literature, over three years ago, that God was the Healer of His people, I trusted Him, and He healed me.

I also wish to thank our Heavenly Father for being so wonderfully delivered of a dear baby

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# OBEYING GOD IN BAPTISM.

## "Baptizing Them into the Name of the Father and of the Son and of the Holy Ghost."

### Thirteen Thousand Five Hundred and Thirty-Six Baptisms by Triune Immersion Since March 14, 1897.

Thirteen Thousand Five Hundred and Thirty-Six Believers have joyfully followed their Lord in the Ordinance of Believers' Baptism by Triune Immersion since the first Baptism in Central Zion Tabernacle on March 14, 1897.

| | | |
|---|---|---|
| Baptized in Central Zion Tabernacle from March 14, 1897, to December 14, 1901, by the General Overseer | 4754 | |
| Baptized in South Side Zion Tabernacle from January 1, 1902, to June 14, 1902, by the General Overseer. | 37 | |
| Baptized in Shiloh Tabernacle, by the General Overseer | 263 | |
| Baptized by Overseers, Elders, Evangelists, and Deacons at Headquarters | 2612 | |
| Total Baptized in Tabernacles at Headquarters | | 7666 |
| Baptized in places outside of Headquarters by the General Overseer | 641 | |
| Baptized in places outside of Headquarters by Overseers, Elders, Evangelists and Deacons | 4603 | |
| Total Baptized outside of Headquarters | | 5244 |
| Total Baptized in five years and three months | | 12,910 |

| Baptized since June 14, 1902: | | | |
|---|---|---|---|
| Baptized in Shiloh Tabernacle by the General Overseer | 279 | | |
| Baptized in South Side Zion Tabernacle by Elder Farr | 10 | | |
| Baptized in South Side Zion Tabernacle by Evangelist Stuernagel | 3 | | |
| Baptized in Shiloh Tabernacle, by Overseer Piper | 99 | 391 | |
| Baptized in Australia by Deacon Hawkins | | 11 | |
| Baptized in Australia by Overseer Voliva | | 12 | |
| Baptized in California by Elder Taylor | | 3 | |
| Baptized in British Columbia by Elder Simmons | | 4 | |
| Baptized in England by Evangelist Cantel | | 59 | |
| Baptized in England by Deacon McKell | | 9 | |
| Baptized in Illinois by Deacon Sprecher | | 3 | |
| Baptized in Illinois by Elder Reed | | 3 | |
| Baptized in Indiana by Elder Osborn | | 2 | |
| Baptized in Kansas by Elder Reed | | 4 | |
| Baptized in Massachusetts by Elder Bryant | | 15 | |
| Baptized in Michigan by Elder Adams | | 3 | |
| Baptized in Michigan by Elder Hayden | | 3 | |
| Baptized in Michigan by Deacon Van Woerkom | | 1 | |
| Baptized in Missouri by Elder Hall | | 5 | |
| Baptized in North Dakota by Elder Simmons | | 2 | |
| Baptized in Ohio by Elder Bouck | | 4 | |
| Baptized in Ohio by Overseer Mason | | 12 | |
| Baptized in Pennsylvania by Elder Hammond | | 6 | |
| Baptized in Switzerland by Elder Hodler | | 47 | |
| Baptized in Washington by Elder Ernst | | 11 | |
| Baptized in Washington by Elder Simmons | | 2 | |
| Baptized in Wisconsin by Elder Loblaw | | 14 | 235 626 |
| Total Baptized since March 14, 1897 | | | 13,536 |

The following name was omitted from the list of believers baptized in Shiloh Tabernacle, Zion City, Illinois, Lord's Day afternoon, July 20, 1902, by the General Overseer:

Murdoch, John.....811 Herkimer street, Joliet, Illinois

The following-named twenty-two believers were baptized at Zürich, Switzerland, Monday, July 7, 1902, by Elder Hodler:

Bär, Mrs. Anna.....Hegibachstrasse 82, Zürich, Switzerland
Brodm, Johann.....Horgen bei Zürich, Switzerland
Engwitz, Mrs. Adelheid.....Vorstadt 16, Glogau, Schlesien, Germany
Engwitz, Friedrich.....Vorstadt 16, Glogau, Schlesien, Germany
Fehr, Mrs. Marie.....Winkelriedstrasse 13, Zürich, Switzerland
Frei, Gottlieb.....Schloss Liebburg bei Kreuzlingen, Switzerland
Huber, Miss Marie.....Karthausstrasse 6, Zürich, Switzerland
Keller, Mrs. Barbara.....Hönegg bei Zürich, Switzerland
Krieg, Erhard.....Stäfa, Zürichsee, Switzerland
Meier, Mrs. Maria.....Aiderstrasse 23, Zürich, Switzerland
Meister, Johann.....Elsau, Winterthur, Switzerland
Müller, Mrs. Anna.....Diebsdorf, Zürich, Switzerland
Osterwalder, Mrs. Hermine.....Stüssihofstrasse 76, Zürich, Switzerland
Schaffner, Mrs. Verena.....Horgen bei Zürich, Switzerland
Schellenberg, Mrs. Elise.....Diebsdorf, Zürich, Switzerland
Steinemann, Mrs. Anna.....Löwenstrasse 8, Zürich, Switzerland
Stünzi, Miss Anna.....Horgen bei Zürich, Switzerland
Stünzi, Mrs. Emilie.....Horgen bei Zürich, Switzerland
Stünzi, Rob.....Horgen bei Zürich, Switzerland
Weber, Mrs. Jakobine.....Brunngasse 10, Zürich, Switzerland
Weber, Mrs. Kleophea.....Diebsdorf bei Zürich, Switzerland
Wenth, Miss Mina.....Buchdruckerei, Horgen bei Zürich, Switzerland

The following-named three believers were baptized at South Side Tabernacle, Chicago, Illinois, Lord's Day, August 3, 1902, by Elder G. E. Farr:

Gibbs, Mrs. Addie.....6124 Prairie avenue, Chicago, Illinois
Gibbs, Sereno C.....6124 Prairie avenue, Chicago, Illinois
Jaunsey, Klasemo.....801 Fortieth street, Chicago, Illinois

The following-named believer was baptized at Grand Rapids, Michigan, Lord's Day, August 3, 1902, by Deacon Arie Van Woerkom:

Van Duin, Peter.....Grand Haven, Michigan

The following-named believer was baptized at Cleveland, Ohio, Lord's Day, August 3, 1902, by Elder R. N. Bouck:

Nenbert, Anna E.....77 Brayton street, Cleveland, Ohio

**Notice to Officers and Members of the Christian Catholic Church.**

Send all newspaper clippings concerning the General Overseer, the Elders, or any department of the work in connection with the Christian Catholic Church in Zion, to Deacon Carl F. Stern, Room 309, Zion Home, 1201 Michigan Avenue, Chicago, Illinois. Send as soon as possible after publication, and carefully mark *name and date of the paper clipped from* on each article. If this is not done, the clippings are absolutely useless.

**Notice of Removal.**

The Mail Order Department of Zion City General Stores has removed from its former location in Zion Building, 1201 Michigan avenue, Chicago, Illinois, to Zion City, Illinois.

All correspondence should be addressed to:

MAIL ORDER DEPARTMENT OF ZION CITY GENERAL STORES, Zion City, Lake County, Illinois.

ARE YOU THINKING OF TAKING UP
A COURSE OF READING?

These Eight Beautiful Books, substantially bound in black Half Morocco, can now be had for
$20.00



Single Volumes, each
$3.50

THE Eight Bound Volumes of LEAVES OF HEALING are a History of the most important events of the last years of the Nineteenth Century. They contain the best and wisest comments on Current Events in the world; they are a safe guide in Business and Politics; they contain the best thoughts about Art, Music, Literature, and Science; they tell of things far more strange and interesting than fiction, and all true; they are an inspired Bible Commentary and the safest and best works extant on Theology.

The Most Blessed Opportunity of these latter days was to live in Zion Headquarters from the beginning until now. Comparatively few had that opportunity. The next best opportunity is that of reading these Eight Volumes. That is within the reach of almost every one. No member of the Christian Catholic Church in Zion can afford to miss that opportunity.

SEND ALL ORDERS TO
ZION PRINTING AND PUBLISHING HOUSE
1300 Michigan Avenue, Chicago, Illinois

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# ZION'S BIBLE CLASS

*Conducted by DEACON DANIEL SLOAN*

## MID-WEEK BIBLE CLASS LESSON, AUGUST 27th or 28th.

### Earth's Best Place.

1. *Is where there is no curse.*—Galatians 3:9-22.
The law curses the disobedient.
There is no curse on the obedient.
Old things pass away and all things become new.

2. *Is where Zion's ministry is known.*—Isaiah 49:9-11.
God must be known in power and blessing.
Such a Gospel fills one with joy.
God does all, and is all, to all who obey.

3. *Is where the people obey God.*—Deuteronomy 28:1-14.
God greatly blesses an obedient people.
Whatsoever they do shall prosper.
The Lord opens His good treasure unto such.

4. *Is where God is known.*—Jeremiah 31:1-9.
God in the home brings great blessings.
The cry, "Up to Zion," is now being heard.
God is leading "one of a city" and "two of a family" to Zion.

5. *Is where the Holy Spirit is poured out.*—Isaiah 35:1-7.
The people of God are being filled with joy.
The people of God are being made strong.
The people of God are being refreshed.

6. *Is where the people tithe.*—Malachi 3:7-12.
Give to God and He will give it all back.
When you give a tithe, He gives a great blessing.
Tithing is one of God's perpetual ordinances.

7. *Is where, without fear, all are happy in confidence in God.*—Joel 2:21-27.
The fear of failure brings torment.
The fear of harm robs of peace.
The fear of man brings the snare.
*The Lord our God is an Earth-blessing God.*

## SUNDAY BIBLE CLASS LESSON, AUGUST 31st.

### Zion Is the Best Place on Earth.

1. *There you get a true knowledge of God.*—Psalm 99:1-5.
At no place on the earth is the power of God so great.
No man in Zion comes between the people and God.
Reverence for God is everywhere emphasized in Zion.

2. *There you become satisfied.*—Psalm 65:1-5.
How thankful to God is every Zion heart!
The moment one begins to obey, God especially blesses.
The people of Zion know that God answers prayer.

3. *There new life is found.*—Psalm 87:1-7.
The people in Zion find the new pastures.
Thousands were never converted until Zion sought them.
In Zion they perceive the light of life.

4. *There increase of health comes.*—Psalm 84:7-12.
God's people grow out of weakness into strength.
To wait upon God renews one's strength.
People would rather live in Zion in tents than in palaces elsewhere.

5. *There multiplied blessings come.* Psalm 84:1-6.
The tabernacles of Zion are not wearisome places.
God refreshes His people in these hallowed houses.
The praise from God's people is constant incense.

6. *There a holy people love to gather together.*—Psalm 122:1-9.
When their faces are set towards Zion, they expect the blessing.
The testimony of this people reveals the hidings of God's power.
Those who love and pray for Zion will prosper here and now.
*God's Holy People are a Church-loving people.*

### A True Use of Sabbath Day Hours.

They should be improved well by every member and friend of Zion. The Bible Class Lesson outline should, with the Bible in hand, be gone over carefully and prayerfully, and the sermon by the General Overseer should also be attentively read. Assemble, sometime during the day, your own family. Invite in, if possible, those who want to know God in power, or desire from Him some blessing for spirit, soul or body. Where this is not possible, go where the sick and sinful, poor and neglected are, who have tasted only of the bitterness of life, and open up to them the Gospel which Jesus commanded should be preached to the poor. *Where there are two or more members of Zion near you*, do not fail to regularly come together sometime during the Lord's Day. Pray and speak with one another, and study together the Bible Class Lesson and talk over the marvelous doings of God in Zion. DO NOT OFFEND GOD BY GOING TO SOME CHURCH SERVICE WHERE GOD IS EVER DISHONORED AS THE HEALER, CLEANSER, KEEPER AND PROSPERER OF HIS PEOPLE. Do not go to hear His truth perverted by the cry of Peace, Peace, when sudden destruction is so near because of the prevalent wickedness of the world, which, with a worldly Church, is becoming more and more corrupt. Do not go where scoffing is everywhere heard from so-called Christians at the imminent coming of "the great God and Saviour Jesus Christ." He will receive unto Himself only those who look for Him; even ZION, whom He is now calling into Purity and Holy Living, who daily, in obedience to Her Lord, whatever the cost may be, is thus making herself READY TO SOON BECOME THE BRIDE OF CHRIST AT HIS APPEARING.


TO

# INVESTORS AND ZION CITY HOME-SEEKERS

## One of the Finest and Most Attractive Home Sites in Zion City

Will be placed on the market July 23d, at the close of the Feast of Tabernacles.

## This Beautiful Tract of Land

Is located north of Shiloh Boulevard and east of Elijah Avenue, within five minutes' walk of the railroad station, and within ten minutes' walk of Shiloh Tabernacle. It contains more than 200 choice lots, each of which has a frontage of nearly 50 feet and an average depth of more than 175 feet, besides commanding an excellent view of the great Lake Michigan.

## The Third Series Shareholders

In this Association will be given the first choice of selection as well as the benefit of the lowest rentals. The cash rentals for lots in this Subdivision will range from $1,000 to $1,800, but we will agree to accept from Shareholders one-third cash and the balance in one and two years, if desired. Ten per cent. discount will also be allowed to Shareholders.

## Planting of Shade Trees,

Laying of temporary sidewalks, and grading of streets will all be done at the expense of this Association.

## In Order to Secure the Right

To a lot selection, Stock investments should be made now, as the sale of Third Series Stock will close July 15th next. Shares $100 each. Eight per cent. interest allowed from date of Certificate on Stock investments, when Certificates are exchanged for land.

If you are looking for a choice location for a future home in a clean city, you will find none better than the lots offered in this New Subdivision.

"WHERE GOD RULES, MAN PROSPERS."

# Zion Land and Investment Association

## ZION CITY, LAKE COUNTY, ILLINOIS

DANIEL SLOAN
Assistant Manager

H. WORTHINGTON JUDD
Secretary and Manager


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# ZION'S INVESTMENTS

GENESEO, ILL., May 30, 1902.
MR. CHARLES J. BARNARD.
*Dear Brother in Christ:*—I am free to state that I am well pleased with Zion's Investments as being both safe and profitable. Interest and dividends have been promptly paid; in fact everything of a business relation has received prompt attention.
Hoping to add to my former investments in the near future, I remain,
Faithfully yours in Christ's service,
JAMES M. WELTON.

CRESCENT CITY, FLORIDA, May 30, 1902.
DEACON CHAS. J. BARNARD,
Zion City, Illinois.
*Dear Brother in Christ:*—I am a Shareholder in the Lace Industries, and my only regret is that I haven't more money to invest, but fully intend to invest all the surplus cash that I can raise in Stock in the various enterprises of Zion City, as I consider every one of them gilt-edged.
I have never invested money in any enterprise where the guaranteed interest has been so promptly paid.
May God bless all of Zion's Institutions and help me to earn more money to invest.
Your Brother in Christ,
S. L. BENHAM.

ZION CITY, ILL., May 29, 1902.
DEACON CHAS. J. BARNARD,
General Financial Manager,
Zion's Institutions.
*Dear Brother in Christ:*—I rejoice to say that I thank God that He ever led me and my wife to place what money we had in Zion's Investments, for we found them not only safe, but also profitable, and the interest on these investments has always been paid promptly.
I am a Shareholder in Zion Land and Investment Association and Zion Lace Industries. I also had Exchangeable Stock in Zion City Lumber Association.
If I were the possessor of a million dollars I would place every dollar of it in Zion's Investments. They are, in my opinion, the best in the world.
Faithfully yours,
JOHN G. HAUCK.

BLUFF POINT, N. Y., May 31, 1902.
MR. CHARLES J. BARNARD.
*Dear Brother in Christ:*—In regard to Zion's Financial Investments I regard them the safest and best that I know of, and only regret that I am not in shape to make larger investments.
The interest has been the most promptly paid of any investments I have ever made.
Yours in His service.
FRANK H. PURDY.

LASALLE, ILL., May 31, 1902.
CHARLES BARNARD.
Zion City, Illinois.
*Dear Brother in Christ:*—Please accept thanks for your prompt payment of interest on my shares of Stock in Zion Investments.
I think them the best investments one could wish for, as they are safe and all right.
Thanking you again for your prompt business methods as Zion's Financial Manager, I am,
Faithfully yours in Christ,
WILLIAM C. BEREITER.

WOOSTER, OHIO, July 7, 1902.
MR. CHAS. J. BARNARD,
General Financial Manager.
I received interest of six per cent; also the additional two per cent promised. Zion has faithfully kept her pledge in this matter, which I knew she would.
I wish to thank Zion for giving me so safe and good an investment, and so promptly and kindly sending me the interest due.
No worry about Zion's investments; they are as good as gold.
A Sister in Christ,
MATTIE BLACK.

FITCHBURG, MASSACHUSETTS, May 30, 1902.
MR. CHAS. J. BARNARD,
General Financial Manager of Zion's Institutions,
Zion City, Illinois.
*Dear Brother in Christ:*—I think it well to state to you my confidence in Zion's Financial Enterprises.
After more than three years' experience with investments in Zion, I do not hesitate to commend them as safe and profitable. Fairness of Zion's dealing and the promptness of dividends paid, places these securities with the very best Besides my three years' and more experience, before investing in Zion, I took as full precautions as I do when investing elsewhere—learning of Zion's Organizer, and Managers of its different departments, through Attorneys, Banks, and one of the best Commercial Agencies and then personally, and I have no regrets for placing my money with Zion, and shall take pleasure in further investments. Very truly in the interest of Christ's service,
28 Lawrence Street. G. W. RICHARDSON.


## SUBSCRIBE NOW
FOR SAFE AND PROFITABLE INVESTMENTS

NOT LISTED ON STOCK EXCHANGES NOT SUBJECT TO FLUCTUATIONS

OFFERED AT PAR, $100 A SHARE

**ZION CITY BANK** Zion City, Illinois...Agency, Chicago
Controls the entire banking business of Zion City and Zion throughout the world. $50,000 in Shares offered at par, bearing 9 per cent interest.

**ZION LAND AND INVESTMENT ASSOCIATION**
Stock certificates bear 8 per cent interest, and are exchangeable at any time for lots in Zion City under the special 1100-year lease, and at opening of new subdivisions have preferential right of selections.

**ZION LACE INDUSTRIES** Offices and Factories, Zion City
Manufacturers and Finishers of Laces, Insertions, Curtains, Children's Wear, Hand-made Lace, etc. Interest 6 per cent, with contingent dividends amounting to an increase of 1 per cent per annum for six years, making it at that time a 12 per cent investment.

**ZION CITY GENERAL STORES** Headquarters, Zion City
Control the entire mercantile business of Zion City. Equipped for mail order shipments throughout the world. Interest 8 per cent after October 1st.

**ZION CITY FRESH FOOD SUPPLY**
Controls the entire fresh food business at Zion City—Butter, Eggs, Milk, Meat, Fish, Fruit, Ice, etc. Interest 6 per cent, with contingent dividends amounting to an increase of 1 per cent per annum for four years, making it a 10 per cent investment at that time.

**ZION CITY LUMBER ASSOCIATION**
Yards and Offices, Zion City
Supplying the entire demand for lumber and building material in Zion City. Interest 7 per cent, with discount on material purchased of the Association. Profit-Sharing Series, principal payable in five, ten, fifteen and twenty years. Interest 6 to 9 per cent.

**ZION CITY POWER, PLUMBING, LIGHTING AND HEATING ASSOCIATION**
Furnishes electric lights for all public buildings and private residences, and controls all plumbing in Zion City. Interest 6 per cent, with contingent dividends amounting to an increase of 1 per cent per annum for four years.

**ZION SUGAR AND CONFECTION ASSOCIATION**
Will manufacture a complete line of modern and original confections of the very highest standard of purity and workmanship for domestic and export trade. Interest 6 per cent, with contingent dividend amounting to an increase of 1 per cent per annum for four years.

ARTICLES OF AGREEMENT MAILED ON APPLICATION
CORRESPONDENCE INVITED

Address Communications to **ZION CITY BANK** ZION CITY ILLINOIS


ZION CITY, ILLINOIS, May 29, 1902.
CHAS. J. BARNARD.
General Financial Manager
Of all Zion's Institutions and Industries.
*Dear Brother in Christ:*—I have never doubted the impression that came to my mind three years since when, after reading LEAVES OF HEALING relative to building Zion City, I felt assured it would be one of the greatest commercial cities in the world.
I lost no time in subscribing for $10,000 worth of Stock in Zion Land and Investment Association in July, 1901. When the land was offered for sale I turned this Stock over to the Association for land.
Some of the land I have sold for ninety per cent gain and have refused to sell more.
I am pleased with my Lace Stock.
Interest has been paid promptly on all my investments in Zion.
And, by the grace of God, Zion City is a very lively place.
Yours in Christ, ARNOLD TAFT.

LATHROP, MO., May 31, 1902.
MR. CHAS. J. BARNARD,
Zion City, Illinois.
*My Dear Sir:*—I wish to express to you my opinion regarding Zion Industries. Will say that I am more than pleased with the investments already made, being, I believe, one of the first to take stock. Consider it safe and profitable, always paying interest promptly when due.
Those having money to invest could not find a better place, I think, than in Zion.
Sincerely yours, C. R. FORMAN.

ZION CITY, June 14, 1902.
C. J. BARNARD.
*Dear Brother:*—I consider it a great favor to state frankly that I consider any and all of Zion's Investments very profitable and perfectly safe, my interest always receiving prompt payment on all my investments therein.
I have only one regret, and that is that I have not more to invest.
Your Brother in Christ.
G. L. VAN FLEET.

LONDON, ENGLAND.
DEAR DEACON BARNARD.
I am quite satisfied that the shares in Zion's Industries are perfectly safe and profitable, and, since I have become a Shareholder, the interest on my investments has been promptly paid. With kind regards, I am,
Yours sincerely, J. MACDUFF.
70 Guilford street,
Russell Square, W. C.

FREEMAN, MO., June 3, 1902.
MR. CHAS. J. BARNARD.
*Dear Brother in Christ:*—I receive my interest every six months regularly. If I had ten thousand dollars, I would put it in Zion City before any other place I know of.
I consider it in safe hands—in the hands of God. I am sorry I haven't more to send there.
May God bless the City of Zion, is my prayer.
Yours respectfully,
PAUL DUNKEN.

CHICAGO, ILL., June 3, 1902.
CHAS. J. BARNARD,
General Financial Manager,
Zion's Institutions and Industries.
*Dear Deacon Barnard:*—I have been a Shareholder in several of Zion's Industries and Institutions for some time, and I believe these investments to be safe and profitable.
My interest has always been paid promptly, and I am well satisfied.
Yours sincerely,
KATHERINE JOHNS.
(Formerly of Dyer, Indiana.)

FALLS CITY, NEB., June 9, 1902.
CHAS. J. BARNARD,
General Financial Manager,
Zion City, Illinois.
*Dear Brother in Christ:*—I wish to express my appreciation of Zion's Financial Institutions. My experience has been very satisfactory in a business way. The interest has been promptly paid when due, and I consider my investment in Lace Stock safe and profitable. This has proved to be my experience in Zion Land and Investment Association.
Yours for the extension of God's Kingdom along all lines.
RUTH WEAVER DENNIS.

CHICAGO, June 6, 1902.
MR. CHAS. J. BARNARD,
Zion City, Illinois.
*Dear Brother in Christ:*—I wish to express to you my entire satisfaction with my investment in Zion Lace Industries Stock. And further that I very much appreciate the promptness with which I receive my interest.
I am sure that investors can do no better than with Zion Industries Stock. The safety and the satisfaction of having one's capital employed where it will contribute to the building of the Kingdom of God on earth are prime recommendations.
Trusting for a wonderful blessing on Zion's Industries,
I am as ever, E. W. RIDER.

# WHERE GOD RULES, MAN PROSPERS


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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 XI. NUMBER 17. CHICAGO, AUGUST 16, 1902. PRICE FIVE CENTS.



TEMPLE COTTAGE AND ANNEX, ELIJAH AVENUE, ZION CITY, ILLINOIS.
General Overseer's Offices and General Headquarters' Offices of the Christian Catholic Church in Zion.

THESE BUILDINGS, which are connected by a passage way, contain the private office, a portion of the library, council room, and offices of the personal staff of the General Overseer; the offices of Overseer Jane Dowie and of her personal staff; of Overseers Piper and Speicher and their secretaries; of Deacon E. S. Anderson, General Recorder and Financial Secretary of the Christian Catholic Church in Zion, and his large force of clerks, and the office of Elder A. F. Lee, General Recorder of Zion Seventies, and his assistants.

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# GENERAL LETTER FROM THE GENERAL OVERSEER.



REV. JOHN ALEX. DOWIE.

"BEN MACDHUI,"
MONTAGUE, MICHIGAN,
U. S. A.,
AUGUST 14, 1902.

TO THE OVERSEERS, ELDERS, EVANGELISTS, DEACONS, DEACONESSES, MEMBERS OF SEVENTIES, MEMBERS OF THE CHRISTIAN CATHOLIC CHURCH IN ZION, AND TO ALL LOVERS OF GOD, EVERYWHERE:

Grace to you and Peace be multiplied
In the Knowledge of God
And of Jesus, our Lord.

Resting again for a few days beside our little Galilee, I am led to write a few words to all who are in fellowship with me, earnestly seeking your united prayers for myself and all associated with me at the Headquarters of the Christian Catholic Church in Zion, which are now situated in the beautiful little City of Zion, near to Chicago.

During the past few days letters have reached me from every Continent, and from many of the Islands of the Seas, proving to me more and more clearly that the Divine Mission of Zion is being understood, appreciated and entered into by Christians in almost every land beneath the Sun.

We are fast approaching the close of Summer and are planning for the Fall, that is, the Autumn Campaign.

God willing, we shall resume our Lord's Day Afternoon Meetings in the Chicago Auditorium on Lord's Day, September 7th, and shall, by the grace of God, do our duty in destroying the Works of the Devil, and in building up and extending the Kingdom of God.

We shall deal, in a Series of Restoration Messages, with the Apostate Churches, and without any attempt to conceal our set purpose of destroying them utterly as Organizations.

They have all failed!

The Lord of the Vineyard is now sending out, at the eleventh hour, New Laborers into His Vineyard, and setting aside all previous organizations.

Our fight with The Apostasy will begin with Lutheranism.

We shall then enter into conflict with the Latin and Greek Church Apostasies.

The numerous Reform Churches, which have come forth from Lutheranism and Romanism, will then be dealt with.

This will, of course, include the Church of England, the Church of Scotland, and the Nonconformist Denominations, which have been ineffectually endeavoring to take the place of the apostate catholic churches.

These Denominations have also produced the innumerable Go-as-you-please and Do-as-you-like Missions of every description, that are, as organizations, intolerable evils, continually resulting in miserable failures.

As Elijah the Restorer, we have become more and more deeply convinced that Restoration is an Impossibility until the ecclesiastical organizations, as they now exist, are completely demolished.

We have no conflict with sincere Christians, who are in true communion with God, through faith in Jesus Christ our Lord, and are earnestly seeking to be led by the Holy Spirit.

These we love everywhere, knowing that they are members of the one body, "The General Assembly and Church of the Firstborn, who are enrolled in Heaven."

But love for our brethren and sisters intensifies our determination to speak, to the utmost of our ability, the Whole Truth of God in these Latter Days.

Knowing that the time is short and that certain work must be quickly done, we shall do our utmost to distinguish between organizations that have failed, and that are failing, and that must continue to fail to do the work of God, and the noble, cultured, self-denying, and earnest servants of God, who are daily endeavoring to perform the work of reaping and gathering in the harvest, with machinery which can never accomplish the task.

Many sincerely wrong Christians are endeavoring to build up the Kingdom of God upon a hundred different man-made models, which are a laughable travesty of Zion—the Kingdom of God—as divinely set forth by the Prophets in All the Ages.

The veil is not only upon the heart of the Jew in the reading of the Law, but it is upon the heart of God's people in the reading of the Gospel.

Hear, ye deaf;
And look, ye blind,
That ye may see!
Who is blind, but My servant?
Or deaf, as My messenger that I send?
Who is blind as he that is at peace *with Me*,
And blind as Jehovah's servant?
Thou seest many things,
But thou observest not;
His ears are open, but he heareth not.
It pleased Jehovah, for His righteousness' sake,
To make the Teaching great and glorious.

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We have realized increasingly the deafness and blindness of many who are messengers of God, and who are at peace with God; who see many things, but do not obey them; who hear, but forget, and do not the things which God says.

But now it hath pleased God, "for His righteousness' sake, to magnify the Law and make it honorable," or, to use the marginal translation of the Revised Version, as we have done and which we prefer as a better translation, "to make the Teaching great and glorious!"

There can be simply no question—excepting to those who are deaf, that they will not hear; or blind, that they will not see—that God has made our Teaching in Zion to be "great" and to be "glorious," and to be the means in His hands of the Salvation, Healing and Cleansing of multitudes of His people throughout the whole world.

Yet it is by professed Christians, and many of the leaders of denominations, that we have been bitterly and sometimes malignantly withstood. This will continue for a time.

The secular and religious press have combined to misrepresent and falsify our Teaching, and to endeavor absolutely to destroy our influence for God.

In this the enemies of God and Zion have failed to a large extent, and the real facts are becoming more and more apparent to the afflicted people of God, and to the world, which has been crying out from the depths of its miseries for a Loving God.

Yet it is but dimly that the great majority of God's people see the Truths which God has enabled us to present with Prophetic Authority to the Church and to the World; for

> This is a people robbed and spoiled,
> They are all of them snared in holes,
> And they are hid in prison houses;
> They are for a prey, and none delivereth;
> For a spoil, and none saith, Restore!

But the Times of Restoration have come, and in the Name of The Most High God we are "sending forth" Zion's Messengers, and saying to all men everywhere, Repent! and Restore!

And now—

> Who is there among you that will give ear to this?
> That will harken and hear, for the time to come?

These are the Questions that must be answered by the people of God, who are "robbed" and "spoiled" by the false doctrines that have destroyed the value of that great Reformation, which that mighty prophet and man of God, Martin Luther, led in his day

False Teachers have "snared in holes" and "hid in prison houses" multitudes of earnest Christians who are betrayed into Religious Orders, Monasteries and Nunneries. They have dragged down thousands of millions by the Diabolical Delusions of the apostate Greek and Roman churches, and by the Hypocrisies of the Churches called Protestant, which no longer effectually protest.

God's people are indeed "for a prey" and are everywhere "spoiled" by the "wiles (methods) of the Devil."

It is Time, yea, High Time, to strike the blow that sets the prisoner free!

Tens and tens of thousands have, since we began our ministry in Zion, been set free; and they are gathering in thousands upon thousands from the East and from the West and from the North and from the South into the City of Zion and under the folds of the Banner of Zion as it is unfurled from land to land.

The whole world has within the past few days witnessed, in the Coronation of Edward VII., as King and Emperor of Great Britain and India, etc., a daring blasphemy which must bring that Empire great injury, as it has in all the past

We refer to the fact that this Prince, notorious for his past immorality and devotion to private gambling, and public support of Sports that Kill, was crowned, not only as "King," but as "The Head of The Church," and declared to be, "By the Grace of God, Defender of the Faith."

At this scene not only were the hirelings and creatures of the State, in the persons of Archbishops and Bishops of the Church of England, present, but, to their everlasting disgrace, Ministers of Non-conformist Churches, and a Representative of the Salvation Army.

These were not merely spectators; for they were commanded to be present, by the King, and obeyed, and were, in effect, Official Witnesses of and Partakers in this horrible blasphemy and iniquity!

With all our power, we cry to those who have helped this kingly spoiler to fasten his unclean hands upon the throats of the people of God, and who, with his predecessors for centuries, has robbed the nation and spoiled the people, by taking from them the fairest lands and richest endowments—we cry to them: "REPENT! and confess before God and men the iniquity of which you have been guilty; and especially ye who are Non-conformists!"

Ye have trodden down all your previous principles, both as to the Rights of the People and the Rights of God, and have joined hands with the false and apostate church of an ungodly king, in riveting, if it be possible,

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the chains of ecclesiastical slavery upon the British Empire.

Ye who demand that Repentance, Faith, Obedience, the Work of the Holy Spirit through Jesus Christ our Lord, are essential to regeneration, Think Ye how ye sinned when ye acclaimed as "Defender of the Faith" and "Head of the Church" a notoriously ungodly man!

This leads us, therefore, more and more to raise the cry to the robbed and spoiled peoples everywhere, "Come forth from the holes and prisons of error and darkness into which you have been snared, and where you have been hidden and left for a prey to the evil one!"

The Apostate Churches have clearly admitted, in Great Britain, by their recent action, that they do not lead in the work of the liberation of humanity from the chains of ecclesiastical, military, political, and social tyranny; but that they are led by the Silken Cords of Flattery, behind the Triumphal Car of an Apostate King and an Apostate Church.

We have more to say, much more; and in the continuation of this letter, which we hope to be able to complete within the next few days, we shall write as God directs.

Meanwhile again we say,

"BRETHREN, PRAY FOR US."

I am,

Your friend and fellow-servant in Jesus Christ our Lord, whom He has sent forth as the Messenger of His Covenant, as the Prophet foretold by Moses, and as Elijah the Restorer,



*General Overseer of the Christian Catholic Church in Zion.*

## *Notice to the Christian Catholic Church in New England.*

*REV. DANIEL BRYANT, PRESIDING ELDER* of the Christian Catholic Church in New England, with his wife, Evangelist Emma D. Bryant, will conduct an itinerancy throughout the New England States, beginning August 20th and extending late into September. Arrangements are being made to conduct meetings in the following cities of New Hampshire:

*FRANKLIN FALLS, GUILFORD, LACONIA, NORTH SPRINGFIELD AND COLEBROOK.*

The ordinances of believers' baptism by Triune Immersion will be administered in each place. Let the members and friends rally to the work and make these meetings a rich harvest for God. Let all the finances and tithings communicate at once concerning meetings in their vicinity. All communications should be addressed to

*REV. DANIEL BRYANT,*

*19 GREENOUGH AVENUE, CAMBRIDGE, MASS.*

# ZION AT BEN MacDHUI

## Rev. John Alex. Dowie

(ELIJAH THE RESTORER)

General Overseer of

The Christian Catholic Church

will preach in A LARGE PAVILION TENT at

**BEN MacDHUI,**

**Near MONTAGUE, WHITE LAKE, MICHIGAN**

on

**Lord's Day Afternoon, August 31st**

AT 2 O'CLOCK

If transportation can be arranged :: ::

**ZION WHITE-ROBED CHOIR**

:: of hundreds of voices will conduct the singing Persons desiring to accompany the choir from Zion City or Chicago must make immediate application for transportation to Deacon Daniel Sloan, Zion City, Illinois :: :: :: :: :: :: ::

ALL WELCOME

**CHRIST IS ALL AND IN ALL**

ALL SEATS FREE

# ZION IN STREATOR

ILLINOIS

## Rev. William Hamner Piper

OVERSEER-AT-LARGE IN THE CHRISTIAN CATHOLIC CHURCH IN ZION

Rev. John Alex. Dowie, General Overseer

WILL CONDUCT DIVINE SERVICES IN THE OPERA HOUSE AT STREATOR, ILLINOIS

## LORD'S DAY, AUGUST 24, 1902

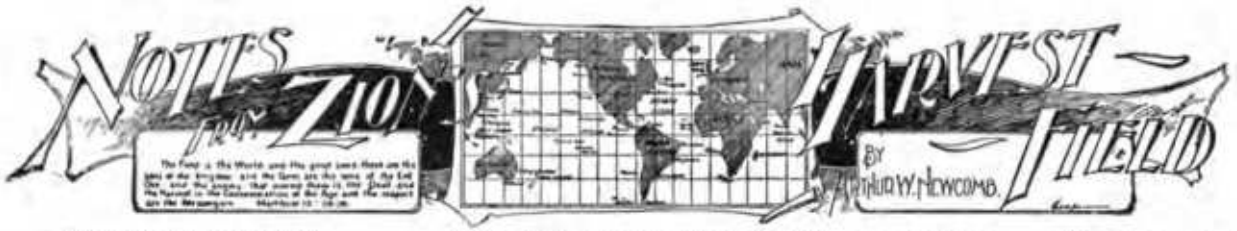
at 2:30 and 7:30 p. m.

All Welcome All Seats Free Free-will Offering

CHRIST IS ALL AND IN ALL

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### Port Allegany, Pennsylvania.

Mrs. Esther Berfield, Conductor of Gathering.

On Sunday, June 29th, the Port Allegany (Pennsylvania) Gathering entertained Deacon B. S. Love of Bradford, Pennsylvania.

While a number were detained at home owing to the inclement weather, seventeen members and friends of Zion were in attendance at the afternoon session.

The subject, "Our Father," is one which appeals to every true child of God, and was a topic upon which Deacon Love had prepared himself well.

The session closed with the administering of the Lord's Supper, of which all present partook.

### New England District.

Rev. Daniel Bryant, Presiding Elder.

At many places throughout New England there are little Gatherings of the Christian Catholic Church in Zion which have sprung up through some one of God's children in the community getting LEAVES OF HEALING from some relative or friend, receiving great spiritual, psychical and physical blessing through the teaching therein, and then, in turn, sowing the precious seed.

The following testimony is from one who received a wonderful healing as the result of reading LEAVES OF HEALING sent to her by her daughter, now a Deaconess in the Christian Catholic Church in Zion, and in answer to the prayer of Zion's faithful Evangelist in Boston, Rev. Helen A. Smith. It tells how the Gathering at Durham Center, Connecticut, sprung up as the result of that healing.

God only knows what blessings will follow the establishment of this Gathering, and it all came about through the faithfulness of one young woman in sending the LEAVES to her parents.

May 15, 1902.

DURHAM CENTER, CONNECTICUT.

DEAR GENERAL OVERSEER:—It is with pleasure that I write out a testimony, of what our Heavenly Father has done for me.

November 3, 1900, I broke a ligament in the calf of my leg.

My husband and son had to help me into the house.

After sitting down it was impossible for me to move.

For four weeks I was in the kitchen night and day.

I was in great pain and would not let any one move me.

Then I used crutches and got as far as the sitting-room.

For five months and a half I did not go up-stairs.

In December I received LEAVES OF HEALING from my daughter Miss Esther Beebe of Boston, who was a trained nurse working for doctors at that time.

Now she is in Chicago working for God in Zion.

We read the teaching in this paper against using swine's flesh.

That was too much for us.

We had a fine hog that weighed over 400 pounds and we knew it was good eating, or thought we knew all about it.

Finally I wrote to the General Overseer for prayers. Of course the prayers did not help me, and I can truthfully say I am glad that our Father did not heal me then for I was not ready to receive it.

I wanted to be healed, but I wanted my own way, not God's Way.

After that I got the papers and copied down the consecration prayer, and I would study it, but not before any one.

It helped me more than anything else.

In March, 1901, my daughter came home on a visit, before going to Chicago.

Did you ever see a cat watch a mouse?

If so, you can realize how I watched her to see if I could not find something that was not true.

I found that where she had been a dead Christian before, she was a live one now, speaking to some whom she would have feared before.

She said very little to me about eating swine's flesh.

What she said to the others, however, told on me.

Both of my sons gave up the use of it after she came home.

Eddie, my youngest, would say to me, "Mamma, you will have to give it up before you will be healed."

I would not surrender, so I suffered on.

I began reading LEAVES OF HEALING and comparing it with my Bible.

The more I read, the more I wanted to.

My Bible was a New Book to me, for I found that my Saviour cared as much for us as when here on earth in the flesh.

I have found it true, that "He is the same yesterday, and today, yea, and forever."

I began going up-stairs by putting one foot on the stair then the other on the same one, and the same in coming down.

That is the way I went for two months and a half.

Finally my leg grew worse and began to have dark purplish spots for five inches around my ankle.

I did not have any doctor, but my husband went and saw him and he knew what was the trouble and gave him something for a wash and told him to keep my foot and limb bandaged.

I was willing to do anything by this time.

I made up my mind that if I could only go to Boston where I could get more teaching I might be healed.

One year ago today I went to Boston.

Sunday our Evangelist prayed again after I had made out my blanks for membership in the Christian Catholic Church in Zion.

When I went out from that meeting I walked out naturally and praising God for His goodness to me.

For eight long months I had never had a shoe on my left foot, as my limb and foot were so swollen.

I went to Boston with a shoe on one foot and a slipper on the other.

The week I was healed I put on new shoes, and walked four miles.

The pig question would come up, and I asked the Lord to take all love of it away from me if He wanted me to give it up.

One day I was taking our dear Evangelist out to see a sick friend.

As we were riding along we passed a store where they had ham and bacon hanging out.

The sight and thought of them made me sick at my stomach.

It serves me the same way now.

I knew that the Lord had surely answered my prayer, thanks be to His Holy Name.

Now I hate the sight of swine.

They always remind me of the devils being sent into them.

I belonged to the Congregational church for thirteen years and to the Methodist Episcopal church for nearly twelve.

I had never heard that Jesus was the same today as when here on earth in the flesh.

I had wished so many times that He would heal people now, the same as He did nineteen hundred years ago.

I found that I had to ask forgiveness of all whom I had injured in any way.

God gave me strength enough to do it.

We have our little meetings every Sunday afternoon, and three of our neighbors come in with us.

We pray that the General Overseer may live to do greater work than ever before.

May this testimony be the means in God's hands of helping some one else.

Your Sister in Christ,

MRS. LYDIA M. BEEBE.

## Praise and Testimony

### Little Girl Healed of Goiter in Throat.

84 POPLAR STREET,
WYANDOTTE, MICHIGAN, July 11, 1902.

DEAR GENERAL OVERSEER:—I write to thank you for your kindness in praying for my little girl.

She was very sick with hard cold and fever, but I praise God, He has healed her.

I asked prayer for her June 26th. She has been healed many times of croup, through prayer.

She is now over three years of age, and has never tasted medicine.

She was healed of goiter in her throat, or side of her neck. Deacon Howard prayed and laid on hands, and it went down quite a little.

When Elder Brock was in Detroit at Easter, I had him pray and lay hands on her neck, and now it is all right.

I thank God for it all, and His faithful servants for their prayers.

I also thank God that He opened a way for me to hear you and to learn of you that God is our Healer and Keeper for our bodies as well as our spirits.

Yours sincerely, (MRS.) WILL OTTO.

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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.

A WEEKLY PAPER FOR THE EXTENSION OF THE KINGDOM OF GOD.

EDITED BY THE REV. JOHN ALEX. DOWIE.

Entered at the Postoffice, Chicago, Illinois, as Second Class Matter.

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*Long Distance Telephone South 860. Cable Address "Dowie, Chicago."*

All communications upon business must be addressed to

MANAGER ZION PUBLISHING HOUSE,
1300 Michigan Avenue, Chicago, U. S. A.

Subscription to LEAVES OF HEALING, A VOICE FROM ZION, and the various publications, may also be sent to

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CHICAGO, ILLINOIS, SATURDAY, AUGUST 16, 1902.

## TABLE OF CONTENTS.

LEAVES OF HEALING, SATURDAY, AUGUST 16, 1902.

ILLUSTRATION—
Temple Cottage and Annex, Elijah Avenue, Zion City, Illinois, . . . . . 553

GENERAL LETTER FROM THE GENERAL OVERSEER, . . . . . 554-556

NOTES FROM ZION'S HARVEST FIELD, . . . . . 557

ZION'S SECOND FEAST OF TABERNACLES—
Zion in the Orient, . . . . . 559-569
Early Morning Sacrifice of Praise and Prayer, . . . . . 569
"Blessed Are the Pure in Heart, for They Shall See God," . . 569-571

NOTES OF THANKSGIVING TO ZION'S GOD, . . . . . 572-575

OBEYING GOD IN BAPTISM, . . . . . 576-577

ZION'S BIBLE CLASS, . . . . . 578

LEAVES OF HEALING—ONE HUNDRED THOUSAND SUBSCRIBERS BY 1903, . . . . . 579

ZION LAND AND INVESTMENT ASSOCIATION, . . . . . 580

STIRRING TRUTHS FOR WIDE-AWAKE CHRISTIANS, . . . . . 581

FORM OF APPLICATION FOR MEMBERSHIP, . . . . . 582

ZION'S ONWARD MOVEMENT, . . . . . 583

ZION'S INVESTMENTS, . . . . . 584

AND THE sons of them that afflicted thee shall come bending unto thee; and all they that despise thee shall bow themselves down at the soles of thy feet; and they shall call thee The City of the Lord, The Zion of the Holy One of Israel.—*Isaiah 60:14.*

# 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 sufferers are expressly declared to have been "oppressed of the Devil." (1 John 3:8; Matthew 4:23; Acts 10:38.)

*The Gifts of Healing are Permanent.*

It is expressly declared that the "Gifts and the calling of God are without repentance," and the Gifts of Healing are amongst the Nine Gifts of the Spirit to the Church. (Romans 11:29; 1 Corinthians 12:8-11.)

*There are Four Modes of Divine Healing.*

The first is the direct prayer of faith; the second, intercessory prayer of two or more; the third, the anointing of the elders, with the prayer of faith; and the fourth, the laying on of hands of those who believe, and whom God has prepared and called to that ministry. (Matthew 8:5-13; Matthew 18:19; James 5:14, 15; Mark 16:18.)

*Divine Healing is Opposed by Diabolical Counterfeits.*

Amongst these are Christian Science (falsely so-called), Mind Healing, Spiritualism, Trance Evangelism, etc. (1 Timothy 6:20, 21; 1 Timothy 4:1, 2; Isaiah 51:22, 23.)

*Multitudes Have Been Healed Through Faith in Jesus.*

The writer knows of thousands of cases and has personally laid hands on scores of thousands of persons. Full information can be obtained at the meetings held in the Zion Tabernacles in Chicago, and in Zion City, Illinois, and in many pamphlets which give the experience, in their own words, of many who have been healed in this and other countries, published at Zion Printing and Publishing House, 1300 Michigan Avenue, Chicago, and also at the Branch Office, Shiloh Boulevard, Zion City.

"*Belief Cometh of Hearing, and Hearing by the Word of God.*"

You are heartily invited to attend and hear for yourself.

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# ZION'S SECOND FEAST OF TABERNACLES

*The set Feasts of Jehovah . . .*
*Ye shall proclaim to be holy convocations.*

* REPRINTED BY A. C. R. AND A. W. N.

## ZION IN THE ORIENT.

A GREAT audience of thousands of people sat in Shiloh Tabernacle, Friday evening, July 18, 1902, for several hours and heard, with the most intense interest to the end, the General Overseer and several of the Messengers of Zion who had been chosen to go out to China and Japan in the fall.

The keynote of the meeting was Restoration: the Restoration of the spirits, souls and bodies of God's children in these far away lands of the Orient; the Restoration of one tongue to all the races of the earth, so that the Everlasting Gospel might be proclaimed in its fulness and beauty to all the nations; the Restoration of All Things in these lands, through the ministry of Elijah the Restorer, and the Messengers of God sent out by him, in fulfilment of prophecy.



As the General Overseer, and then, one after another, the men and women who had spent years in the Orient, spoke of the great door for Zion work, which was being opened in these lands, and the great need of the teaching and practice of the Everlasting Gospel of Salvation, Healing, and Holy Living among these great peoples, the hearts of their hearers were irresistibly drawn toward the work to which they so enthusiastically and joyously looked forward.

The interest which was awakened by this meeting also took a practical form; for, before the end of the Feast, over Four Thousand Dollars had been placed in the hands of the General Overseer for the purpose of purchasing presses and other printing equipment for the Japanese and Chinese Messengers. May God use the report of the meeting to awaken a like interest in the hearts of tens of thousands of His people throughout the world.

Shiloh Tabernacle, Zion City, Illinois, Friday Evening, July 18, 1902.

The meeting was opened by a song service.

Overseer Mason then read in the Inspired Word of God, from the 5th chapter of Revelation.

The General Overseer saluted the audience with the words, "Peace to thee!"

The audience heartily responded, "Peace to thee be multiplied!"

The congregation joined in singing, "From Greenland's icy mountains."

Elder W. H. Cossum offered prayer.

* The reports which follow have not been revised by the General Overseer.

The General Overseer said: Several of the party which will go to the Orient in the fall are not with us on the platform today; among them some Evangelists, wives of the Elders, and a number of Deaconesses, not yet decided upon.

Any of you Deaconesses may be chosen; you cannot tell. The lightning may strike the one who least expects it. I know, however, that all in Zion are prepared to go where God wants them to go; where their leader says.

If I had time, I should like to do what is in my heart to do on such an occasion.

I should like to describe the great Empires of Japan and China to you as I see them, rather than to make an ordinary, so-called missionary address or a sermon.

That would take hours, however.

Although I was once complimented by my very able brother, Overseer Mason, for an address which I delivered to the Messengers, concerning China, I can assure him I could have done very much better.

This work in China and Japan has been one of the reasons why I have asked God for immense resources; simply because the work of the evangelization of more than one-third of the human race is a tremendous undertaking.

### Sad Failure of Previous Missionary Efforts.

I love the good men and women who have lived and labored and died, and have given their lives for China and Japan.

I have great admiration for the splendid Christian scholars such as James Legge in China, Morrison and all the rest.

Their glorious memories are in all our hearts.

Allowing for the living and the departed heroes and heroines in China and Japan, there is one thing that every honest man who considers the position will agree to, and that is, that Heathenism, Confucianism, Buddhism, Taoism, and all forms of false religion are growing in these great empires far in excess of the growth of Christianity. This is simply a matter of figures. There are larger numbers being added continually by birth and otherwise to the hosts of those who are unchristian and antichristian and ungodly, than are being won to God.

Now there is no use criticizing past efforts and making observations of this kind to an improper extent.

Those who are putting on the armor must not boast as those who put it off.

Unseemly would it be for me to speak of the failures of those who have had practically little success, for we have really only just sent Zion's first Messengers there, and asked God to enable us to get a footing at the great Gates of China.

### Importance of Shanghai as a Gate of China.

We are at only one of the gates, but in my judgment it is the gate that is most important for us.

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The gate in the Shanghai province is the gate of that great river the Yang-tse-kiang, which, I believe the British Government intends to control from its source to its mouth, as it does the Nile.

There Zion is under aegis of a government that is far stronger and abler to protect those who are determined to do right and not to infringe law than those in control at some of the other gates.

**I Have Studied China.**

Regarding China, first, I wish to say that for years and years I have been endeavoring to make a study of the situation such as would be worthy of my position, and of what God might give me to do.

I have studied the great cities, the great treaty ports of China, until I know, in a measure, even their streets.

I have studied the past, but I have still more earnestly studied the present condition of China.

I have been reading everything from the politician and the missionary, the trader and the traveler, that I could lay my hands upon.

Many a long night have I given to the study of the Japanese and Chinese matters.

I have endeavored to see China and Japan through the very best eyes that I could use, and have endeavored to get the photographic and artistic presentations of China and Japan in many ways.

I have not talked very much with our beloved ones here because I felt that until God had given me a clear policy I could make no move. By a policy I mean a clear course of action.

I have never yet moved in any direction without a clear conception of the situation and what I had to do.

I have come to the conclusion without any hesitation, that

**The Break-up of China Is Very Much More Complete Than Some People Imagine.**

On the other hand, I believe that the conservatism of China is so great that it will not be so easy to deal with the problem as many suppose.

There is no doubt whatever that the death of the present empress will be the signal for a very serious change of Chinese affairs.

The statesmen now ruling China in connection with the Dowager Empress will not be able to retain their positions after her death.

I am deeply convinced that a new era is opening for that great Empire, and that this is a fitting and most opportune time for Zion to enter Asia.

**A Beautiful Work on Japan.**

In regard to Japan, I am convinced that, although the Japanese are clever, have brilliant brains, are beautiful in their conceptions, yet the Japanese Christian needs deepening.

The work of Captain Brinkley, Editor of the Japanese *Mail*, I think at Tokio, is a very fine one.

There are only a hundred copies printed, and I am the fortunate possessor of one.

They are illustrated in Japanese style but written in the English language.

They contain great and ancient pictures.

The beautiful, up-to-date work in the latest numbers is really charming.

Captain Brinkley, with great width and breadth, has given in these ten volumes, it seems to me, the most complete, simple and thorough idea of Japan that has ever been given.

I have read numerous large volumes which did not begin to contain half as much as his, which would have been comparatively small if they had been put into small type.

**Admirable Traits of Japanese Character.**

I am filled with admiration for many things in connection with Japanese character.

There is a splendid conservatism, a splendid devotion, an utter absence of fear.

Death has no terrors for the Japanese physically, if he has in his heart the conviction that he is doing his duty.

With it all there is a refinement, a chivalry, a gentleness, a courtesy.

I believe that God has for that great island empire a wonderful future amongst the innumerable islands of the ocean which surrounds it.

It seems to me to be the Great Britain of the east.

The British and the Japanese are, as you know, in close alliance at this time.

The Japanese are the British of the east.

For bravery in facing the elements, for naval progress, and for up-to-date conceptions of mathematics and navigation they are unexcelled.

It seems to me, too, that we have in the sweet, loving disposition of the Japanese women a wonderful leverage.

They are worthy of trust in many ways, only we must get, both in China and Japan, a truer idea of the family, and a more correct idea of wherein true morality exists.

That will only come, however, with the regeneration of their spirits.

These Zion Messengers have been brought by God to Zion in many diverse ways.

It seems to me that in Japan, especially, the Japanese have led the missionaries, and that Saito, Tokida, and other natives are the Zion fathers of Elder Cairns, Evangelist Cummings and other Messengers.

In China it is different.

The American missionary has led the Chinese.

**Why Zion Receives Tithes and Offerings.**

My beloved brothers and sisters, you have the joy now of helping me in this matter.

Zion's tithes and offerings, and Zion's resources from every side, have no other reason for their existence than the spread of the Gospel of the Kingdom of God; first, at home, and then in the regions beyond, that the Messengers of Zion may carry and plant the banner in every land.

My present intention is that, at a period in the Fall to be fixed afterwards, all the brothers and sisters on the platform and several others, some Deaconesses to be selected, making in all a party of twenty, will sail together for the Orient.

They will perhaps stay together for a little time in Japan, and then the Chinese party will push on as soon as possible to Shanghai.

Probably we shall have with us before they leave, or about the time they leave, a beloved sister who has charge of about sixty Japanese orphans in Chofu, where Evangelist Cummings was for a long time.

My present intention is to remove these children from Chofu to Yokohama, and there establish our first Zion Orphanage in the Orient.

**Restoration Includes Restoration of One Tongue.**

It seems to me that it is in the children that the key to these empires lies.

I have the conviction that a part of the Restoration is the Restoration to the whole world of the one tongue that was lost at Babel. (Amen.)

I believe that the curse of the nations is the diversity of language.

I believe that if the French, and the Germans, and the Japanese and Chinese, and the Spaniards, and all other nations, could read English, and if the English tongue, which is undoubtedly the imperial tongue of the world, were to become through our Zion people the tongue of Zion, we would get great multitudes won to God whom we can now reach only very slightly.

I cannot believe it possible to convey Christianity in the vernacular tongues of China and Japan, because these vernacular dialects are penetrated through and through with heathenism and false ideas.

It is impossible to eradicate that pagan characteristic.

In translating the Gospel into these dialects, you try to give a meaning to Chinese words that they did not have before.

I believe that you fail to do anything more than simply to repeat words which still hold the old heathen meaning.

In the Chinese language you have scarcely any adequate word for God as a person.

I know that a great many translators use a word which means simply the heavens, or something like that.

The idea of a personal Father must be given, and I do not think it can be given in the Chinese tongue.

The conviction is deepening in my spirit that what is wanted is the getting hold of the young of these empires, first in tens,

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and twenties, then in hundreds and thousands, and tens of thousands.

Then we must teach them of a Salvation that really saves, and a Healing that really heals, and of a Holiness which means Holy Living.

Then you will see wonderful results.

**Already There Have Been Some Wonderful Healings in the Orient.**

Mr. Tokida's letter published in LEAVES OF HEALING of Saturday, July 12th, pages 403 and 404, contains many striking illustrations of how God is using our Japanese band in Tokio to pray the prayer of faith that saves the sick.

I do not doubt that there must be a new departure, but what is needed more than any new departure in methods is, that these beloved friends shall take back with them to China and Japan, the Zion spirit.

They will take that which we cannot put into words, and will, by the grace of God, put into effective operation slowly at first, carefully and cautiously, firmly, not only the principles, but the practices which have made Zion strong at its center.

I shall ask each one here to say a few words to you concerning the great work of the lands to which they are going.

**Introduction of the Messengers to the Orient.**

Rev. George L. Mason was long ago appointed Overseer for China.

He has done excellent work.

I desire to record my high appreciation and my intense love and respect for Elder Viking and Elder Kennedy, and their beloved wives, the Evangelists, and their little babes for whom we pray so earnestly.

They have done splendid work in Shanghai and have opened a door and established our base of work in a most important and most effective position. As for Tokida in Yokohama, the work that he and Elder Cairns have done has been very effective.



FIRST ANNIVERSARY OF THE OPENING OF THE GATES OF ZION CITY.
Procession of Zion City Institutions and Industries on Shiloh Boulevard, Zion City, Illinois.
Zion's Second Feast of Tabernacles, Tuesday, July 15, 1902.

Mr. Tokida, who was associated with him as a brother minister of the Church, has been wonderfully blessed.

Tokida has developed a splendid Zion spirit, and our beloved Brother, Saito, who is on the platform tonight, writes an English which many of you might well covet. He not only writes it but thinks it, and is able to express himself more effectively in writing in that language, than in speaking it.

Our Brother, Deacon Hong, has been with us a long time. We all know him.

Our beloved Brother, Elder Cossum is well known. Elder Mason of course, is known.

Dear Evangelist Cummings is known for her great modesty. She asked me tonight whether I thought she was fully baked, and I said I thought she was.

Evangelist Burklund has been wonderfully blessed while she has been with us.

Deaconess Pansy Mason is, I am sometimes told, the best Chinese scholar of them all.

Do you not think it a glorious thing to have the privilege of sending them out? What do you say?

Audience—"Amen."

General Overseer—Overseer Mason will speak.

**Address of Rev. George L. Mason, Overseer for China, in the Christian Catholic Church in Zion.**

"God has graciously given me the Zion spirit during the three years I have been privileged to be here.

"While I have no confidence in the flesh, I do have confidence in God for what He has revealed to me when I have sought Him during the past five or six years.

"What He has shown me in Zion Headquarters will, by His grace, keep me from ever being unfaithful.

"I want you all to pray that God will enlarge my capacity for the leadership of Zion work in an empire including, at a low estimate, one-fourth of the people of the globe, possibly one-third.

"The leader of such a work must grow rapidly."

General Overseer—Lord, make him bigger.

Audience—"Amen."

Overseer Mason—"You must not put a square man in a round hole."

General Overseer—Lord make him a round man, then.

Audience—"Amen."

Overseer Mason—"But our sufficiency is of God, and step by step He will show us. I feel very happy to be supported, not only by the beloved General Overseer, the Messenger of God, the Elijah of the last days, but by thousands of loyal hearts who will hold the ropes, who will keep their hands on the apparatus of the diving bell, when we go down, down into that great ocean of heathendom.

"You do not understand here, you cannot know,

**The Sorrows of the Chinese, Their Needs, Their Great Poverty of Spirit, and Soul, and Body.**

"I do not detract one word from the appreciative words that the General Overseer has spoken regarding that ancient nation, for it is indeed the wonder of the world.

"It is the most compact and the strongest, as well as the most ancient form of heathen civilization in the world.

"They have the very best code of morals outside of Christianity. There are many things they can show us. They were printing from movable type, made of porcelain, five hundred years before Gutenberg printed in Germany.

"They had the mariner's compass hundreds of years ago, and many other things, only they have not perfected them.

"They have failed in many things in which Western nations have excelled.

"There are things that are very manifest in China that will work right in line with our Zion teaching.

**The Chinese Never Have Been Guilty of Voting.**

"The theory of government is patriarchal and theocratic.

"The Emperor is called the son of heaven and the theory of the books is that he gets his authority to rule direct from heaven, which, in a vague sense, is God.

"He gets it from above and not from the people.

"But it is true in regard to government in China that they say and do not.

"Zion can come in and show them how to put life and power and beauty and blessing for all men into their systems of government and sociology.

"The Chinese are great organizers. They are great in managing large companies of people.

"The Chinese have many excellent ideas regarding the family.

"Of course, we are familiar with the abuses of their teaching.

"We know how they dislike the girl, and, of course, Zion teaching will be very unpopular in that respect, for it is a common proverb in China that you had better have one club-footed boy than to have eighteen daughters like goddesses. That is

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the teaching of the sages, and the whole theory about women and her slavish position must be reversed by Zion.

**But There Is Very Much to Conserve and Utilize in China.**

"We thank God for that.

"The Chinese need God. They need the Living God.

"The leading religion of China is Confucianism, and it is indeed confusion worse confounded.

"They worship not only material things and the spirits of the dead, but they worship and fear animals, the imaginary dragon, the fox and the snake, the evil spirits, and other things.

"They need the Living God.

"A few years ago I went into a temple while our boat was waiting by the river side.

"I went into a back room of the temple and saw there a half dozen women gathered around the grimy, smoky, dirty images at the shrine.

"Some of them were caressing those filthy idols with their hands, gazing fondly into the faces of those hideous mud similacra of men. As they droned their prayers, my heart was touched. I thought I had become so accustomed to such sights that there was no more feeling, but I thanked God that the Christ would reveal to them the Living God.

"Now, I am doubly thankful—yes, tenfold am I thankful—to go back as a Zion Messenger, for we have really the Living God.

"We believe He works miracles, and we believe that the Ninety-first Psalm is still to be lived.

"The Gospel is practical in China.

"Even while in the apostate Baptist church, with LEAVES OF HEALING to teach us, we had cases of immediate healings, after Repentance, that showed us what God would do in China. I am very thankful to have this privilege of reminding you of



WAGONS IN ANNIVERSARY PROCESSION.
Zion City, Illinois, Tuesday, July 15, 1902.

**Your Part in the Work.**

"Your part is to build up Zion City, and to pay your tithes, and to give your offerings.

"I am very glad, General Overseer, that we are to have a printing press; for while we shall gather the children as far as possible, you understand we cannot gather them in large numbers at first.

"Parents are very suspicious.

"The slanders circulated about the westerners are numerous; for the westerners have given much occasion for slander.

"The Romanists have gathered thousands into their orphanages, and while they have done some good, they have done a great deal of harm, by their secrecy.

**Need for Zion Literature Among Apostate Christians in China.**

"We need a printing press to print translations of LEAVES OF HEALING and Zion tracts, and circulate them freely among the Protestant and Roman Christians of China.

"I say that boldly.

"We give all credit to the noble men and women who have gone before.

"They have done a preparatory work and God has been with them.

"I have personal acquaintance with dozens and scores of men in the China Inland Mission, and the leader of the Mission.

"According to their light, they have obeyed; but we say, Zion has come now, and we must circulate LEAVES OF HEALING and other Zion Literature among all the apostate churches, Roman, Greek and Protestant.

"Then, in a few years, we will have a constituency from which we may draw large numbers of youth to whom we will teach English and the Zion doctrine.

"We will prepare these by industrial and mental education to be leaders of Zion work throughout China.

"That, briefly speaking, is the plan that Zion should follow.

"We need money to do that.

"We need a graphophone.

"We need a printing press, costing with an equipment, about $1,500.

"We need Orphanages.

"We need Opium Refuges.

"We need a Divine Healing Home, not only for the Chinese, but for the European residents, travelers, soldiers, sailors, officials and others who are in that country.

"But you must understand that the Zion work will be chiefly among the native people, because, while Europeans and Americans have a large influence in the Orient, they are numerically insignificant.

"There is about one European or American to seven thousand of Chinese, and these, scattered chiefly in the ports throughout China, are, with few exceptions, ungodly.

"They are not the flower of western civilization.

"There are some noble exceptions, but the fact is there are few friends of Zion in China.

"We shall be cast out into the 'outer darkness.'

**Vital Importance of Leaves of Healing in China.**

"We shall be flung overboard into the great ocean, but God will be with us, and LEAVES OF HEALING, that brought us here, will bring many others out into the light and liberty of Zion.

"At this time I should refer again to the way we came here.

"It was through LEAVES OF HEALING.

"In my own case it was through the tract called 'Divine Healing Vindicated,' sent me by Brother Cossum.

"Not long after that a Baptist deacon in Chicago sent me LEAVES OF HEALING.

"Although I was first to hear the call from the man of God, Elders Kennedy and Viking were the first to respond.

"It was during those years when Zion was coming to birth in the great heart of the General Overseer.

"It was during 1893 and succeeding years, when God was dealing with a number of us in a wonderful way; with Elders Cossum, Viking and Kennedy, leading us to seek after God.

"I remember particularly during those years, I would sometimes be driven away from my study or active work to some lonely place on the walls of the city or in the hills, where I could fall down upon my face and pour out my heart in tears to God that He would show me some way to reach the Chinese and bring them in greater numbers to obedience to the Christ.

**"God Heard My Prayer by Sending Leaves of Healing,**

and I can truly say, I never objected to the teaching.

"I saw things I did not understand; some things I did not exactly like, but I never fought the teaching.

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"What convinced me that I belonged to you, dear General Overseer, was the fact that in those moments, when not only for my own need, but for the needs of the people with whom I lived, I was seeking God, and the fountains of the great deep were broken up in my spirit, and in those moments, unintentionally, the Holy Spirit in me would lead me to pray, 'O God, bless Dr. Dowie. O God, keep him, do not let him go astray. (Laughter.)

"I do not pray that way now. I say, 'O God, send him; let him go!'

"Our work in China will be first with the Church, before we can undertake the educational on any great scale, or the commercial or the political.

"It will be as it has been here, through your prayers and your offerings, and the circulation of LEAVES OF HEALING, and downright earnest personal work on the part of each one of us.

"It will be to gather out from the Kingdom the Christian Catholic Church; to answer the difficulties of the natives, and to help restore the plan of God for one authoritative Church in China."

General Overseer—I desire Elder Mason, wife of the Overseer, to say a few words.

### Address of Elder Emma Keeler-Mason.

Elder Mason said: "Seventeen years a missionary in China, followed by three years a member of the Christian Catholic Church, in Zion—it seems to me the order ought to have been reversed.

"If I could have had the teaching that I have had since I came into Zion, before I ever went to China, it seems to me those seventeen years would have amounted to much more to the Chinese.

"We availed ourselves of the best teaching possible in the denominations.

"It was my privilege to be taught by a godly teacher, the Rev. Daniel Shepardson, of Shepardson College, Granville, Ohio, who loved this work, and whose great aim in life was to train the young ladies, who attended his school, for work among the heathen.

"But, as I look back now, and see how little I knew of God, as I consider how indefinite the teaching was in our schools, I wonder at myself that I ever had the courage, or the thought that I was at all equipped for that work.

### The Indefiniteness of the Teaching of the Schools.

"It seems to me now, appalling.

"It seems to me that I went to China with the one idea of winning them to Christ, that they might be saved eventually.

"It was only incidentally that I taught them what little I could of how to live, and how to care for their bodies.

"I thank God, therefore, for the definite teaching we get here in Zion, for the spirit, the soul, and the body.

"It seems to me that we went out before with but one-third of a Gospel.

"Now I praise God that we know, better than we did before, how to teach the Full Gospel.

"I would that I knew still better than I do, but I thank God for these three years in the Christian Catholic Church in Zion.

"The teaching of Zion seems to be well adapted to the heathen.

"You have heard the story about the colored man being asked how it was that so many of the colored people are immersed. The reply was, 'You see we are ignorant people, and we have to take the Bible just as it is.'

"Praise God, that is just what we find our Chinese Christians doing, to a greater extent than the so-called Christian people in Christian lands.

"They take God's Word to mean just what it says.

"The lessons that we learned of them, especially regarding their simple faith, are some of the things that helped to bring us into Zion.

### The Power of a Simple Chinese Woman's Faith.

"I remember a Presbyterian lady, a medical missionary, telling of a Chinese woman in a hospital in Canton, who was suffering from fever.

"She asked for ice, and the missionary told her she must be reasonable; that there was no ice in Canton.

"'But,' she said, 'God is Almighty, and He has said, "Ask and it shall be given you," and I will ask Him.'

"There came a hailstorm, and they brought her a bowl of ice.

"The missionary said that some of the Chinese would stand higher in heaven than people in this enlightened land, who have always had their Bible and will not believe that God will answer prayer. The simplicity of the faith of the members of our own little church in Huchow has been beautiful, and has taught me how to trust God in prayer as few other things have.

"The willingness with which our Christians gave up the use of tobacco puts to shame many of the people in this country.

"This Full Gospel that is taught in Zion is what the Chinese need, as well as all other people.

"I feel rejoiced that it is our privilege to go back again and give them, as far as God will enable us, the Full Gospel of Salvation, Healing and Holy Living." (Applause. Amen.)



WAGONS IN ANNIVERSARY PROCESSION.
Zion City, Illinois, Tuesday, July 15, 1902.

General Overseer—Now, we have had two from China, and I think we had better have two from Japan. Elder Cairns and Evangelist Cummings.

### Address of Elder T. Alexander Cairns.

Elder Cairns—"In the spring of 1898 I stood upon one of the highest mountains in Japan. As I looked down into the valleys about me I counted twenty-five villages, very large villages.

"Some Japanese were with me at that time.

"Mr. Tokida was one of them, and he said that he knew that in all those twenty-five villages there were only two or three Christians.

"Thank God, with the Full Gospel we have in Zion, there will be and has already been a hearty response on the part of the Japanese. I praise God for that.

"I praise God, first of all, that we have in our General Overseer a perfect master of the situation in regard to a realization of the conditions in the Orient.

"Even while in Japan, in reading his remarks on the Orient, I thought, I will not have anything to say.

"He knows all about it already.

### Zion Industries for Japan.

"The General Overseer told me, before I came, to keep my eyes and ears open for something to manufacture, to get our industries started.

"I kept my eyes and ears open, and I watched the trade reviews.

"I could not settle on anything.

"I came rather abashed to America.

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"The very next day after my arrival, the General Overseer did me the honor to take me in his carriage a little while. He suggested to me a thing that was practical from the word go to carry on our work in Japan.

"That has always given me confidence.

"Thank God, I go to Japan this fall with a light heart and with a different feeling from what I did in 1897.

"I do not care to belabor the apostasies at all, but I want to say that the financial basis in Zion puts nerve into the Messengers to the Orient, or any other field.

"I pay a tribute of respect, from the very depths of my heart, to those mighty men of God in the business and legal departments of Zion.

"I do not know when I have been lifted up so much as at that business meeting here the other day.

**A Cultivated Japanese Zion Lady.**

"I desire to pay a little word of respect to our dear sister, Mrs. Tokida, the wife of the Conductor of the Zion Gathering at Yokohama.

"She spent, if I remember correctly, two years at Wellesley College here in America.

"She is a very bright woman. She is already a translator.

"Her translation of 'A Woman of Canaan' has been a wonderful blessing out there.

"As the General Overseer has said, 'The difference between Zion and the apostasies is, that they talk about it, and we do it.'

"That great 'bugbear' of self-support, a 'bugbear' of missions everywhere, is never a question at all in Zion.

**Moral Degradation of the Church in Japan.**

"As pertaining to the purity of the people, I say it, in the very depths of sorrow, that the church in Japan is rotten.

"I will just tell you one little incident.

"About two hundred miles in the interior the people asked us to come and tell them about Zion.

"I went up there one day. We had three meetings, which lasted about nine hours.

"When we finished, some of them wanted to leave the apostasies and come into Zion.

"At the beginning of the services one of the men had brought a little girl who was suffering from a very bad cough. He wanted me to pray for the child.

"I prayed for her. She ran around in front of us coughing and coughing all the day long.

"I began to think it was a pretty poor answer to my prayers.

"He came around the next morning, again asking me to pray for the child.

"I said, 'See here, my friend, you are full of the Devil, or that prayer would have been answered.'

"He then told me all.

"He was a native medical doctor.

"He was a leader in the church, a very prominent man before he came there.

"He told me that he had had seven wives, and that the woman he then had was not his wife.

"He wanted to know what he should do. He said he would do what I directed him to do.

"I wrote to Elder Viking to get directions, as I was not an ordained officer.

"Then I said, 'You go and find wife No. 1, and if she is dead, go for wife No. 2, and if you cannot find her, hunt for No. 3, and so on.'

"He went to work and hunted for his wife.

"In the hunting he got discouraged and went back on Zion. He has gone back to the muck in that place.

"I tell you it is a serious matter. We who have China and Japan at heart have been grieved to the very depths; but I praise God we are on the right line.

"Pray for Japan!"

**Hypocrites Among Apostate Missionaries.**

General Overseer—Confirmatory of what Elder Cairns has said, I want to tell you a little story.

A Japanese and his alleged wife came to this country.

I had received from a certain missionary in Japan a warning that he was living in sin.

I charged it upon the Japanese, and he said, "Did Brother So-and-So say that? He is the very man who married us."

They were married in his house, and spent their first night of their life together under his own roof, and he knew that they had no right to marry.

I tell you, I gave that fellow "Hail Columbia." He does not care to talk to Dr. Dowie again.

I was disgusted heartily with this man who denounced this Japanese when he left his denomination, and all the time had actually and knowingly performed a bogus marriage, and used him as a teacher.

Shame!

That is the condition of many of the apostate missionaries in Japan.

The Lord have mercy upon them!

I believe that the Japanese missionaries have converted many of them.

As for the Chinese, I met so many shams among the apostate missionaries I wondered how many were real.

I know there are real men.

I know that George L. Mason is a real man.

I know that these brethren who have spoken tonight are real. I believe every one on this platform is.

I prayed God that I might make no mistake.

Evangelist Cummings will speak.

**Address of Evangelist Emma Louisa Cummings.**

"Thirteen years ago I went to Japan.

"First I went to Northern Japan, away up amidst the snow and ice and fog.

"All summer long we had just such weather as we had here today.

"After living and working there for six years I came back to this country.

"I attended an institute on the north side of Chicago. There I heard of Dr. Dowie and his work.

"He was then holding meetings in the Chicago Auditorium. But I would not go. I thought it was Christian Science and Spiritualism.

"I went back to Japan, but Deaconess Hill followed me there. She sent me the pamphlet, 'Swine's Flesh.'

"I read it, and was sick before I got through with it. I did not believe it, but went out to the kitchen and asked the cook if there was any more of that bacon left.

"She said, 'a little.'

"I said, 'Throw it out; I do not think it is very good.'

"From that time to this I have not touched the dirty stuff.

"I laid that book aside. We did not eat any more bacon, but I did not read the book any more. It made me sick.

"Time went on and the *Ram's Horn* came out with its attack upon the General Overseer. About that time LEAVES OF HEALING came, too.

"The *Ram's Horn* gave me a taste to read LEAVES OF HEALING.

"I read it, and through that reading I came into Zion.

"Two years ago this last June I resigned from my work there. I gave the board a year to get some one else.

"They spent the whole year trying to get me to withdraw my resignation.

"A woman here in Chicago wrote me all kinds of things about Dr. Dowie and Zion, but it did not move me.

"I knew this work and the apostasies of the churches there.

"I was fighting all the time with the missionaries about tobacco.

"I said that if they wanted the men to smoke, it was not so bad, but I did not want the women to smoke.

"They told me it was not my business.

"They tried to keep me back.

"Finally the time came for me to go home, and they were glad to get rid of me.

"They said that if I stayed much longer the whole thing would go to Dowie.

"They asked me to leave.

"One said, 'As soon as you get off from here, these seeds you have been sowing will get out.'

"And it was so. I was not off the field three weeks before the school was broken up and the building was burned, and the girls were scattered.

"Some of them have come into Zion, and more are coming as soon as I get back. (Applause.)

"One year ago last June, the day I took the steamer at

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Yokohama, some of my friends said to me, 'We will give you just one month to get into Zion and to get out of it.'

"I have been here now thirteen months, and I am deeper in Zion and Zion is deeper in me.

"I have no idea of leaving, and, in fact, from the time I sent in my resignation to the Baptist board, I have never regretted it.

"I have never had one thought of leaving Zion.

"Some of my friends have been a little worried about me sometimes, because I did not keep pace with them in getting the Zion teaching.

"I am a little slower than some, but I have never had any thought about leaving.

**History of a Zion Store in Japan.**

"The General Overseer has given me permission to tell you a little about our Zion Store. We have a Zion Store in Yokohama. If you will go to the General Stores here, you will see a very fine piece of embroidery.

"I want to tell you a little about the woman who started that work.

"Six years ago when I returned to Japan, I was asked to take a girl. I took her down to my work in the south of Japan.

"The first time I went out I was a thousand miles north of Yokohama.

"The last time, I was sent a thousand miles south.

"I was asked to take charge of this girl. She had been put out of the school, because of the stand she had taken for righteousness.

"The head of the school had gone home on account of illness, and they had taken in a new head, a native teacher, who was an immoral man.

"This girl knew it.

"She wrote to the missionaries and tried to have him put out of the school. But every missionary on the field took a stand against her, and when I went out she could not get a position anywhere, in any of the Baptist schools.

"She then went with me to southern Japan. She worked with me faithfully as a teacher in the school.

**Wonderful Healing of a Broken Wrist.**

"About two years ago they lifted up the board of a baptistry there, and took off some of the planks.

"She stood there with her hand on the edge of the baptistry, and some one jarred the boards.

"They fell on her wrist, breaking the bones.

"A doctor was called, and the bones were set, as she supposed, and a cast was put on.

"She carried the cast around in July weather for three weeks.

"The next day after the cast was put on, as she lay on her bed, I took a roll of LEAVES OF HEALING in to her.

"She had seen it before, and had not taken much interest in it, but now she read it over and over.

"When the three weeks were over, the doctor came and sawed off the cast.

"He found that only one of the bones had been set, and that her wrist had grown out of place.

"He said, 'You will never be able to use that wrist, unless you have the ligaments cut and put it in a cast again.'

"She said, 'I will never have those ligaments cut nor a cast put on.'

"In a few weeks the wrist was all right.

"She showed it to the physician, and he said, 'Well, it is done.'

"She told him how it was done. Of course he was a heathen. He did not say much, but he thought a great deal.

"Afterwards, when another girl was dying with consumption he said: 'Is there not something in your religion for you to do when the doctors fail? Can your God not do something for you when we doctors fail?'

"This helper of mine accepted Divine Healing and came into Zion.

"When I left Southern Japan and went to Yokohama she went with me. We were there together for a month, and hired a little Japanese house.

"After I came away she was looking for a position.

"She could not get anything in the schools belonging to the missionaries, so she went to clerk in an embroidery store, working for five dollars a month and supporting herself. While there she learned this business of embroidery work. She spent three or four months there. She wrote to me saying how she was praying that the Lord might open the way for her to open a store for God where business could be done honestly.

**How the Zion Store Grew.**

"She prayed and finally the Lord showed her what He wanted.

"She opened a store.

"She began to write to Elder Cairns and myself to have us try and get the General Stores here to take an interest, and order her goods.

"When she rented her house she said she did not want one little room, but she wanted a big house where she could take in Zion people. She said that she must have some place where she could put young men and young women when they were turned out of their own homes, and she must have some work to give them.

"She remembered how she had been turned out twice.

"First a half-sister came to her who was a very strict Baptist.

"She insisted upon this half-sister coming to the Zion meetings with her.

"She did not want to come, but she had to obey the eldest sister. She put her fingers in her ears.

"I suppose a little got in, because she could not keep her fingers in her ears all the time.

"Finally Mrs. Kennedy went out and through her work this girl came into Zion.

"Then came an own sister to visit her, and this own sister is now in Zion.

"Next came another one of our pupils.

"Then she brought a little boy who used to be in the Sunday School. He was there in Yokohama. She hunted him up and got him to come and see her, and through Elder Kennedy's work that boy was brought in and baptized.

"She did not like the place where he was living, so she gave him a little room in the top story of her house, and got a cousin to come and stay with him. He came into Zion.

"Then a brother-in-law's brother came to stay with the two boys, and that man has been led in.

"I tell you, she is a worker. She is far ahead of some of us Americans.

**Zion-made Embroidery from Japan.**

"This young girl kept writing to Elder Cairns to intercede with the General Stores to order her embroidery.

"Finally Elder Cairns wrote to the General Overseer, and through him the General Stores told him they would do what they could.

"Just a few weeks ago the General Stores ordered $160 worth of her laces.

"She has workmen and those workmen have apprentices.

"She has Zion meetings every Sunday, and her home is opened with prayer every morning and closed with prayer every night.

"These embroideries will probably be here some time this fall and winter, so that they will soon be bought out.

"She wants to come to Zion headquarters sometime, and see and study, and she wants to earn her own money to come."

General Overseer (introducing Deacon Hong and Mr. Saito)—Now, this is China and Japan.

They are good friends.

Deacon Hong, say just a few words.

**Address of Deacon S. G. Hong, Chinese.**

Deacon Hong—"I thank God tonight that He brought me into Zion.

"I thank God for Jesus the Christ. I thank God for the Christian Catholic Church in Zion, and I thank God for my dear General Overseer.

"Four years ago when LEAVES OF HEALING came to me, I did not know how to read English very well, but some friend who belonged to Zion read to me, and just made me understand, and I was so happy.

"I said, 'That is the Gospel I want.' I want this Gospel carried to my own people. They need it because they are hungering and thirsting, for they have been living in darkness so long.

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"When I saw the General Overseer's teaching so strong, just for China, I was so happy.

"I said, 'I do praise God for such a man, God's Messenger.'

"I wished I could see him and hear him preach and teach.

"I was in California, and I said: 'O God, open the way and some day I will hear him preach.'

"By the General Overseer's kindness I came, and I have been in Zion College. I thank God."

**Address of Mr. D. Saito, Japanese.**

Mr. Saito—"I thank God this evening for this special meeting for the Orient, and I thank God that He has directed our dear General Overseer to send out Messengers.

"I am very glad to have this privilege to speak a few words.

"First I desire to tell how I was led to Zion.

"Four years ago through a missionary of an apostate church I heard of Dr. Dowie and his work.

"I thank God that missionary of the apostate church is now a Messenger of Zion, to be sent out to Japan.

"After I heard from him about Dr. Dowie and his work, I got a copy of LEAVES OF HEALING from him.

"In that I read our General Overseer's reply to Mr. Moody.

"I was one of the admirers of Mr. Moody. I read his sermons. I heard a great deal of his work, but this great man became quite a small man before our dear General Overseer.

"I had never heard such a sermon. There was power; there was authority.

"I recognized at once this man of God.

"Of course, at that time I could not understand all his teaching, but it did not take long to find out that what he teaches is entirely Biblical and true.

"Through his teaching, I found the Full Gospel of Jesus the Christ. The Bible became an entirely New Book, full of life, spiritual and physical. I have been blessed wonderfully.

"Soon a desire came to me to see this man of God; to hear from him directly; to be taught by him; to be made something for God.

"It was four years ago that I prayed God to open the way, because I was strongly convinced that this was God's Will.

"After about two years, God opened a way for me to come, but when I reached San Francisco I had a pretty hard fight with devils. I found too many devils, more than I thought could be in America.

"I thank God, however, He kept me, and showed me truly the apostasy of the churches.

"I trusted God that He would take me to Headquarters some day, and by and by the way opened for me.

"I am very glad to hear that the General Overseer in his lifetime is intending to send ten thousand missionaries to the Orient.

"I stand before you, a man of Japan, to beseech you to come and help us.

"Not only for Japan, I plead, but for all the Orient. Come and help us."

General Overseer (introducing Deaconess Pansy Mason)—Say something in Chinese.

**Address of Deaconess Pansy Mason.**

Deaconess Mason first said a few words in Chinese and then translated it: "My heart is so full of praise and thanksgiving for bringing me into Zion, that I cannot find words to express my thankfulness tonight.

"I bless God for giving me a part in this great, worldwide work of Zion, and I ask you to pray for me that I may be prepared for what God has for me to do.

"My work will be especially among the women and girls in China. I expect to do a great deal of Zion Seventy work.

"The children will have to be taught English. It will be impossible to teach the grown persons English, and I will have to teach them in their own language.

"Our General Overseer has already told how hard it is to teach them, and for this reason I need special wisdom and grace from above, and I ask you to pray for me that I may have good command of the language, so that I may be able to take to them the knowledge of the Full Gospel.

"I will pray for you all here at Headquarters, and I know you will pray for us."

**Address of Evangelist Ellen Burklund.**

Evangelist Burklund said: "I thank God tonight for a Full Salvation I received seventeen years ago, and for the missionary spirit that the Lord created within me. I started in the missionary work in my home land, Sweden.

"Seven years later I was set apart for work in the so-called foreign field.

"God has wonderfully blessed me, and led me moment by moment.

"In China I was very, very sick, and given up to die by the doctors.

"I received my healing in answer to my own prayers.

"A few years later the Little White Dove arrived at my home in a city where I was the only white woman for over three years. It was a direct answer to my prayers.

"I was disgusted with the apostasy. I saw that the way we were working we could not succeed in winning Japan for the Christ.

"I prayed and prayed.

"I thank God for LEAVES OF HEALING, but I stayed on the fence for six months.

"One day I said, 'O Lord, I want to know whether Zion is of God and Dr. Dowie is a man sent of God.'

"Many of my friends in America wrote very wicked letters and said that if I should go to Zion I would have to be a Roman Catholic, and that if I would not obey Dr. Dowie he would call me a devil. (Laughter.)

"I did not care anything about their letters. I wanted to have it out with God.

"One day when I was alone there on my knees before God, He showed me that Zion was of God and that Dr. Dowie was raised up to lead His people out, just as Moses was raised up at that time to lead His people out from Egypt.

"From that time I have never wavered a moment.

"I sent in my application.

"Elder Viking, on his way to China, came and visited my station.

"I was

**The First Missionary in Japan to be Baptized by Triune Immersion.**

"I had a little company around me, and I wanted them, as well as myself, to have a Real Baptism.

"I felt that I could not immerse them myself, because I had only received single immersion.

"The day I obeyed God in Baptism was a blessed day to me.

"A few weeks after I was on my way to Zion.

"I feel so happy tonight, because I have so much more to take with me, the second time I go back.

"Pray for me, that I may be used and be the means of leading many of our dear friends out in Japan into this glorious work of God."

**Address of Elder W. H. Cossum.**

Elder Cossum said: "Asking a man to talk about China is like standing on the rock of Gibraltar and throwing a thimble down to him, and saying: 'Here man, hand me up the ocean in this.'

"I feel like speaking of how I came to Zion, although I am ashamed because I waited so long in Yokohama.

"I learned to think Zion thoughts, sitting doubled up like a jack-knife on the floor.

"I saw the solution of the missionary problem in that little band in Yokohama; for the comparison between what the apostate churches were doing and what that little band was doing was the same, I saw, in Japan, as it would be in China.

"I helped Elder Cairns distribute LEAVES OF HEALING to the foreigners; 'the foreign devils' we used to call them, because they treated us so much like devils.

"One said, 'If I had met you last night, after you had thrown that paper in my house, I would have killed you.'

"We had the pleasure of going over Yokohama twice with Zion Literature.

"Then the Lord, in His providence, led me over to Shanghai, and I had the joy of working with Elder Viking.

"We are going to China.

"I feel like an aide standing before his general, by the side of his horse, with the reins gathered in his left hand, and his hand to the salute. I have been that way for years.

"Now the word has come to go.

"We have had the smell of the powder in our nostrils, and we have heard the whiz of the bullets, and the blood is kindled tonight.

"The word has come, GO!

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"We have been told where to go.

"My heart responds with praises to God. (Applause.)

"I have loved the students of Zion College, and would have been glad to have taken up another year's work there.

"I know that my wife will also rejoice with me, that we are able to turn our steps definitely back to China.

**The People Who Have Been Talking to You Tonight Are Not Raw Recruits But Old Soldiers.**

"We have been there and long to go back again with the Power of God upon us and with the Full Gospel, that they have not been hearing through a half century or more of apostate labor.

"Although many men and women have lived and died for China, yet they have not had the Message we have.

"Then I think of my beloved Overseer Mason.

"I was appointed to work for him the first time I was sent out, and he has been waiting and I have been waiting, as we saw God's promises ten years ago.

"The thought has never been out of our hearts that we are to work together, and the word comes tonight, 'You are to go back.'

"I thank God for that. This is another confirmation.

"I simply say, I am conscious of unpreparedness.

"Such a stupid fellow as I was—spending two years on the way.

"Yet Zion shines clear in my heart and in my mind.

"I have seen the truth, yet I do feel the unpreparedness to go back to that vast nation with this Full Gospel, because it is one thing to know it in your head and another thing to feel the surging power of the Holy Spirit backing you up.

"While God has upheld and God has blessed, yet I long for more. Maybe it is better.

"The General Overseer told us that we must hunger and thirst after righteousness until the King Himself appears.

"I feel that hunger, and while we go forward in quiet faith that God who has led will lead, I have this thought tonight which impresses me: the God of the future is greater than the God of the past. That is true for Zion, the God of the future is greater than the God of the past.

"He has not shown one tithe of what He is willing to do for us if we are wholly given up.

"By the grace of God, I want to bury myself in His Will.

"Pray for us that we may all stand in China and Japan by His Spirit." (Amen.)

General Overseer—Now there are some final words that ought to be said.

Of course it is impossible to summarize in a meeting like this.

I feel impressed to say that

**Some of the Messengers May Have to Give Their Lives for China; for Japan.**

A very deep impression comes upon me, as the days go by, that the first martyrs for Zion are in our midst; that the blood of Zion will stain the flag.

I know not what awaits me,
God kindly veils mine eyes.

This I do know, however, that no greater honor can come to any of us than the honor of laying down our lives for the Lord. (Amen.)

I want them to live as long as they can.

I would like them to postpone martyrdom as long as possible, but I do thank God for the thought that is in my heart tonight that the battle will be a very real one; that the Devil knows that Reality is stamped upon Zion; that he has not theory to meet this time; he has to meet the real.

Although Satan, in his eagerness to destroy, has aimed a blow successfully, and struck from my side the darling of my heart, yet, as I stood over her grave, I said that Satan would repent his apparent victory. God gave the real victory; a magnificent and glorious victory.

My spirit rejoices tonight in that victory.

**I Have Reconsecrated Myself to This Work with a More Entire Abandonment Than Ever.**

As light after light of my earthly life goes out, the Heavenly Light shines clearer.

The sun is the eye of day, and its light conceals the light of ten thousand suns that the night reveals.

Love is the light of life, but its light conceals the vision of ampler Love.

As what men call death reveals to me the sunset of my earthly life, I see an ampler vision of Love.

I see ten thousand suns that I did not see before.

I know that the Dispensation is hastening to its close.

I know that in my heart there is the Spirit.

I know that God has given to me power.

I can see it rising for the establishment of a people who shall do what has not yet been done; who shall prepare for the coming of the King, who shall establish His cities in great prosperity, and who shall come back to prepare the City and Temple on Mount Zion, to which the Lord shall suddenly come when the Temple is ready.

Remember what I said the other day.

Jehovah shall suddenly come to His Temple; but

**The Temple Has to be Built and the Measurements Are Given.**

By these measurements any builder can build it.

Meanwhile we have our work to do.

My impression is strong, that with the tremendous facilities of modern light, with the unveiling of the hidings of God's power which enables us to avail ourselves of these powers of coöperation and combination, we can go into matters in such a manner as to be victorious for God through this simple fabric at my feet (referring to the lace which was on exhibition), through the needlework which will clothe "the King's daughters all glorious within," who shall be "brought to the King in garments of fine needle-work."

This simple and beautiful fabric and ornamentation has within it possibilities that are wonderful.

Takagi San, the Japanese girl of whom Evangelist Cummings told you, was led in the same way.

The hand that was broken was healed by God.

The heart of Takagi San was led to make just this kind of work. With that drawn work, that sweet, simple, little Japanese sister has filled the whole house there with lovely and earnest Christians.

**The Reality of Zion Work Will Impress the People of the Orient.**

It will strike them as something entirely new.

Hitherto they have had a set of theories, now they are to get a multiplication of facts.

I cannot do a greater work in all the world than this year to send out this band of twenty.

Pray God that I may have the grace to select nine deaconesses who, I am determined, shall be used of God in connection with the training of the Chinese children in the English tongue in the English Bible.

I know God will do it.

I know that if it is needful God will give us the Gift of Tongues for this purpose.

I think sometimes that we are not so very far from it.

I was sitting in an assembly some time ago in which a brother was speaking in Swedish and I was intensely sorry I could not understand the language.

Suddenly I was able to comprehend it all, and I said to the brother at my side, "Is he not speaking from the 8th chapter of Romans? Is it not the Law of the Spirit of Life in Christ Jesus that he is talking about?"

In a whisper I kept giving him the points of the discourse.

"Why," he said, "You understand Swedish."

"Not a word of it," I said.

When I said that, I could understand no more. I am convinced that had I said "Yes, God has enabled me to understand that," I would have been able to understand that tongue.

I believe that

**The Day Is Not Far Distant for the Gift of the Interpretation of Tongues.**

I did not understand the language from a linguistic and technical point of view, but the interpretation of what that man was saying had come to my mind, although I had never read a word of Swedish.

These sisters whom we are going to send out to teach the English tongue will not need to know the Chinese because they can teach what every object is without the Chinese tongue. That is my own conviction.

I do not know that my brethren quite agree with me.

There are a number of things which they do not understand and I do not understand just where God leads us.

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In regard to the future I prayed to God, my Father in Heaven: "I do not see the way about this Oriental party. You made me write that on the program and I must get a definite policy, and tell them and tell the assembly what You want me to do."

I got the answer, and what do you think it was?

In my study yesterday morning I wrote a letter to Overseer Mason asking him to convey to the assembly here my deep regret that I could not be present, but to say that God had laid it upon my heart to ask Him to give me the grace before I passed away to have the joy of sending

**At Least Ten Thousand Workers**

into the Orient, into Japan and China.

By that I do not mean ten thousand from America.

I do not think that is going to be God's way of evangelization for Japan or China.

We shall have to send leaders who will raise up in Japan and China its men and women to understand their country, as we are sending them now, who understand the ways and are adapted to their country.

While they will always need to be in touch with the General Overseer, through Overseers and Presiding Elders, I propose that the work of introducing and pressing in upon the nations the Message that we have to send shall be done throughout the Orient, and to the same extent throughout the world, by Zion's Restoration Hosts.

The organization of the churches will follow, I feel perfectly sure.

The Hosts will have to go out first in twos, then in tens, then in hundreds, then in thousands and in tens of thousands.

They will be so simply organized that there will not be a niche or a corner of the whole world which that Host will not in some way touch.

It is not a difficult problem, after all, when you come to face it, because it is a simple one.

How can we do it? I will tell you.

I have the right to ask from you, my brothers, my sisters, for God that which belongs to Him, the tithe of your money, have I not?

Audience—"Yes."

**I Have a Right to Ask a Tithe of Your Families.**

I have a right to ask, for the King's service, one out of every ten in Zion, and I shall never be satisfied until God gives me the grace to see one out of every ten in Zion set apart for His service. (Amen.)

Give me that even now and I can send out a Great Host.

Then, with the Zion Seventies, that are serving God and are attending to their daily duties, I can multiply them, and add to them.

There is no question at all that we have a plain proposition, just as plainly as it can be written, and it is as plainly to be seen—I cannot tell you how plainly—that there is not one of the redeemed of the earth who will fail to be used in the redemption of humanity.

This thought has taken very practical form in my heart.

I like the commercial spirit of Takagi San, going hand in hand with the desire to do spiritual work.

It gave me great pleasure to see her work through that little Zion store and hear the pleading of her letter.

I immediately directed the General Stores to enter into commercial relations with the Zion store in Yokohama. (Applause.)

Beloved friends, you must give me and these dear ones special prayer.

We shall have many opportunities of seeing and hearing them and I hope I shall have some opportunities of talking and counseling with them.

I want you to pray that our Father in Heaven will permit me to be relieved of many of the burdens in the establishment of the city.

If you will obey the counsel and direction of today, you and I and

**Zion Will Advance a Hundredfold More Than Any of Your Expectations.**

It is before us, the whole earth, the whole world is crying out for the Living God. (Amen.)

Humanity wants a living God, a religion that gives a consciousness of communion with God, that makes a man know that he is a habitation of God, that makes a man know that all mankind need no longer be habitations of devils, but fulfil the purpose for which God made us when He designed us to be habitations of Himself.

**This Is the Work of the Restoration: the Restoration of Spirit, Soul and Body to be Temples for God.**

The whole work of man is to bring into subjection every power, and to claim for God that power.

God has put all things under man's feet, and has made him, not only a little lower than the angels, but only a little lower than God.

That is the revised reading.

For Thou hast made him but little lower than God,

Thou hast put all things under his feet.

If we can only rise to it and the dignity of it, we can go forth and claim that every power within the range of Divine possibility, working through humanity, shall become subject to us.

Devils shall be subject to us.

But more than this, our names shall be written in heaven, and power over all the power of the enemy shall be given us.

Nothing shall by any means hurt us.

More than that, we shall have power to compel men to give in; power to make them disciples; to say, "You must become disciples."

That power will reach the monarchs upon their thrones, and that power must and shall win in every land a vast multitude to "prepare the way of the Lord."

This is our work, the Restoration of men to God.

Brothers and sisters, this is a wonderful privilege that has come to you and me, to create near the darkest and most anarchistic city in the world, midway between Beer and Babel, a city that cannot be hid.

Her light is shining not merely between these cities, not merely across this continent, but, even our enemies being our witness,

**Zion Is Everywhere.**

A man met me on the *Saxonia*, who was a banker from Philadelphia. "Doctor," he said, "I longed to see your face. From the moment I landed in London, until the moment I boarded the *Saxonia*, there has scarcely been a day when my eyes have not fallen somewhere upon your LEAVES OF HEALING.

"I said to my wife when we went to Egypt, 'I wonder if we will find it there.' The first person I met at Alexandria was a man named Harris who stepped on board and said, 'Please accept this.' It was LEAVES OF HEALING.

"When I got to Cairo, the first thing my eyes fell upon at the Shepherd's Hotel was LEAVES OF HEALING.

"I went up the Nile and found them at Assiut.

"I got as far as Omdurman and I found them at the place where General Gordon had been murdered.

"How do you do it?"

I said: "I have a little woman in Zion, whose name is Sarah Hill. She does the whole business.

"I give her all the money I can spare and the names, and I say, Go ahead; and she goes ahead."

Friends, help me.

You will be wonderfully enriched by giving me the first money for a Zion press in the Orient.

I am talking of your blessing now—

**The First Money for the Press in China and the Press in Japan.**

I want three thousand dollars for printing purposes.

If I were some of you people, I would go home tonight and would say, "Cannot I scrape up $1,500 for the General Overseer?"

I do not know whether it will be that way or whether you will all come up here in the morning with ones and fives and tens, but I am going to ask you first for the three thousand dollars for this purpose.

I want two thousand more for an outfit, then Zion Storehouse will find the rest for this large party.

That is a large proposition, but we are face to face with it.

We never put a practical proposition that we do not get an answer.

All of us who desire tonight to make a reconsecration in view of the glorious possibilities of a life wholly given up to God, let us make that consecration.

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Let us repeat it a thousand times a day if need be.

When I was talking with my darling daughter before she passed away, and I said that unless God worked a succession of miracles, which it was quite clear He was not doing, she must pass away, she closed her eyes, and said, "My Father, whether living or dying, I am Thine."

**"Whether Living or Dying, I Am Thine."**

Just let us have that thought.

It does not matter whether in the body, or out of the body, we must just be the same being.

Let not the environment of flesh make any difference. It seems to me that we make far too much of the environment.

We may be absolutely superior to all the powers of the flesh to draw us down, and we may make the flesh a glorious ministry.

I want you to say with me tonight, with all your heart and without any keeping back, "Whether living or dying, I am Thine," and with that conviction you will not keep back anything.

You will simply say, "How much in every way can I give for Thee."

This is a special call.

I seldom make it, for the tithes and offerings steadily given are sufficient for ordinary purposes, especially with those who are building up the city, but there come times when I make these calls.

My darling daughter with her quarterly allowance, used to first sit down and write her little check for her tithes, and the next thing was for the special offering and ordinary offerings.

She never thought the tithe was anything more than an absolute debt to God.

One of the things she used to say, in a bright way, was, "Papa, how many Zion babies are likely to come this quarter?"

She would always carry to the little Zion baby a little gold piece that was all her own gift, and put it in the hand and then say, "Now, you are endowed," and kiss the child.

She had just that spirit of continuously doing things.

Her dress and other things came at the end of all.

In our family there is that consecration of the substance to God, and has been all the way through.

God came first.

He never came last.

I think there are some of you here, who would do well to pay your back tithes and back offerings in making me a special offering for these printing presses for Japan and China. That is on my heart.

Now make the consecration.

PRAYER OF CONSECRATION.

My God and Father, in Jesus' Name I come to Thee. Take me as I am, and make me what I ought to be. Forgive what Thy pure eye may see amiss in any part of my being or of my life. Make me to see and know and do Thy Will. "My Father, whether living or dying, I am Thine." For me to live is Christ; to die is gain. Help me, therefore, while I live for the Christ to use every power for Thee. Now bless Zion, and continue to bless in the commercial department, and all the departments that may be added to the material life of Zion; for Jesus' sake. Bring in the wealth of the Nations, that we may use that wealth in winning the nations to Thee. (*All repeat the prayer, clause by clause, after the General Overseer.*)

General Overseer—Now, I wonder if you mean it. Did you?

Audience—"Yes."

General Overseer—Well, then live your own part.

The meeting was closed with the

BENEDICTION.

Beloved, abstain from all appearance of evil, and may the very God of Peace Himself sanctify you wholly, and I pray God your whole spirit and soul and body be preserved entire, without blame, unto the coming of our Lord Jesus the Christ. Faithful is He that calleth you, who also will do it; the grace of our Lord Jesus, the love of God our Father, the fellowship of the Holy Spirit, our Comforter and Guide, one Eternal God, abide in you, bless you and keep you, and all the Israel of God everywhere, forever. Amen.

## EARLY MORNING SACRIFICE OF PRAISE AND PRAYER.

REPORTED BY S. D. W., D. C. O. O., AND A. W. N.

Notwithstanding the fact that the General Overseer had been toiling almost constantly since the Feast of Tabernacles had begun; notwithstanding the fact that the meeting which he conducted the night before lasted until midnight, after which he spent hours in quiet meditation and prayer, he appeared on Saturday morning stronger than the day before; yes, stronger than when the Feast of Tabernacles began.

He had been eating of the "Hidden Manna."

His address on the Sixth Beatitude, "Blessed are the Pure in Heart, for they shall see God," was full of deep meaning, which the report in type can only faintly convey, and the thousands who gathered in that early morning hour received a spiritual blessing and inspiration which will go with them through all the coming days.

Shiloh Tabernacle, Zion City, Illinois, Saturday Morning, July 19, 1902.

The General Overseer then read in the Inspired Word of God in the general epistle of James, 1st chapter, after which he offered prayer The General Overseer then read in the Word of God, in the Catholic epistle of James, the 16th and 17th verses of the 1st chapter; and the 13th and 14th verses of the 3d chapter.

Be not deceived, my beloved brethren. Every good gift and every perfect boon is from above, coming down from the Father of Light, with whom can be no variation, neither shadow that is cast by turning.

. . . . . .

Who is wise and understanding among you? Let him show by his good life his works in meekness of wisdom. But if ye have bitter jealousy and faction in your heart, glory not and lie not against the truth.

Just imagine that an apostle should have to tell the Church of the Living God not to have

**Factions That Would Lead Them to Lie Against the Truth.**

It is amazing to me.

I have thought of men as holy in life, but I found they were factious, and because I would, as they thought, damage their organizations, they would lie against the truth.

Just think of it!

I was amazed beyond description when I visited Europe to find that the spirit of faction in Christian organizations, so-called, of every kind was so great that they were willing to lie against the truth, and to deny fact.

The General Overseer then read from the 13th verse to the end of the 3d chapter of James:

Who is wise and understanding among you? let him show by his good life his works in meekness of wisdom. But if ye have bitter jealousy and faction in your heart, glory not and lie not against the truth. This wisdom is not a wisdom that cometh down from above, but is earthly, sensual, devilish. For where jealousy and faction are, there is confusion and every vile deed. But the Wisdom that is from above is first Pure, then Peaceable, Gentle, Easy to be Intreated, full of Mercy and Good Fruits, without variance, without hypocrisy. And the fruit of righteousness is sown in peace for them that make peace.

The Beatitude for this morning is that which, in some respects, is the most wonderful of them all.

### "BLESSED ARE THE PURE IN HEART FOR THEY SHALL SEE GOD."

Oh, how can a human heart be made pure which is by nature so unclean?

How can we realize that which so often we utter and do not know?

A pure and clean heart! It is easy to say it, and easy to profess it; but to really have a spotless heart is another matter. A cloth may look very clean by itself, beautiful, but put it beside some white lace and it looks dirty.

You may talk about a clean heart, but if your heart were compared with the Purity of God, its Purity would be as nothing

Some men talk all the time about Purity, but do not know what Purity is.

The White Robes, the White Stone are only seen and only possessed by those who have had the Hidden Manna.

To him that overcometh, will I give to eat of the Hidden Manna.

**The Hidden Manna.**

I do not know that there are many who know much about it.

There is a Manna that is a food.

Sometimes people say to me, "Now you will have to do this, that and the other Dear General Overseer, you will please to let us give you a little bit of advice."

I have food that you know nothing of.

I do not want to lie for a moment in any of the minutest

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particulars, but I am stronger this morning than I was yesterday; stronger than I was the day before.

I believe that I am stronger than I was this day week. Why?

I have been eating something you did not have.

You have been grumbling, perhaps, some of you.

I know that I cannot live through this Feast of Tabernacles if I do not eat something that my cupboard cannot supply.

**Beyond the Hidden Manna Is the White Stone.**

There is a name written on that stone, which none knows except him who hath received it.

You do not know, and perhaps the one who receives it cannot tell it, if he tries. He would not tell it, but he cannot if he would. No one knows except him who receives it.

There lie in the Hidden Manna and the White Stone, things I will not attempt to define.

Any attempt would fail. No definition would enable you to have a realization.

There is only one way to get that, and that is to overcome.

"To him that overcometh," is the promise.

You will have to overcome Satan, Sin, Disease, Death, Hell and the Power of Evil.

It is the overcomer who will get the Hidden Manna and the White Stone.

The overcomer may eat of the Tree of Life, wear the White Robes, be a Pillar in the Temple of God.

If you eat the Hidden Manna, and get the White Stone you will see God.

I do not mean that in a figurative sense. I mean it in a real sense.

**A Figurative Christianity Is a Poor, Weak, Mean Business.**

A great many people in this world have been spending their time in typeology.

They have found a type of Christ in everything.

They find types where they do not exist.

They ransack the old tabernacle, and because the writer of the epistle to the Hebrews is finding a type and a hero everywhere, they must needs do it, too.

I do not take much stock in these heroes.

There are a number of men in that Gallery of Faith in Hebrews whom I do not admire.

It is not the Christian standard, and the typeologist who is hunting in the Hebrews for something or another is missing realities.

Leave Samson and the Philistines alone and do some smashing of the Philistines yourself.

Has God no power to raise up?

If the God of the future, as Elder Cossum said last night, is not stronger than the God of the past, I do not see very much where we are any way. Of course the God of the future and the God of the past is the same Unchangeable and Omnipotent God; what is meant by the expression is the manifestations of God.

**God Is the Unchanging Power of All Time, of All Eternity.**

What is the use of talking about hunting down-town in these book-shops?

The time has come for us to forget a great many things.

Do not carry around the dead-weight of a typeologist's theology.

Do not bother with the old saints. Leave them alone.

Let David bear his own burden, for the most part. Be wise, be instructive.

**Let the Past be Behind.**

The man who carries his past forever with him, carries many things which ought to be forgotten.

Many of you Christians are missing the power every day, because you are living upon a past and a dead experience. You are recalling events and recalling triumphs of good.

Have you no triumphs of today to talk about?

You are giving us what they call in Scotland cold broth.

Let us have some fresh vegetables please.

Make some new broth.

Have done with your past experiences. They are past anyhow. Get something better.

"Come! Rabbi! Where dwellest Thou?"

It was the question of the first disciples of Jesus, after John the Baptist had said, "Behold the Lamb of God that taketh away the sin of the world. Go after Him."

"Come and see."

That was the Master's word.

"Come and see. Come to supper with Me. See Me at home."

It seems to me that the saying in the revision is even more emphatic than the old version. "Come, and ye shall see."

Do you want to see God?

Then let Jehovah take you.

Only in one sense is it possible to see God.

No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, He hath declared Him. . . . . .

He that hath seen Me hath seen the Father; how sayest thou, Show us the Father?

**An Illustration of the Truth.**

I wonder if I can put it in words.

Take an illustration. The sun shines with a white light, which has in it all the colors of the spectrum.

If you look into the *camera obscura*, all the beautiful landscape is reflected there in its colors.

Yet, we cannot make a photograph in colors; a photograph is only black and white.

Color photography is in the future.

But what is it that God is doing in this material world?

We see that He is weaving, at the loom of nature, a garment that we see Him by.

Nature is saying: "I am weaving, for God, the garment thou seest Him by, but the garment is not God.

"My clothes are not I any more than my flesh and blood are."

There are some of you who break your heart forever over flesh and blood.

Why can you not stop it?

My Father in heaven demands of us, "Stop your weeping."

Every day the spirit that is radiant in the glory of God is saying, "Why seek ye the living among the dead? What are you weeping over dust for? What are you wanting to feel the touch of the dust for?

"Can you not realize union in spirit with all the holy departed?"

**The Fear of God.**

If you look at the garments and see what God is doing, and then ask God that you may see further, the spiritual side that lies behind the sensual side of the material thing, I think you will see something.

I think you will see God who "made known His ways unto Moses, His acts unto the children of Israel."

When the children of Israel saw what God did, they were frightened.

If a man will observe what God does, he will get frightened.

The children of Israel got so frightened that they asked Moses to speak no more about that God, and to take them no more to such awful scenes as Sinai.

They could not endure a mountain so terrible that if so much as a beast touched it, it would be thrust through and die.

When Moses was away long enough—they thought he was gone—they started to make a golden calf. That miserable Aaron helped them, coward that he was!

He yielded to the people and became the high priest of a golden calf.

But I always like Moses' gold cure. He ground up the golden calf and made them drink it. Perhaps you never noticed that.

The children of Israel saw the mighty acts.

He made known His ways unto Moses. Why?

Because Moses was humble enough, meek enough, brave enough, godlike enough, to be brought into the other side, into the Inner Light, into the Shekinah Light.

He was a light. He talked with God, face to face, as a man talks face to face with his friend.

When he came down from that Mount, his face shone; for he had seen God. Behind those clouds he saw the ways of God.

He saw the finger of God.

He saw the tables written by the finger of God.

How wonderful a man who could live and see Jehovah's fingers write? He understood God's ways.

**Another Illustration.**

Look at the pattern of a piece of tapestry that a skilful lady of artistic skill is knitting. How beautiful!

Look at the other side, where the threads are all tangled—gold and white, and green and blue—a tangled mass of

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threads crossing each other. There seems to be no order at all.

Can you see the pattern of God's work on the inner side, where the tangled threads do not confuse?

Yes, but when you get there, dimly at first—imperfectly, perhaps, at all times—you will see God. I mean the real God.

I am not talking about figures. I am talking about fact. I am talking about God.

He is not a figure. He is a Fact.

### I Am Not a Figure: I Am a Fact.

I decline to be a figure.

I decline to be a type.

I am no type.

I am no shadow.

I am not a shadow of the Tishbite, or the shadow of John the Baptist.

I am a fact; a fact of 210 pounds weight as to the body.

Why can you not have to do with fact?

Why can you not get behind the material and see the living fact?

Why can you not get beyond the embodiment, to God? That is Divine Wisdom.

The Wisdom that is from above is first Pure, and I desire you, today, above all your getting, to get Wisdom.

I think it is a very good thing for you to do a great deal of thinking, meditation.

I cannot tell you some things because I cannot put them into words, but I meditated last night upon this passage.

I said, "O God, multitudes, hundreds, thousands of Your dear children are asleep, and it is well they should be, but You have awakened me, or kept me awake, given me so much strength, now I want to be able to tell these people in the morning something that will help them to see God."

Blessed are the Pure in Heart: for they shall see God.

I said: "I want them to see as I have seen, just as much as Thou hast permitted me to see."

I saw somewhat of God.

There are no words for some people. I am glad that there are not, in one way.

Jesus said:

If I told you earthly things, and ye believe not, how shall ye believe, if I tell you heavenly things?

That was to Nicodemus.

He said a stronger word to His own apostles:

I have yet many things to say unto you, but ye cannot bear them now.

"You cannot bear the weight. Such knowledge is too wonderful. It will have to be bye and bye."

### Obedience Brings Knowledge.

To go back for a moment before I close, let me ask you to do the Will of God, and you shall know the doctrine.

Let me ask you to receive the doctrine, the teaching and keep on doing the Will, and then you will see Wisdom's House.

It is glorious!

It has Seven Pillars.

Wisdom hath builded her house of Seven Pillars.

When you go into that house you will see that the Central Pillar is Purity.

Then you can just take the other six pillars as they are written here, and you will see how they work out.

The Wisdom that is from above is first Pure, then Peaceable, Gentle, Easy to be Intreated, Full of Mercy and of Good Fruits, without Variance (or partiality), without Hypocrisy.

There are Seven Pillars, Purity in the center.

Every one of these other pillars stand about it.

Get into the House of Wisdom and you will see Wisdom's God.

You cannot see God.

I can tell you where to find Him. I can tell you a little of how to find Him.

I can, I hope, in some way, let you see something of what He has shown me, not in words, but in deeds.

Now, beloved, there is coming a day when we shall see Him face to face, and know Him as He is.

Meanwhile, that blessing unveils now and then His heavenly face, and we see Jesus, and when we see Jesus, we see God.

Beloved, follow me in prayer.

PRAYER OF CONSECRATION.

My God and Father, I want to know Thee and to see Thee in the Christ, Thy Son. I want to see the fulness of the Godhead bodily, for my own eyes are too dim. I want to see the House of Wisdom. Take me in. Help me to dwell there. Make my spirit, my soul and my body a House of Wisdom. Make me Pure. Give me the other blessings which will enable me to be a source of Peace, a maker of Peace. Now, Father in heaven, help us to understand that in this Beatitude lies Power; for, before we can get Divine Power, we must get this Divine Purity. Help us, then, to cleanse our spirits, our souls, our bodies, our lives, our ways. For Jesus' sake. Amen. (*All repeat the prayer, clause by clause, after the General Overseer.*)

BENEDICTION.

Beloved, abstain from all appearance of evil. And may the very God of Peace Himself sanctify you wholly; and I pray God your whole spirit and soul and body be preserved entire, without blame, unto the coming of our Lord Jesus the Christ. Faithful is He that calleth you, who also will do it; the grace of our Lord Jesus, the love of God our Father, the fellowship of the Holy Spirit, our Comforter and Guide, one Eternal God, abide in you, bless you and keep you, and all the Israel of God everywhere, forever. Amen.

## TRAIN SCHEDULE Between Zion City and Chicago

**Effective May 18th.**

| NORTH BOUND TO ZION CITY. | | SOUTH BOUND FROM ZION CITY. | | SUNDAYS | |
|---|---|---|---|---|---|
| Leave | Arrive | Leave | Arrive | NORTH BOUND. | |
| 7.00 a.m. | 8.25 a.m. | *6.48 a.m. | *8.14 a.m. | Leave | Arrive |
| *9.00 a.m. | *10.14 a.m. | *9.39 a.m. | *11.10 a.m. | *9.00 a.m. | *10.14 a.m. |
| *11.30 a.m. | *12.37 p.m. | *11.44 a.m. | *1.15 p.m. | 2.15 p.m. | 4.04 p.m. |
| 2.00 p.m. | 3.13 p.m. | *‡1.18 p.m. | ‡2.50 p.m. | *5.00 p.m. | *6.56 p.m. |
| 3.00 p.m. | 4.16 p.m. | *†2.29 p.m. | *‡4.00 p.m. | *8.00 p.m. | *9.14 p.m. |
| 4.15 p.m. | 5.30 p.m. | 5.14 p.m. | 6.45 p.m. | SOUTH BOUND. | |
| *5.20 p.m. | *6.56 p.m. | *7.59 p.m. | *9.30 p.m. | *8.19 a.m. | *9.45 a.m. |
| *8.00 p.m. | *9.14 p.m. | | | *11.44 a.m. | *1.15 p.m. |
| | | | | 5.14 p.m. | 6.45 p.m. |
| | | | | *7.59 p.m. | *9.30 p.m. |

* Signifies change train at Waukegan.
† Train does not run South on Saturdays.
‡ Saturday only.

**North Bound Excursion Tickets** for Sunday Service in Shiloh Tabernacle or week-day visits to Zion City are on sale at Zion Building, 1201 Michigan Avenue; these Tickets for worshipers, lot seekers, sight-seers, home-settlers, and workmen, not residents of Zion City, are sold only by Zion representatives. Single and commutation tickets at regular rates are sold at depot.

To travel between Zion Building and C. & N.-W. Ry. Depot Chicago, take South Side Elevated Road from Twelfth street to Fifth avenue and Randolph street. A bus at Zion City meets all trains and can take passengers from depot to any point about the City at reasonable rates.

**Zion City Transportation Bureau,** of Zion City, Illinois supervises the railway ticket, steamship, excursion, freight, express and transfer business of Zion and her people everywhere
Direction as to railroad and steamship routes given, upon request.

DEACON DANIEL SLOAN,
*Superintendent of Zion Transportation.*

**LEAVES OF HEALING.**

Two Dollars will bring to you the weekly visits of the "Little White Dove" for a year; 75 cents will send it to a friend for thirteen weeks; $1.25 will send it for six months; $1.50 will send it to your minister, or to a Y. M. C. A., or to a Public Reading Room for a whole year. We offer no premiums, except the premium of doing good. We receive no advertisements, and print no commercial lies or cheating enticements of unscrupulous thieves. LEAVES OF HEALING is Zion on wings, and we keep out everything that would detract the reader's mind from all except the Extension of the Kingdom of God, for which alone it exists. If we cannot send forth our Little White Dove without soiling its wings with the smoke of the factory and the dirt of the wrangling market place, or compelling it to utter the screaming cries of the business vultures in the ears of our readers, then we will keep our Dove at home.

## ZION IN PORT HURON, MICHIGAN

REV. A. W. McCLURKIN, A.B., B.D.
ELDER IN

The Christian Catholic Church

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# NOTES OF THANKSGIVING TO ZION'S GOD

By DEACON O. L. SPRECHER, Private Secretary to the General Overseer

AND there came a writing to him
From Elijah the prophet, saying,
Thus saith Jehovah, the God of David thy father.—*2 Chronicles 21 : 12.*

THE ministries of God's Messengers in all the ages have had their particular and peculiar characteristics.

Standing out plainly in contrast with the doings of all the people in general, the ministry of these Messengers have presented many interesting features.

A prophetic ministry in any age of the world's history cannot expect to escape criticism and great persecution. It is also to be expected that such prophetic ministry will have an astounding record of many wonderful things which help to prove that ministry to be of God.

Zion in these days is seeing things fulfilled in the Ministry of Elijah the Restorer.

Every week closes with the record of thousands upon thousands of LEAVES OF HEALING having gone out with the Messages of God's servant, the testimony of large numbers who have been saved and healed, record of Baptisms, and of many other matters of interest connected with the progress of the work of the Church of which God has made him General Overseer.

What ministry in the world today sends out so many verbatim reports of the Messages delivered from day to day, and Messages which are received with so much rejoicing by such a vast multitude of people in all parts of the earth?

Almost every letter contains some expression like the following, which we quote from a letter received from Edinburgh, Scotland, a few days ago, referring to the blessing received through reading the report in LEAVES OF HEALING:

We desire to thank God for increasing blessing through Elijah the Restorer, and for the enjoyment of the glorious Morning Sacrifice in Shiloh.

What church in the world today can show a record like that in Zion, in connection with the number of direct conversions which take place through the reading of the official organ of the church?

It has only been a few hours since our eyes fell upon a certain application for fellowship, and in answer to the question as to when and where that person was converted to God, we read the words, "Converted to God through reading LEAVES OF HEALING."

Almost every mail brings in some application stating that the applicant was converted through reading LEAVES OF HEALING; and so many thousands come telling how they have been spiritually quickened through the weekly visits of the Little White Dove.

The letters received by our General Overseer contain many brief statements concerning remarkable healings which have happened in the course of his ministry, and many persons not intending their letters to be in the form of a testimony cannot close the letter without referring in a few words to some very remarkable healing which has taken place in their family through the ministry and prayers of God's servant in Zion.

We will simply give one quotation from a letter which has been answered today, which will be an illustration of this last-mentioned point.

Mary A. Fairlie, of Geneseo, Illinois, writing under date of July 31st, says:

Our mother was healed through your prayers when near death, for which we thank you very much.

God is not only using in the extension of His Kingdom the Messages of Elijah the Restorer as they go out in LEAVES OF HEALING and in the Zion pamphlets, but the blessing which He is giving to the correspondence is very remarkable.

It is most striking how the comparatively few words which can be sent out in the letters, and which are dictated oftentimes amidst the greatest pressure and difficulty, are made the means of a blessing to those who read them.

The blessing does not follow because they are the words of man. The blessing comes because God's servant is directing the people to God's Word; to the commands and promises of God their Father.

He speaks and writes with authority.

He tells of things concerning the Kingdom of God, and he demands of God's people that they shall get back, through Repentance and Obedience and Faithful Trust in God, to the grounds upon which God can give them deliverances and blessings in spirit, soul and body.

It is the Voice of "Elijah the Prophet, saying, 'thus saith Jehovah, God.'"

And so the letters continue under a providential direction, with a certain and positive Message, and they are the means of leading the persons addressed to Repentance, to Confession, to Surrender to God, and to a faithful trust in Him, so that it is possible for God to send blessing and healing to the afflicted ones.

In the little Turk Island in the Caribbean Sea, a few weeks ago, there lay a sick and dying woman.

One who loved her and knew of God's work in Zion, wrote to His prophet, Elijah the Restorer, asking him to pray and to write to them assuring them that he would do so.

Prayer was gladly offered when the letter came to the General Overseer's office, and a few words of sympathy, Christian love and assurance of continued prayer, were sent back to the one who had written the message, asking for prayer for her sister.

Read the story of what followed and give the glory and praise to God.

**Instantly Healed and Raised up When Dying.**

EAST HARBOUR, GRAND TURK, TURK ISLAND, WEST INDIES, July 16, 1902.

DEAR BROTHER IN CHRIST:—I received your letter and it was just in time.

My sister was dying.

We had everything ready for her burial.

My father came down to see her for the last time.

After I read your letter I took it to her bedside and I read it to her and talked to her and I knelt down and prayed with her.

Five minutes after I left her room she got up and came out of her room and went into my sister's room. Mrs. Lockhart is my sister's name.

She stood in the doorway, and Mrs. Lockhart screamed and would not believe it was she until I came in and convinced her that it was indeed our sister.

She was bedridden, weak, and her bones rubbed through her skin.

She got up on the 9th of July and she has been up ever since.

She has a good appetite and is gaining her flesh very rapidly.

I am so glad to say she is healed.

The people in this little island are in an uproar.

They all believe there is a God in Zion.

I gave them all your letter to read and the little book you so kindly sent me.

I am still trusting in Jesus and I will trust Him to the end.

My sister is healed, and I trust it will bring many more to Christ.

Yours in Christ, LAURA MULLINGS.

God's prophets have always warned the people. They have boldly denounced sin.

They have told the people what sin is.

They have made the people to realize many things to be sinful which the world and the apostate churches have been very silent about.

In these days of the Messenger of the Covenant and Elijah the Restorer, God has been using His Messenger in a very remarkable degree in showing the people

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the sinfulness of making and selling and using deadly drugs.

This prophet has warned the people, and we are glad that so many have listened to the warning, and thousands upon thousands are now free from Satan's chains in these matters, who were long under his power, in many cases thinking that they were doing the Will of God in taking these drugs.

Oh, how Zion can rejoice for the deliverance in this matter which has come through God's faithful servant declaring God's Message!

He has indeed been "a swift witness against the sorcerers"—pharmacists.

We now call the attention of the readers to a remarkable letter from a husband and wife who have been blessed through the ministry in Zion.

Through the ministry of the Christian Catholic Church in London, they were made to realize the wickedness of selling drugs and medicines.

The letters tell the story of how the husband was especially warned not to continue in the drug business.

Endeavoring to put aside the warning, the husband made preparations to go to his business.

God permitted Satan to strike the disobedient husband, and it was only after Repentance and a vow to God that they would not again resume this business that He answered prayer and restored the husband.

Here are the letters.

Let all the world take warning.

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**A Warning, a Deadly Stroke, Repentance and Deliverance.**

22 ROYAL EXCHANGE BUILDINGS,
LADYBRIDGE, SHEFFIELD, ENGLAND,
July 18, 1902.

REV. H. E. CANTEL.

*Dear Brother and Evangelist in our Lord Jesus the Christ:*—I write this under dire stress of circumstances, speaking after the flesh.

I received a strong warning from God that if I went back to work at the drug trade that I should be cut off (this was last night).

I communicated it to my wife and she was so exercised about it that she got no rest until the early hours of the morning.

However, I got up about 7 o'clock to go to work and had put the kettle on for my breakfast and went back into the bedroom to dress.

While dressing I must have fallen back on my bed unconscious, for my wife felt the heavy weight of my body across her legs, which of course disturbed her.

She realized then the terrible truth of the warning I had received the night before, and saw that if she did not plead for me I should be no more.

She pleaded with God for my life, and then it must have been that the Lord touched me, for I realized I was in the valley of the shadow of death, and that my life was, humanly speaking, ebbing away.

I cried mightily to God for deliverance.

I heard my wife pleading with me not to go back into the trade, and I there promised that, by the help of God, I would not.

In a moment the Lord restored me.

What a realization! My Redeemer had delivered me from going to hell as I deserved as a sorcerer, an enemy to the cross of the Christ.

Glory to His Name, I am saved from sin!

Pray for me.

We cannot help but realize that the beloved General Overseer has come with a powerful Message from God which we ignore at our peril.

I have, in accordance with our decision, under God, sent to my late employer and asked him to release me, and to take my week's money in lieu of notice, so now we are left in the hands of God to do His will as He strengthens us so to do.

I know I need not ask you to pray for us, for I believe you have not ceased to do so since you knew I had gone back into the accursed drug trade.

I shall pray (if possible) more earnestly that the mission of our beloved General Overseer may go forward with increasing power until Jesus comes.

Ever your Brother in Christ,

E. E. SOUTHEN.

P. S. I should here mention I have just been having twelve days' vacation, and should have gone back but for the incident before stated.

E. E. S.

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**Confirmation by Wife.**

22 ROYAL EXCHANGE BUILDINGS,
LADYBRIDGE, SHEFFIELD, ENGLAND,
July 18, 1902.

REV. H. E. CANTEL:

*Dear Brother in Christ:*—You will read with joy that my husband has at last yielded to the entreaty of God's mighty Spirit; but as it were his life had to be taken to save his soul from hell.

My husband told me last night before retiring that he did not think he would ever go back into the drug trade; he felt so heavy, he could not say what it was but he believed it was death.

My husband went to sleep but I could not.

God showed me if he would go back into the drug trade that to save his spirit he would be taken.

I resisted it at first, but the Lord plainly showed me His will. I cried in my agony of soul: "Lord, Thy will be done; if to save his spirit from everlasting torment he should be cut off I will rest on Thy promise to provide for the fatherless and widow."

After that struggle, I went to sleep and slept till my husband got out of bed at 7 a. m.

Then I said: "Thank God, he is alive."

I heard him go into the kitchen, fill the kettle for breakfast and return to the bedroom to dress; but when he fell back, as it were dead, I knew what had happened.

I knew our Father's will must be done and I prayed that life would be given back to my husband, if he promised not to go back into that trade again.

Immediately he was restored and when I got that promise from him after a short rest in bed, he was able to get up to breakfast, though still weak in body.

I thank God that He is able to save to the uttermost.

Your Friend and Sister in Christ,

(MRS.) C. M. SOUTHEN.

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188 CHEMUNG STREET,
CORNING, NEW YORK, August 5, 1902.

DEAR GENERAL OVERSEER:—I have had proof of Divine Healing in answer to prayer in myself and boy.

I have been subject to sick headaches for many years, and could get no permanent relief until I gave up medicine and left it with the Lord in prayer.

Now I have not had a severe attack since.

My boy Edward, aged thirteen, has had a humor on his body for over a year. We first thought the cause was catarrh.

The humor has entirely disappeared since leaving it with the Lord in prayer and supplication.

I have a son in Zion, who came there at the Feast of Tabernacles and was baptized by you, and joined the Church.

I hope to come with the rest of my family as soon as God opens the way.

Enclosed with my application for membership you will find my tithes for July.

Yours in Christ,

(MRS.) PHOEBE R. D. NOWLAN.

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**Wonderfully Healed in Answer to Prayer.**

ZION CITY, ILLINOIS, July 20, 1902.

DEAR GENERAL OVERSEER:—I thank God for His healing power in answer to your prayers.

On Wednesday evening, June 20th, I was taken very sick with fever and cold and was afflicted with pain over my whole body.

I sent a request to you at Shiloh Tabernacle and received a note saying you had prayed.

The fever, pain and cold all left me that evening, for which I thank God.

I want to praise God for His goodness to my little family and for His servants, you and your dear wife, who, as God's ministers, have been the means of great blessing to us for spirit, soul and body.

Faithfully yours in Jesus' Name,

(MRS.) MARY SCHMITZ.

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**Sprained Ankle Healed.**

MANHATTAN, KANSAS, June 5, 1902.

DEAR GENERAL OVERSEER:—I desire to give public testimony to the blessings I have received through the Zion teaching.

The prayers you have kindly offered for me and my family have been answered in several instances, for which I am truly thankful.

Since I have been reading LEAVES OF HEALING, I have come to see that many of the promises which had been spiritualized away, very nearly, do really mean just what they seem to mean, and it simplifies the Bible greatly.

The most notable healing I have received was that of a badly sprained ankle, the result of a fall when we were moving.

I was alone in the upper part of the house. No human help was within reach of my voice, but the dear Lord was near, and enabled me to call upon Him acceptably, for I arose and walked without a limp.

I cannot thank my Heavenly Father enough for such a favor at such a time.

I am thankful to be a member of the Christian Catholic Church and to know that the prayers of Zion ascend daily for me, as do mine for her.

Gratefully yours,

(MRS.) MARY E. ROBINSON.

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**Mother Safely Delivered, and Family Healed and Blessed.**

KIRKWOOD, CALIFORNIA, May 2, 1902.

DEAR GENERAL OVERSEER:—It is my privilege to write and tell others how the Christ, our Healer, has been healing our family.

Only last night my baby girl, who has never tasted drugs, grew very restless.

She coughed and had difficulty in breathing

I prayed, and she was afterward relieved.

I wish to tell of the wonderful delivery of a very large baby girl. She weighed twelve and one-quarter pounds, and I suffered very little.

I never doubted but that the Christ helped me.

My little four-year-old boy seemed to have croup one night, and I prayed and told him to pray, and he was soon breathing easily.

One day my little girl had earache. I prayed for her, but she was not relieved immediately.

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After a while my little boy began to cry with earache, too.

I kept praying, and soon my little girl was out in the yard playing, and the little boy sound asleep.

One day my baby found a bottle containing some drug, under the porch of the house into which we had recently moved.

I do not know what the drug was, but she had spilled some on her dress.

I took the bottle away from her and went on with my work.

Shortly afterward, I saw her stagger and fall. I caught her up, praying as I did so.

She seemed to stare for a short time, and after that was perfectly well.

I trusted the Lord to take care of my baby, and He did.

I had a wonderful healing of a badly hurt eye.

I was splitting some kindling to build the morning fire, and my baby picked up a stick of kindling, and accidentally stuck it into my eye.

I suffered very much, but kept praying, and by noon my eye was almost as well as the other.

I cannot tell of all the healings we have had. The Lord wonderfully blesses me spiritually.

(MRS.) LILLIE LONG.

### Devourer Rebuked in Answer to Prayer.

ST. ANSGAR, IOWA, July 8, 1902.

REV. JOHN ALEX. DOWIE.

*Dear General Overseer:*—I inclose herewith draft for $—— for three months ending June 30, 1902.

A few weeks ago, when the "cucumber bugs" were destroying many vines in this neighborhood and potato bugs were getting quite numerous, Mrs. Moe and I asked God to "rebuke the devourers," according to the promise in Malachi 3:11.

A few days afterwards hardly a bug could be found on the vines, and as a result the vines are in a good, healthy condition.

The outlook seems favorable for the gathering in this year of the best crop of garden stuff we have ever raised.

We thank God for His gracious mercy and goodness to us, and you, dear General Overseer, for showing us God's will toward us.

We pray for you daily morning and evening. God help you to hasten the "consummation of the age."

Yours faithfully, ANDREW T. MOE.

### God Hears Prayer for Sick.

PRINCETON, ILLINOIS, June 29, 1902.

DEAR GENERAL OVERSEER:—I wrote you a request for prayer, and knew you had received it, because I felt the healing before you wrote, saying you had prayed.

Not only was that true this time, but many other times I have been blessed in the same way.

I thank God, that He has sent us a man to teach us to go to Him when things are not well with us.

I thank you for your prayers, and God for the answers.

Your Sister in Christ,

(MRS.) IDA TAYLOR JOHNSON.

### God Heals Sprained Ankle in Answer to Prayer.

7717 NORMAL AVENUE,
CHICAGO, ILLINOIS, June 22, 1902.

DEAR GENEAL OVERSEER:—On the 7th of May, I sprained my ankle, and suffered intensely all night.

My wife's mother thought I would be laid up at least two weeks.

I sent a request to you the next morning.

About noon I felt it getting better.

I got up in the evening and walked around the house with very little pain.

The day following I walked from our home in Auburn Park to Englewood and back, a distance of about four miles.

In a few days I received your letter, saying you had prayed for me on the 8th, for which I am very thankful.

I also am very grateful to my Heavenly Father for His many blessings to me and my wife and baby.

Yours in Jesus' Name, J. H. WILSON.

### God Heals after a Life of Suffering and Useless Treatment by Doctors and Medicines.

Miss Mary Harbaugh, of Kalida, Ohio, writing under date of May 17th, says, among other things, that she had never known what it was to be well, having inherited a sick body.

Being in this condition she contracted disease very easily.

By the time she was sixteen years of age, she had suffered untold agony.

She relates many instances, where the doctors had experimented upon her poor body, with that same old result, "She could not be healed of any."

She then began taking *patent medicines*, and consumed a great quantity of that poisonous humbug, but she kept getting worse.

About that time, or shortly after, she fell from a hammock and unjointed her spine.

This, together with the other weakness, gave her yet more agony.

They thought of operating, but decided not to.

One day the Little White Dove, LEAVES OF HEALING, came flying into her hands, and she began to read and wonder.

When her father, who was a minister, returned home, he told her of the healing of Miss Alberta Mathers (now Mrs. Estabrook) and yet she waited and suffered.

About one year afterwards she went to Zion Home and was healed in her own room.

She obeyed God in Baptism.

She went home, and ate anything she wanted.

She was happy in God.

She says words cannot begin to express the suffering she endured, nor can she express the joy that is hers since God healed her.

### Cow Healed in Answer to Prayer.

MALCOLM, ONTARIO, CANADA, July 1, 1902.

DEAR OVERSEER PIPER:—I wish to testify in few words to God's goodness to us as a family.

This morning one of our cows was bloated very badly.

My husband came into the house and informed me of it.

I said: "Let us pray for her."

Thank God, in about half an hour she was perfectly healed.

The cow was in great pain.

Had this happened before we had Zion teaching, we would certainly have resorted to means, but, thank God, we have learned a better way.

Pray for us. EMILY E. CROSS.

### Wages Doubled When Tithes Had Been Paid.

ZION CITY, ILLINOIS, July 1, 1902.

REV. WM. HAMNER PIPER.

*Dear Brother in Christ:*—About one year ago I began paying tithes into God's Storehouse.

We have been members of the Christian Catholic Church in Zion not quite a year, during which time my wages have been doubled and God has blessed us wonderfully.

Since I have been in Zion City I have lost no time except holidays.

We are so thankful that we can live, and bring up our children and nuture them in the chastening and "admonition of the Lord" in a clean and pure City, where God rules and man prospers.

On Sunday, June 22d, our little boy four years old, cut his thumb half off.

Before we could get to him his hand was covered with blood.

We prayed for him and it stopped bleeding at once.

We wrapped it up to keep the dirt from it.

In two or three minutes afterwards he said: "Papa take the rag off; it's well now."

It has never pained him since.

We thank God for His healing, saving, cleansing and keeping power.

We are so thankful that we are living in the days of the "Restoration of All Things" and that we are living in Zion City, under the sound of the Voice of that "Prophet" foretold by Moses, "Elijah the Restorer," John Alexander Dowie.

May God bless him abundantly, and all officers and members of the Christian Catholic Church in Zion, is our earnest prayer.

Your Brother in Christ, WM. FRIEND.

### Deafness Caused by Cold in Head Healed.

ZION CITY, ILLINOIS, July 2, 1902.

DEAR GENERAL OVERSEER:—I do praise and thank God for having healed me last Sunday.

I have had a very bad cold in my head, and my left ear closed so that I could not hear.

I am a member of Zion Choir, and I could not hear the lady next to me singing, but I knew that God would make it well again.

At choir rehearsal last Friday, Conductor Rice asked those who wished prayers to raise their hands.

I asked for prayers, and my ear opened a little

Last Sunday I asked the Lord to heal me before I left the Tabernacle, and thanks be to Him, He did.

My ear was opened while I was in the robing room, and I thank my Heavenly Father for it.

I thank God for you and your dear wife. May He bless and keep you.

Your sister in Christ,

(MRS.) SADIE HAMPSON.

### Horse Healed in Answer to Prayer.

SUMMIT, SOUTH DAKOTA, July 4, 1902.

DEAR OVERSEER PIPER:—I feel it my duty to write of God's goodness.

One of my horses was taken with swelling in his throat just back of his jaw, and the discharge that came from his nose was yellow.

A gentleman, whom I took into the barn to see the horse, said: "If you do not do something for that horse he will die."

I told him that God had healed him once before and He would heal him again.

My wife and I prayed that God would heal the horse, and also keep the others from catching the disease.

The horse is well and the others were kept, for which we give God all the glory

JOHN H. WOLCOTT.

### God Hears Prayer for Many Diseases.

MARION, KANSAS, June 15, 1902.

DEAR GENERAL OVERSEER:—I feel it my duty to tell you what the Lord has done for my body since I have put it in His care.

On the way home, I was taken with dysentery with which I had been troubled ever since the war.

I was healed in answer to my own prayers.

I have not had any such attack since.

My bowels had become so sensitive that for nineteen years I could not bear the weight of a

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quilt on them while sleeping, and, praise the Lord, that sensitiveness is gone.

I had a lame back three and a half years, which I got from a strain in pulling an auger out of a well.

My back was healed about three years ago.

Twice I have been healed of pneumonia.

Three times I have been delivered from the heat of the sun, when I felt I could not quit my work.

Last week I was healed of an attack of cholera morbus.

It is four years since I have taken any medicine, or eaten anything that God has said was unclean.

I thank you for your teaching.

WILLIAM HOLDER.

### God Delivers from Pain in Heart.

ROBERTS, ILLINOIS, June 10, 1902.

DEAR GENERAL OVERSEER:—I sent you a request for prayer by mail last Thursday.

After writing the request I became much worse.

The pain seemed very near my heart, and I felt very weak.

At about 5 p. m. I sent you a telegram.

Before 7 I felt better.

By 8 o'clock my heart felt all right.

I was able to lie down and get up without assistance. I was given a good night's rest.

I praise God for the victory and thank you for your prayers.

May God bless you and all Zion, is my prayer.

Yours in Christian love,

MRS. N. E. BAGLER.

### God Heals of Headache.

JANESVILLE, MINNESOTA, June 13, 1902.

DEAR GENERAL OVERSEER:—I thank you for praying for me.

I cannot express what your letters and the blessed LEAVES OF HEALING are to me.

Only today did God heal me of a terrible headache, while reading your sermon at the great Witnessing Assembly.

I praise God for greater strength, and for the sweet peace He gives me in my heart.

Lovingly yours to obey till the King comes,

JENNIE M. HEATH.

### Healed of Cough and Asthma.

1242 WEST STREET,
TOPEKA, KANSAS, June 10, 1902.

DEAR GENERAL OVERSEER:—On the 12th of last March I sent you a request for prayer.

I was suffering from a very bad cold, cough and asthma.

God healed me, and I now take pleasure in witnessing to His saving, healing and keeping power.

I give God all the glory, and thank you for the teaching of the Full Gospel.

May you long be spared to carry on this good work.

Yours in Jesus' Name,

(MRS.) MARY M. REED.

### Delivered from Wicked Habits.

W. Y. French, writing under date of June 7th, says:

DEAR GENERAL OVERSEER:—It is my Christian duty, as well as a blessed privilege, to testify to God's wonderful love and power in saving me from the Devil's clutches and destruction.

I was wonderfully healed and saved from the use of tobacco, whisky-drinking habit, and many other wicked things.

My chest had been smashed in by the falling of a horse on me.

I was healed of a bad rupture, and catarrh of the head, and many other things, such as the using of profane language.

I am so thankful for our beloved General Overseer and his dear loving wife and family, and their teaching, and for LEAVES OF HEALING, which has been such a great blessing to me.

May God bless and prosper you in your glorious work in saving souls.

### Healed of Injured Arm.

Mrs. Lizzie E. Jones, of Gilford, New Hampshire, in her letter of July 24th, says:

My daughter, Carrie Maude Jones, five years old, while playing and jumping off a sofa, hurt her right arm at the elbow, quite badly.

At bedtime we prayed, but did not get the victory.

In the morning, after dressing her, she said, "Let us kneel down and pray about it."

I read in the epistle of James about God healing the afflicted of His people and we prayed.

She was healed.

### Blessed and Healed in Answer to Prayer.

GROVERTOWN, INDIANA, June 15, 1902.

DEAR GENERAL OVERSEER:—I praise God from the depths of my heart for His wonderful goodness to the children of men in delivering them from bondage, and in sending the beautiful religion that you have taught that God is our Healer for spirit, soul and body.

I thank you so much for your prayers for me.

"Surely He hath borne our griefs, and carried our sorrows, . . . and with His stripes we are healed."

I thank God that this is all the truth.

Your sister in Christ, MRS. NELSON.

### Wages Increased Three Times and Presents Received When God Is Not Robbed.

25 FULTON STREET, CLEVELAND, OHIO,
April 18, 1902.

REV. WILLIAM HAMNER PIPER.

*Dear Overseer*:—God is blessing us all along the way, for which we give Him all the praise.

In regard to paying tithes, God has raised my wages three times since I began paying, and has given me two presents of $50 each.

We realize His blessing upon us more and more.

We know it pays to observe Matthew 6:33, and to do what He wants us to do.

As ever, yours in Christ, HORACE COOK.

### Prayer Answered for Healing of Sore Eyes.

JUNIATA, NEBRASKA, July 2, 1902.

DEAR GENERAL OVERSEER:—I wrote to my cousin, Deacon S. H. Depew, telling him my little boy and myself had sore eyes and requested him to pray for us.

He said he also asked you to pray for us, and our eyes are now well.

Thanks for your combined prayers.

Yours in Christ, (MRS.) C. W. ROBINSON.

### God Gives Warning and Protects from Severe Injury.

ZION CITY, ILLINOIS, May 25, 1902.

BELOVED GENERAL OVERSEER:—I praise God this morning for protecting me last Wednesday, May 21st.

While two men were blasting stumps out of the ground opposite Zion City Bank building, one of the stumps flew across the street and broke three window-panes.

My desk stood beside the window, and had God not warned me to run into the vault a few seconds before the explosion occurred I might have been badly bruised and cut by the glass, which the force of the dynamite sent many feet across the room.

Some of it made some little holes in my desk, tearing out small pieces of wood.

My heart is filled with thanksgiving to Almighty God for this and many other blessings.

Faithfully yours in Jesus,

GORGINE E. HANSEN.

### Property Sold in Answer to Prayer—Blessed in Tithing.

LEDYARD, IOWA, April 30, 1902.

DEAR OVERSEER PIPER:—On March 11th I wrote to you asking for prayer that we might find a buyer for our home.

On April 19th we sold the same at a fair price and every dollar cash.

We have lived here eleven years and this is the first offer that we have ever received.

We thank you for your prayers and praise God that we can move to Zion City, where we can feel that our children are safe while at school

We have the pleasure this month of sending our back tithes. Before selling our place we had promised this to the Lord.

Ever since we have paid our little into Zion's Storehouse we have had more money for our own use than ever before.

Yours in Jesus, J. B. RENDALL.

### Elijah's Prayer for Rain Answered.

CARDINGTON, OHIO, July 3, 1902.

DEAR GENERAL OVERSEER:—I thank you for praying for rain.

It began to cloud over the next day after I sent your letter, and we had several nice showers that week.

We have had plenty of rain ever since.

The crops are doing finely.

May God continue to bless you and yours,

Yours in Christ, (MRS.) C. F. OSSING.

### Subscribers, Read This.

On every subscriber's copy of LEAVES OF HEALING or THE ZION BANNER we attach a yellow label bearing his name, address, and two numbers, the figures referring to the volume and number with which the subscription will expire.

Thus, should your label number happen to be II—25, you may know that your subscription expires with Volume II, Number 25. Also take notice that LEAVES OF HEALING now completes a volume every six months, or twenty-six weeks, that being the number of papers which are put into a bound volume. Earlier in the life of the paper a volume contained fifty-two numbers, as the LEAVES OF HEALING had fewer pages in those days

It is now our custom to give all subscribers notice of expiration by circular letter about ten or twelve days before their subscriptions expire, and to discontinue the papers to their address unless renewal is received by the time of expiration.

By making yourselves familiar with these customs and remitting promptly you need never allow your subscription to lapse.

Send money only by Bank Draft, Postoffice, or Express Money Order in favor of John Alexander Dowie, and address all letters intended for us to

ZION PRINTING AND PUBLISHING HOUSE,
1300 Michigan Avenue, Chicago, Illinois.

### Warning!

The managers of the Zion Lace Industries have been notified that a certain faker is pretending to be traveling in the northern peninsula of Michigan for the Zion Lace Industries. He claims to be selling Zion lace, but he is not. No one has yet been authorized to travel for the Zion Lace Industries. Zion souvenirs are the only laces yet offered for sale.

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# OBEYING GOD IN BAPTISM.

## "Baptizing Them into the Name of the Father and of the Son and of the Holy Ghost."

### Thirteen Thousand Six Hundred Seventy-Six Baptisms by Triune Immersion Since March 14, 1897.

Thirteen Thousand Six Hundred Seventy-Six Believers have joyfully followed their Lord in the Ordinance of Believers' Baptism by Triune Immersion since the first Baptism in Central Zion Tabernacle on March 14, 1897.

| | | |
|---|---|---|
| Baptized in Central Zion Tabernacle from March 14, 1897, to December 14, 1901, by the General Overseer | 4754 | |
| Baptized in South Side Zion Tabernacle from January 1, 1902, to June 14, 1902, by the General Overseer. | 37 | |
| Baptized in Shiloh Tabernacle, by the General Overseer | 263 | |
| Baptized by Overseers, Elders, Evangelists, and Deacons at Headquarters | 2612 | |
| Total Baptized in Tabernacles at Headquarters | | 7666 |
| Baptized in places outside of Headquarters by the General Overseer | 641 | |
| Baptized in places outside of Headquarters by Overseers, Elders, Evangelists and Deacons | 4617 | |
| Total Baptized outside of Headquarters | | 5258 |
| Total Baptized in five years and three months | | 12,924 |

| | | | |
|---|---|---|---|
| Baptized since June 14, 1902: | | | |
| Baptized in Shiloh Tabernacle by the General Overseer | 279 | | |
| Baptized in South Side Zion Tabernacle by Elder Farr | 14 | | |
| Baptized in South Side Zion Tabernacle by Evangelist Stuernagel | 3 | | |
| Baptized in Shiloh Tabernacle by Overseer Speicher | 72 | | |
| Baptized in Shiloh Tabernacle by Elder Brooks | 2 | | |
| Baptized in Lake Michigan, Zion City, Illinois, by Elder Dinius | 9 | | |
| Baptized in Shiloh Tabernacle, by Overseer Piper | 116 | 495 | |
| Baptized in Australia by Deacon Hawkins | | 11 | |
| Baptized in Australia by Deacon McCullogh | | 7 | |
| Baptized in Australia by Overseer Voliva | | 12 | |
| Baptized in California by Elder Taylor | | 3 | |
| Baptized in British Columbia by Elder Simmons | | 4 | |
| Baptized in England by Evangelist Cantel | | 69 | |
| Baptized in England by Deacon McKell | | 9 | |
| Baptized in Illinois by Deacon Sprecher | | 3 | |
| Baptized in Illinois by Elder Reed | | 3 | |
| Baptized in Indiana by Elder Osborn | | 2 | |
| Baptized in Kansas by Elder Reed | | 4 | |
| Baptized in Massachusetts by Elder Bryant | | 15 | |
| Baptized in Michigan by Elder Adams | | 3 | |
| Baptized in Michigan by Elder Hayden | | 3 | |
| Baptized in Michigan by Deacon Van Woerkom | | 1 | |
| Baptized in Missouri by Elder Hall | | 5 | |
| Baptized in North Dakota by Elder Simmons | | 2 | |
| Baptized in Ohio by Elder Bouck | | 4 | |
| Baptized in Ohio by Overseer Mason | | 12 | |
| Baptized in Pennsylvania by Elder Hammond | | 6 | |
| Baptized in Switzerland by Elder Hodler | | 47 | |
| Baptized in Washington by Elder Ernst | | 16 | |
| Baptized in Washington by Elder Simmons | | 2 | |
| Baptized in Wisconsin by Elder Loblaw | | 14 257 | 752 |
| Total Baptized since March 14, 1897 | | | 13,676 |

The following-named seventeen believers were baptized at Shiloh Tabernacle, Zion City, Illinois, Saturday, July 26, 1902, by Overseer William Hanmer Piper:

| | |
|---|---|
| Adler, August | Zion City, Illinois |
| Bailey, Jessie Dawn | Zion City, Illinois |
| Ballance, Jennie | Richburg, North Dakota |
| Fink, Jacob | Zion City, Illinois |
| Fink, Mrs. Mary | Zion City, Illinois |
| Hewitt, John | Pietermaritzburg, Natal, South Africa |
| Huffman, Fred | Zion City, Illinois |
| Lafner, Mrs. Bertha | Dayton, Ohio |
| Main, Madison T | Zion City, Illinois |
| Maltby, Ora Leota | Zion City, Illinois |
| Mast, Howard | Zion City, Illinois |
| Petersen, Christ | Zion City, Illinois |
| Rabanser, Maria | Lindau, Austria |
| Rabanser, Anna | Lindau, Austria |
| Rabanser, Elizabeth | Lindau, Austria |
| Rabanser, Kreszentia | Lindau, Austria |
| Rabanser, John | Zion City, Illinois |

The following-named seventy-two believers were baptized at Shiloh Tabernacle, Zion City, Illinois, Lord's Day, August 10, 1902, by Overseer J. G. Speicher:

| | |
|---|---|
| Albach, Miss Cosette M. | Zion City, Illinois |
| Armour, W. D. | Zion City, Illinois |
| Bennett, Miss Lola | Zion City, Illinois |
| Bennett, Ray | Zion City, Illinois |
| Bilbry, Florence | Zion City, Illinois |
| Bebler, H. M. | Zion City, Illinois |
| Balir, Mrs. Ida L. | Zion City, Illinois |
| Betz, Gottlieb | Zion City, Illinois |
| Boehm, John | Hungary |
| Bosworth, F. F. | Zion City, Illinois |
| Bygvist, O. E. | Marinette, Wisconsin |
| Corlette, George A. | Zion City, Illinois |
| Corlette, Ava | Zion City, Illinois |
| Corlette, Harriet G. | Zion City, Illinois |
| David, France | Zion City, Illinois |
| Detienne, Mrs. Mary C. | Zion City, Illinois |
| Detienne, Norbert S. | Zion City, Illinois |
| Drandt, Henry | Zion City, Illinois |
| Drandt, Mary Katherine | Zion City, Illinois |
| Fort, James | Zion City, Illinois |
| Fuller, Miss Angelina M. | Zion City, Illinois |
| Fuller, Glenn C | Zion City, Illinois |
| Ginzkey, Archie W | Zion City, Illinois |
| Gould, Mrs. Ida E. S. | Zion City, Illinois |
| Griesheimer, Mrs. Stella | Zion City, Illinois |
| Griesheimer, John S. | Zion City, Illinois |
| Griesheimer, Martin | Zion City, Illinois |
| Griffith, Lena | Zion City, Illinois |
| Griffith, Lehman | Zion City, Illinois |
| Hartman, Henry | Zion City, Illinois |
| Haven, Lewis | Eldora, Iowa |
| Heiser, George | Zion City, Illinois |
| Heyser, Mrs. Isolde | 2303 Washington street, Chicago, Illinois |
| Hilmes, George | 1086 South Leavitt street, Chicago, Illinois |
| Hinstanley, John Edward | Zion City, Illinois |
| Holst, John | Zion City, Illinois |
| Hunt, Harry R. | Zion City, Illinois |
| Johnson, Charles | Zion City, Illinois |
| Johnson, Christene Catherine | Zion City, Illinois |
| Kelly, Henry | Zion City, Illinois |
| Mahon, Isham S. | Zion City, Illinois |
| Manchester, Nellie | Zion City, Illinois |
| Morgan, Daniel Milton | Jackson, Ohio |
| Mueller, Charles William | Wrightstown, Pennsylvania |
| Myers, Mrs. Cora J | Zion City, Illinois |
| Neal, Eddie | Zion City, Illinois |
| Nelson, Alvin S. | Noblesville, Indiana |
| Norton, Henry A. | Zion City, Illinois |
| Noteboom, Miss Louise | Zion City, Illinois |
| Noteboom, Miss Sarah | Zion City, Illinois |
| Parker, Miss Vera | McCoysburg, Indiana |
| Peterman, Walter | Zion City, Illinois |
| Pettit, William | Zion City, Illinois |
| Powell, Peter | Zion City, Illinois |
| Reed, Ray | Mason City, Iowa |
| Reed, Miss Ivy | Mason City, Iowa |
| Rockefeller, Mrs. Cora | Zion City, Illinois |
| Rockefeller, W. D | Zion City, Illinois |
| Roloff, Frederick W | Barrington, Illinois |
| Seamans, James Albert | Zion City, Illinois |
| Schuh, Miss Edna C. | Zion City, Illinois |
| Shelley, Miss Permelia | Zion City, Illinois |
| Shephard, Mr. William M | Zion City, Illinois |
| Shephard, Mrs. Ethel | Zion City, Illinois |
| Simmons, Dwight | Vancouver, British Columbia |
| Simmons, Edgar Paul | Vancouver, British Columbia |
| Swisher, Mrs. Minnie | Illockton, Iowa |
| Tibbetts, R. F. | Zion City, Illinois |
| Werner, John William | Zion City, Illinois |
| West, Harry B. | Zion City, Illinois |
| Whiteside, Miss Elma | Zion City, Illinois |
| Williams, Ethel | Zion City, Illinois |

The following-named nine believers were baptized in Lake Michigan, Zion City, Lord's Day evening, August 3, 1902, by Elder W. O. Dinius:

| | |
|---|---|
| Bennett, Delia | Zion City, Illinois |
| Bonnon, Henry | Elwood, Indiana |
| Jenne, Dudley F. | Zion City, Illinois |
| Lehning, Daniel Wesley | 3603 Leavenworth street, Omaha, Nebraska |
| Linnenman, William | Pekin, Illinois |
| Peacock, William R. | Zion City, Illinois |
| Rowan, Miss Hazel | Glenwood, Minnesota |
| Ryder, George D | Harvard Junction, Illinois |
| Vogel, Theodore | Pekin, Illinois |

The following-named two believers were baptized at Shiloh Tabernacle, Zion City, Illinois, Thursday, August 7, 1902, by Elder Eugene Brooks:

| | |
|---|---|
| Brown, Harvey O. | Brinsmade, North Dakota |
| Glaspey, Miss Harriet | Farina, Illinois |

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The following-named four believers were baptized at South Side Tabernacle, Chicago, Illinois, Lord's Day, August 10, 1902, by Elder G. E. Farr:

Hellman, H.....5044 Union avenue, Chicago, Illinois
Hellman, Dorothy.....5044 Union avenue, Chicago, Illinois
Grossman, William.....7129 Paulina street, Chicago, Illinois
Lang, Mrs. E. J.....5011 Armour avenue, Chicago, Illinois

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The following-named ten believers were baptized at Caledonian Road Baths, London, England, July 27, 1902, by Evangelist H. E. Cantel:

Atkinson, Florence.....2 Water Lane, Stratford, London, England
Bannister, William, 36 Sandwich St., Burton Crescent, London, W., England
Bannister, Mrs. Ellen,
36 Sandwich street, Burton Crescent, London, W., England
Barnes, Abraham...43 Ashburnham road, Southend-on-Sea, Essex, England
Bunce, Henry.....185 Downham road, Islington, London, N., England
Collins, Miss Lilly.....36 Drummond street, Guildford, Surrey, England
Harris, Herman,
20 Lavender Gardens, Lavender Hill, London, S. W., England
Lawrence, Miss Isabella. 42 Devonshire rd., Stratford, London, E., England
Parker, William.....120 Pelham rd., Wood Green, London, N., England
Smithson, Mrs. Jane Bargeter,
11 Marriot road, Tollington Park, London, N., England

---

The following-named seven believers were baptized at Farmer's Bath, Domain, Sydney, N. S. W., June 26, 1902, by Deacon John S. McCullogh:

Barton, Hannah Louise,
"Chatburn" Johnson street, Annandale, N. S. W., Australia
Bassett, H. W..... Mowbery road, East, Willoughby, N. S. W., Australia
Brooks, Wilford Thomas.....Marrickville, N. S. W., Australia
Brown, John,
care Mr. Johnson, Emily Orchard, Gladesville, N. S. W., Australia
Devitt, Beatrice.....31 McDonald street, Erskinville, N. S. W., Australia
Stevenson, Alice Matilda.....Belmore street, Ryde, N. S. W., Australia
Welch, Reuben Thomas,
99 Abercrombie street, Redfern, Sydney, N. S. W., Australia

---

The following-named four believers were baptized at Kilbirnie Baths, S. Wellington, New Zealand, May 30, 1902, by Deacon Henry Roberts:

Bray, Charles.....2 Webb street, Wellington, New Zealand
Harris, G.....Ebor street, Wellington, New Zealand
Thompson, T. J. T.....Barker street, Wellington, New Zealand
Turner, A.....Ebor street, Wellington, New Zealand

---

The following-named five believers were baptized at Spokane, Washington, Lord's Day, August 3, 1902, by Elder August Ernst:

Barlow, Laura A.....1908 East Third street, Spokane, Washington
Hamel, Ireffele.....Sheridan, Wyoming
Hamel, Mrs. E. C.....Sheridan, Wyoming
Moore, Mrs. Sarah Belle .....S., 8, Pifferson street, Spokane, Washington
Stillwell, Mrs. Mary.....Sheridan, Wyoming

The following-named five believers were baptized at Sydney, Australia, July 20, 1901, by Deacon C. Moss:

Carberry, Stephen.....Dulwich Hill, Sydney, Australia
Davis, Ivy.....Dulwich Hill, Sydney, Australia
Helmsley, May.....Ashfield, Sydney, Australia
Highdale, William.....Sydney, Australia
Pedley, Isabel May.....Erskinville, Sydney, Australia

---

The following-named two believers were baptized at Sydney, Australia, November 23, 1901, by Deacon C. Moss:

Ainsworth, Mrs. Rebecca.....West Kewpsey, N. S. W., Australia
Pedley, Mrs. Blanche.....Peurith, Sydney, Australia

---

The following-named two believers were baptized at Sydney, Australia, April 26, 1901, by Deacon C. Moss:

McKenzie, Arthur D.....Sydney, Australia
Weigand, Mrs. Margaret.....Dulwich Hill, Sydney, Australia

---

The following-named one believer was baptized at Sydney, Australia, September 7, 1901, by Deacon C. Moss:

Rae, Kate.....Parker, New South Wales, Australia

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# ZION'S BIBLE CLASS

Conducted by DEACON DANIEL SLOAN

## SUNDAY BIBLE CLASS LESSON, SEPTEMBER 7th.

### A Heart That Looks Backward.

1. *To the comforts of the world.*—Numbers 11:1-8.
   God alone can satisfy spirit, soul and body.
   The things of the world perish with using.
   God is ever leading on to better things.
2. *The pleasures of the world.*—Genesis 19:23-29.
   The pleasures of this world kill.
   Pleasures one gives up never did them any good.
   What one will gain is life everlasting.
3. *To the experiences of the world.*—Exodus 16:1-8.
   Experience is the crooked path man travels.
   The path of life is the straight way to God.
   We sin to murmur, charging God with our experiences.
4. *To the devotions of the world.*—Matthew 8:18-22.
   God must come in before devotion even to loved ones.
   One must be deaf to kindred ties when God speaks.
   We must follow the Christ even from valley to mountain-top.
5. *To the possessions of the world.*—Luke 17:26-37.
   The love of wealth is a snare to some.
   Love for homestead causes some to look back.
   We must give up houses and lands, also, for the Christ's sake.
6. *To the kinship of the world.*—Luke 9:61, 62.
   Loved ones at home can shut out the love of God.
   Sometimes wife must be given up to win the Christ.
   Nothing can excuse us from acting when God calls.
7. *To the customs of the world.*—Galatians 4:17-19
   What others do is a criterion for many.
   Few boldly seek to do God's will, even if alone.
   We must be deaf to all else, except His "Follow Me."

*God's Holy People are a Fixed-heart People.*

## MID-WEEK BIBLE CLASS LESSON, SEPTEMBER 3d or 4th.

### Marching at God's Commands.

1. *Until deliverance comes.*—Exodus 14:10-18.
   It is one thing to begin the race.
   It is best always to finish it.
   This can only be done by Going Forward.
2. *Until God is known.*—Jeremiah 31:1-9.
   The knowledge of God must be sought for.
   God knows the place where it can be found.
   One must go to this God-given place.
3. *Until persecution is a joy.*—Hebrews 13:9-18.
   One should never shrink from persecution.
   One should never court persecution.
   One should ever meet it joyfully.
4. *Until perfection is gained.*—Hebrews 6:1-9.
   One must make progress with God.
   Failures must never be countenanced.
   One must go on until the grasp of heaven masters him.
5. *Until Evangelization is accomplished.*—Mark 16:15-18.
   The world belongs to God.
   The world must be evangelized for God.
   The world must be sought after, in His Name.
6. *Until sufferers are relieved.*—Luke 10:29-37.
   A Christian must be a traveler, not a home-stayer.
   One must have a heart to see the distress of the needy.
   Our strength must help the weaknesses of others.
7. *Until Christ is beheld.*—Matthew 25:1-13.
   We must work while we watch and pray.
   The one who goes not forth will never meet the Bridegroom.
   To sit down is but to slumber or sleep.

*The Lord our God is a Command-giving God.*

### A True Use of Sabbath Day Hours.

They should be improved well by every member and friend of Zion. The Bible Class Lesson outline should, with the Bible in hand, be gone over carefully and prayerfully, and the sermon by the General Overseer should also be attentively read. Assemble, sometime during the day, your own family. Invite in, if possible, those who want to know God in power, or desire from Him some blessing for spirit, soul or body. Where this is not possible, go where the sick and sinful, poor and neglected are, who have tasted only of the bitterness of life, and open up to them the Gospel which Jesus commanded should be preached to the poor. *Where there are two or more members of Zion near you*, do not fail to regularly come together sometime during the Lord's Day. Pray and speak with one another, and study together the Bible Class Lesson and talk over the marvelous doings of God in Zion. DO NOT OFFEND GOD BY GOING TO SOME CHURCH SERVICE WHERE GOD IS EVER DISHONORED AS THE HEALER, CLEANSER, KEEPER AND PROSPERER OF HIS PEOPLE. Do not go to hear His truth perverted by the cry of Peace, Peace, when sudden destruction is so near because of the prevalent wickedness of the world, which, with a worldly Church, is becoming more and more corrupt. Do not go where scoffing is everywhere heard from so-called Christians at the imminent coming of "the great God and Saviour Jesus Christ." He will receive unto Himself only those who look for Him; even ZION, whom He is now calling into Purity and Holy Living, who daily, in obedience to Her Lord, whatever the cost may be, is thus making herself READY TO SOON BECOME THE BRIDE OF CHRIST AT HIS APPEARING.


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### Leaves of Healing.

A weekly paper for the extension of the Kingdom of God: Containing accounts of Miracles of Healing; Stenographic Reports of Sermons by the Editor; with Testimonials of Blessing realized by God's people through the ministry of the Christian Catholic Church in Zion, of which the Rev. John Alexander Dowie is the General Overseer.

Subscription price, $2 per year; $1.25 for six months; $0.75 for three months. Clubs of ten, $16. To Ministers and Public Libraries, $1.50 per year. Foreign subscriptions, $3.50 per year.

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These Volumes give the history of the wonderful growth of Zion and the Miracles of Healing wrought therein. They make the Bible a new and plain Book, and will be found to be the safest and best works extant, not only on Theology, but also on the questions of the day, embracing as they do Business and Politics, as well as Religion; and contain inspiring and helpful references to Art, Music, Literature, and Science.

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German Edition of LEAVES OF HEALING. Monthly, $0.50 per year. Foreign, $0.75 per year

### The Zion Banner.

A semi-weekly secular paper devoted to the extension of the Kingdom of God and the Elevation of Man, containing the news of Zion City, brightly and interestingly told; the news of the world up to within a few hours of its publication, and editorials on current events from a Zion standpoint. Edited by the Rev. John Alexander Dowie.

Subscription price, $1.00 for six months; $0.60 for three months. Sold for three cents a copy.

### A Voice From Zion.

Monthly. Containing leading Sermons by the Rev. John Alexander Dowie, presenting the Work of Zion; Replies to Her Critics; The Evil Zion Exposes; with helpful articles on Divine Healing, Prayer, and Sanctified Living. $0.50 per year. Foreign, $0.75 per year.

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These books unfold the purposes of this mighty Organization—the marvel of the world. They rally to the defense of its Truths; they treat of the character and mission of Zion's successful Leader, they record the work of Restoration of Elijah the Restorer, and are vital in their subject matter to every Christian who would be ready when Jesus comes, as well as to those who desire Health for the Body, Power for the Spirit, and a Useful Life in the great Harvest Field, which is the world.

### Make All Remittances Payable to the Order of John Alex. Dowie.

All orders for above publications under 25 copies, 5 cents per copy; exceeding 25 copies, 4 cents per copy; 100 or more copies, 3 cents per copy. If mailed to a foreign address, add 3 cents per copy for additional postage whether sent to single or separate addresses, in single copies or rolls of five or more.

Trial subscriptions (new), LEAVES OF HEALING 10 weeks for 25 cents each; A VOICE FROM ZION or BLÄTTER DER HEILUNG, 10 months for 25 cents each. Subject to the following conditions:

The subscriptions must be new; the persons must not be members of Zion; for these subscriptions are intended only for those not familiar with the work and truths of Zion, in order to secure such persons as regular subscribers.

Zion everywhere is urged to secure clubs of subscribers for yearly or term subscriptions at the above terms and rates. Remittances always to accompany the order.

**EVERY BRANCH, EVERY GATHERING, AND EVERY ORDAINED OFFICER'S HOME THROUGHOUT THE WORLD IS A DEPOT FOR ZION LITERATURE AT THE ABOVE RATES AND TERMS.**

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# FORM OF APPLICATION FOR MEMBERSHIP

—IN THE—

# CHRISTIAN CATHOLIC CHURCH IN ZION.

**TO ALL WHO ARE DESIROUS OF ENTERING INTO FELLOWSHIP WITH THE CHRISTIAN CATHOLIC CHURCH IN ZION.**

MY DEAR BROTHERS AND SISTERS:—The principles of the Christian Catholic Church in Zion have been fully set forth in the Reports of Two Conferences on Organization, held in Zion Tabernacle No. 2, which are fully reported in LEAVES OF HEALING for January 31 and February 7, 1896. The Basis of Fellowship is set forth in the second section of the Resolution passed on February 5th (see LEAVES OF HEALING, Volume II, Number 17, page 267):

FIRST—That we recognize the infallible inspiration and sufficiency of the Holy Scriptures as the rule of faith and practice.

SECOND—That no persons can be members of the Church who have not repented of their sins and have not trusted in Christ for Salvation.

THIRD—That such persons must also be able to make a good profession, and declare that they know, in their own hearts, that they have truly repented, and are truly trusting Christ, and have the witness, in a measure, of the Holy Spirit.

FOURTH—That all other questions of every kind shall be held to be matters of opinion and not matters that are essential to church unity.

All who are conscious of fulfilling these conditions, no matter where they may reside, are invited to fill up the following blank and answer the questions contained therein.

I am, faithfully yours in Jesus,

John Alex. Dowie

*General Overseer of the Christian Catholic Church in Zion.*

---

*No.*.....

*To the Rev. John Alexander Dowie,*

*General Overseer of the Christian Catholic Church in Zion,*

*1201 Michigan Avenue, Chicago, Ill., U. S. A.*

*I hereby make application to be received as a member of the Christian Catholic Church in Zion, and declare my agreement with the Basis of Fellowship agreed upon at a Conference held February 5, 1896, as set forth in your circular letter of February 7, 1896.*

*What is your full name?*.....

*What is your age last birthday?*.....

*Are you married, unmarried or widowed?*.....

*If married, how many of your children are living?*.....

*Where is your residence?*.....

*What is your occupation, profession, or trade?*.....

*Where were you born?*.....

*How long have you lived in America (or the country where you are now living)?*.....

*When and where were you converted to God?*.....

.....

*Are you conscious that you are saved through faith in Jesus?*.....

*Were you sprinkled or immersed in Baptism?*.....

*When and where were you sprinkled?*.....

*When and where were you immersed?*.....

*Were you immersed by single or Triune Immersion?*.....

*With what Church were you formerly connected?*.....

REMARKS:

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[Extra Copies of this Form will be sent to intending members, on application to the General Recorder of the Christian Catholic Church in Zion, Zion, Michigan Avenue and Twelfth Street, Chicago, Illinois, U. S. A.]

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# ZION'S ONWARD MOVEMENT

## LORD'S DAY SERVICES IN SHILOH TABERNACLE

## ZION CITY, ILLINOIS

# REV. JOHN ALEXANDER DOWIE

**General Overseer of the Christian Catholic Church in Zion**

**IS CONDUCTING A GREAT SERIES OF MEETINGS IN SHILOH TABERNACLE, ZION CITY, AT TWO O'CLOCK**

## LORD'S DAY AFTERNOONS

**DURING THE MONTHS OF JUNE, JULY AND AUGUST**



INTERIOR OF SHILOH TABERNACLE

# SPECIAL ZION CITY EXCURSION TRAINS

From Chicago, will begin loading at 10:30 A. M., and will not leave later than 11:45, but when more than one train is required, the first section will leave Chicago about 11 o'clock, from the Wells street depot of the Chicago & North-Western Railway. Trains will return leaving Zion City about 6 o'clock, or at close of the afternoon service, usually reaching Chicago by daylight.

## ROUND-TRIP TICKETS, 25 CENTS

**CHILDREN BETWEEN THE AGES OF FIVE AND TWELVE YEARS, 15 CENTS. ✗✗ CHILDREN UNDER FIVE YEARS OF AGE, FREE**

Early Morning Gatherings every Lord's Day at 6:30 A. M., conducted by the General Overseer, who will deliver a series of twenty-minute lectures on Prayer.

The General Overseer and Overseer Jane Dowie will conduct Divine Healing meetings in Shiloh Tabernacle every Tuesday and Thursday afternoon at 2 o'clock, throughout the summer.

There will be Reception of New Members, the Ordination of New Officers, and the Communion of the Lord's Supper after the regular services on the first Lord's Day afternoon of each month.

The General Overseer will administer the Ordinance of Believers' Baptism in the large new baptistry in Shiloh Tabernacle after the regular services on the second Lord's Day afternoon of each month.

All Zion is looking forward to a glorious Summer's Work for God in Zion City.

**Grand Processional of Zion City and Chicago White-Robed Choirs and Robed Officers**

**ALL WELCOME** **ALL SEATS FREE** **FREEWILL OFFERING** **"CHRIST IS ALL AND IN ALL."**

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# ZION'S INVESTMENTS

GENESEO, ILL., May 30, 1902.
MR. CHARLES J. BARNARD.
*Dear Brother in Christ:*—I am free to state that I am well pleased with Zion's Investments as being both safe and profitable. Interest and dividends have been promptly paid; in fact everything of a business relation has received prompt attention.
Hoping to add to my former investments in the near future, I remain,
Faithfully yours in Christ's service,
JAMES M. WELTON.

CRESCENT CITY, FLORIDA, May 30, 1902.
DEACON CHAS. J. BARNARD,
Zion City, Illinois.
*Dear Brother in Christ:*—I am a Shareholder in the Lace Industries, and my only regret is that I haven't more money to invest, but fully intend to invest all the surplus cash that I can raise in Stock in the various enterprises of Zion City, as I consider every one of them gilt-edged.
I have never invested money in any enterprise where the guaranteed interest has been so promptly paid.
May God bless all of Zion's Institutions and help me to earn more money to invest.
Your Brother in Christ,
S. L. BENHAM.

ZION CITY, ILL., May 29, 1902.
DEACON CHAS. J. BARNARD,
General Financial Manager,
Zion's Institutions.
*Dear Brother in Christ:*—I rejoice to say that I thank God that He ever led me and my wife to place what money we had in Zion's Investments, for we found them not only safe, but also profitable, and the interest on these investments has always been paid promptly.
I am a Shareholder in Zion Land and Investment Association and Zion Lace Industries. I also had Exchangeable Stock in Zion City Lumber Association.
If I were the possessor of a million dollars I would place every dollar of it in Zion's Investments. They are, in my opinion, the best in the world.
Faithfully yours,
JOHN G. HAUCK.

BLUFF POINT, N. Y., May 31, 1902.
MR. CHARLES J. BARNARD.
*Dear Brother in Christ:*—In regard to Zion's Financial Investments I regard them the safest and best that I know of, and only regret that I am not in shape to make larger investments.
The interest has been the most promptly paid of any investments I have ever made.
Yours in His service,
FRANK H. PURDY.

LASALLE, ILL., May 31, 1902.
CHARLES BARNARD,
Zion City, Illinois.
*Dear Brother in Christ:*—Please accept thanks for your prompt payment of interest on my shares of Stock in Zion Investments.
I think them the best investments one could wish for, as they are safe and all right.
Thanking you again for your prompt business methods as Zion's Financial Manager, I am,
Faithfully yours in Christ,
WILLIAM C. BEREITER.

WOOSTER, OHIO, July 7, 1902.
MR. CHAS. J. BARNARD,
General Financial Manager.
I received interest of six per cent; also the additional two per cent promised. Zion has faithfully kept her pledge in this matter, which I knew she would.
I wish to thank Zion for giving me so safe and good an investment, and so promptly and kindly sending me the interest due.
No worry about Zion's investments; they are as good as gold.
A Sister in Christ,
MATTIE BLACK.

FITCHBURG, MASSACHUSETTS, May 30, 1902.
MR. CHAS. J. BARNARD,
General Financial Manager of Zion's Institutions,
Zion City, Illinois.
*Dear Brother in Christ:*—I think it well to state to you my confidence in Zion's Financial Enterprises.
After more than three years' experience with investments in Zion, I do not hesitate to commend them as safe and profitable. Fairness of Zion's dealing and the promptness of dividends paid, places these securities with the very best. Besides my three years' and more experience, before investing in Zion, I took as full precautions as I do when investing elsewhere—learning of Zion's Organizer, and Managers of its different departments, through Attorneys, Banks, and one of the best Commercial Agencies, and then personally, and I have no regrets for placing my money with Zion, and shall take pleasure in further investments.
Very truly in the interest of Christ's service,
28 Lawrence Street. G. W. RICHARDSON.


## SUBSCRIBE NOW

**FOR SAFE AND PROFITABLE INVESTMENTS**

**NOT LISTED ON STOCK EXCHANGES NOT SUBJECT TO FLUCTUATIONS**

**OFFERED AT PAR, $100 A SHARE**

**ZION CITY BANK** Zion City, Illinois...Agency, Chicago
Controls the entire banking business of Zion City and Zion throughout the world. $50,000 in Shares offered at par, bearing 9 per cent interest.

**ZION LAND AND INVESTMENT ASSOCIATION**
Stock certificates bear 8 per cent interest, and are exchangeable at any time for lots in Zion City under the special 1100-year lease, and at opening of new subdivisions have preferential right of selections.

**ZION LACE INDUSTRIES** Offices and Factories, Zion City
Manufacturers and Finishers of Laces, Insertions, Curtains, Children's Wear, Hand-made Lace, etc. Interest 6 per cent, with contingent dividends amounting to an increase of 1 per cent per annum for six years, making it at that time a 12 per cent investment.

**ZION CITY GENERAL STORES** Headquarters, Zion City
Control the entire mercantile business of Zion City. Equipped for mail order shipments throughout the world. Interest 8 per cent after October 1st.

**ZION CITY FRESH FOOD SUPPLY**
Controls the entire fresh food business at Zion City—Butter, Eggs, Milk, Meat, Fish, Fruit, Ice, etc. Interest 6 per cent, with contingent dividends amounting to an increase of 1 per cent per annum for four years, making it a 10 per cent investment at that time.

**ZION CITY LUMBER ASSOCIATION**
Yards and Offices, Zion City
Supplying the entire demand for lumber and building material in Zion City. Interest 7 per cent, with discount on material purchased of the Association. Profit-Sharing Series, principal payable in five, ten, fifteen and twenty years. Interest 6 to 9 per cent.

**ZION CITY POWER, PLUMBING, LIGHTING AND HEATING ASSOCIATION**
Furnishes electric lights for all public buildings and private residences, and controls all plumbing in Zion City. Interest 6 per cent, with contingent dividends amounting to an increase of 1 per cent per annum for four years.

**ZION SUGAR AND CONFECTION ASSOCIATION**
Will manufacture a complete line of modern and original confections of the very highest standard of purity and workmanship for domestic and export trade. Interest 6 per cent, with contingent dividend amounting to an increase of 1 per cent per annum for four years.

**ARTICLES OF AGREEMENT MAILED ON APPLICATION**
**CORRESPONDENCE INVITED**

Address Communications to **ZION CITY BANK** ZION CITY ILLINOIS


ZION CITY, ILL'NOIS, May 29, 1902.
CHAS. J. BARNARD,
General Financial Manager
Of all Zion's Institutions and Industries.
*Dear Brother in Christ:*—I have never doubted the impression that came to my mind three years since when, after reading LEAVES OF HEALING relative to building Zion City, I felt assured it would be one of the greatest commercial cities in the world.
I lost no time in subscribing for $10,000 worth of Stock in Zion Land and Investment Association in July, 1901. When the land was offered for sale I turned this Stock over to the Association for land.
Some of the land I have sold for ninety per cent gain and have refused to sell more.
I am pleased with my Lace Stock.
Interest has been paid promptly on all my investments in Zion.
And, by the grace of God, Zion City is a very lively place.
Yours in Christ, ARNOLD TAFT.

LATHROP, MO., May 31, 1902.
MR. CHAS. J. BARNARD,
Zion City, Illinois.
*My Dear Sir:*—I wish to express to you my opinion regarding Zion Industries. Will say that I am more than pleased with the investments already made, being, I believe, one of the first to take stock. Consider it safe and profitable, always paying interest promptly when due.
Those having money to invest could not find a better place, I think, than in Zion.
Sincerely yours, C. R. FORMAN.

ZION CITY, June 14, 1902.
C. J. BARNARD.
*Dear Brother:*—I consider it a great favor to state frankly that I consider any and all of Zion's Investments very profitable and perfectly safe, my interest always receiving prompt payment on all my investments therein.
I have only one regret, and that is that I have not more to invest.
Your Brother in Christ,
G. L. VAN FLEET.

LONDON, ENGLAND.
DEAR DEACON BARNARD.
I am quite satisfied that the shares in Zion's Industries are perfectly safe and profitable, and, since I have become a Shareholder, the interest on my investments has been promptly paid. With kind regards, I am,
Yours sincerely, J. MACDUFF.
70 Guilford street,
Russell Square, W. C.

FREEMAN, MO., June 3, 1902.
MR. CHAS. J. BARNARD.
*Dear Brother in Christ:*—I receive my interest every six months regularly. If I had ten thousand dollars, I would put in Zion City before any other place I know of.
I consider it in safe hands—in the hands of God. I am sorry I haven't more to send there.
May God bless the City of Zion, is my prayer.
Yours respectfully,
PAUL DUNKEN.

CHICAGO, ILL., June 3, 1902.
CHAS. J. BARNARD,
General Financial Manager,
Zion's Institutions and Industries.
*Dear Deacon Barnard:*—I have been a Shareholder in several of Zion's Industries and Institutions for some time, and I believe these investments to be safe and profitable.
My interest has always been paid promptly, and I am well satisfied.
Yours sincerely,
KATHERINE JOHNS.
(Formerly of Dyer, Indiana.)

FALLS CITY, NEB., June 9, 1902.
CHAS. J. BARNARD,
General Financial Manager,
Zion City, Illinois.
*Dear Brother in Christ:*—I wish to express my appreciation of Zion's Financial Institutions. My experience has been very satisfactory in a business way. The interest has been promptly paid when due, and I consider my investment in Lace Stock safe and profitable. This has proved to be my experience in Zion Land and Investment Association.
Yours for the extension of God's Kingdom along all lines,
RUTH WEAVER DENNIS.

CHICAGO, June 6, 1902.
MR. CHAS. J. BARNARD,
Zion City, Illinois.
*Dear Brother in Christ:*—I wish to express to you my entire satisfaction with my investment in Zion Lace Industries Stock. And further that I very much appreciate the promptness with which I receive my interest.
I am sure that investors can do no better than with Zion Industries Stock. The safety and the satisfaction of having one's capital employed where it will contribute to the building of the Kingdom of God on earth are prime recommendations.
Trusting for a wonderful blessing on Zion's Industries,
I am as ever, E. W. RIDER.

# WHERE GOD RULES, MAN PROSPERS

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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 XI. NUMBER 18. CHICAGO, AUGUST 23, 1902. PRICE FIVE CENTS.

# GOD'S WITNESSES TO DIVINE HEALING.

## QUICKLY HEALED OF MANY SEVERE DISEASES AFTER LONG YEARS OF SUFFERING.

AND THESE SIGNS SHALL FOLLOW THEM THAT BELIEVE: IN MY NAME THEY SHALL . . . LAY HANDS ON THE SICK AND THEY SHALL RECOVER.

These are the words of Jesus the Christ.

They are an absolute promise to "them that believe."

If any profess to believe, and the signs foretold by Jesus do not follow, there can be only two conclusions.

Either their profession is vain, or Jesus was a false prophet.

If they hold that Jesus the Christ was a false prophet, their profession of faith in Him is vain.

If they acknowledge that He is a true Prophet, then their profession of belief is false, because the signs which He prophesied do not follow.

These conclusions are inevitable.

Their truth proves beyond peradventure the apostasy and unbelief of the denominational churches of today.

They have departed from the teachings of Jesus.

They have substituted for the laying on of hands of "them that believe," the poisonous drugs of the physician and the pharmacist, and the murderous knives and instruments of the surgeon.

As a result of their apostasy, countless millions who might have recovered through faith in Jesus have gone away after the false god of so-called medical science. They have suffered untold agonies. Hospitals and homes have been filled with the suffering and the dying. Multitudes of God's children have passed away in childhood, in youth and in the prime of their lives and usefulness.



MRS. EMMA BUETTNER.

Furthermore, the apostasy of the Church of Christ has become the occasion of stumbling to countless thousands.

Scoffers have said: "The Gospel which you profess to believe teaches the healing of the sick, but you do not practice it."

The apostate church has been compelled to hang her head in shame and confusion, for she could make no reply.

Praise God, He has sent, in these latter days, the Messenger of His Covenant to rebuke the Church for her apostasy; to call His people out of the faithless organizations in which they are dying, and to declare that Jesus the Christ is a True Prophet, and that "these signs" do "follow them that believe," as He said.

God sent His Messenger, Elijah the Restorer, not only to proclaim the blessed truth, but to prove it by laying hands on the sick for their recovery. He has laid his hands, in the

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Name of Jesus the Christ, upon hundreds of thousands of God's sick children.

From all the earth there comes a mighty shout of praise to God and testimony to recovery from all kinds of deadly diseases.

Amongst those who have been set free from their diseases by the laying on of hands of God's Messenger, in the Name of Jesus, there is none more happy than the Witness whose face looks out from the first page of this paper.

For many years she suffered indescribable agonies from terrible internal and nervous diseases.

Physicians attempted to heal her by means of their poisonous drugs.

Their attempt proved to be worse than a failure, for "she was nothing bettered but rather grew worse."

Then surgery, the "exact science," which is so much extolled in the present day, even by many who hold that healing by drugs is impossible, was tried.

Instead of being bettered by the cruel mutilations of surgeons' knives, her former sufferings were increased tenfold.

Many new complications were added to the hellish tortures which she had endured.

Then Zion Seventies, those consecrated messengers of God who go out, two by two, into the streets and lanes of hundreds of cities throughout the world, brought her the Message from Zion, which told her the blessed truth that God was the Healer of His people.

They taught her that Jesus had meant what He said when He proclaimed "These signs shall follow them that believe: in My Name . . . they shall lay hands on the sick, and they shall recover."

They directed her to Zion Tabernacle.

After much opposition, many delays and hindrances, she heard the wonderful teaching.

She opened her heart to receive it.

She began to trust God alone for healing, throwing aside all human means.

God's Messenger, the General Overseer, laid hands upon her in Jesus' Name, praying the prayer of faith for her recovery.

Instantly God's promise was fulfilled.

Instantly the Healing Power of the Holy Spirit swept through her entire being, driving out the foul defilement of disease. In a very short time, her strength returned.

She who, for so many years, had been an almost helpless invalid, now stood, perfectly restored by the power of God, through the laying on of hands of one who believed.

O suffering one, who reads the truthful testimony of this happy Witness, do you believe that Jesus meant what He said?

Wilt thou not be made whole through faith in Him?

God's heart is tender with a Father's Love.

His power has never changed.

He is willing, yea, longing, to stretch forth His hand to heal.

He is no respecter of persons, but the Healing is for all who will fulfil the conditions of Repentance, Confession of Sin, Restoration to those wronged, Obedience to God, Faith in Jesus the Christ, His Son.

A. W. N.

## WRITTEN TESTIMONY OF MRS. EMMA BUETTNER.

CHICAGO, ILLINOIS, June, 1902.

DEAR GENERAL OVERSEER:—I praise God as the wonderful Helper and Healer.

He is faithful who has done all He has promised, and I thank Him that Psalm 103:3-5 is fulfilled when the conditions are met.

About seventeen years ago I became very sick.

For months I had to be in bed.

When I finally got up, I was still ill.

I was so weak that I was unable to lift even twenty pounds from the floor, without being made miserable for the whole of the next day.

I had nervous headaches.

On several occasions I went to the doctors.

They gave me medicine and recommended rest.

In 1898 I consulted Doctor Goldspohn.

He told me that if I wanted to get well I would have to be operated upon.

On March 22d the operation was performed in the German hospital.

I suffered terribly.

The preparations for the operation were disgusting.

After the operation I watched and waited for months and months for the recovery which Dr. Goldspohn had prophesied would surely come.

Where I formerly had comparatively small ailments, I now suffered more than I can tell.

My nerves were completely out of order.

My head seemed too small for my brain.

My thoughts were rambling.

At times I could not think of how to sew on a button.

Sometimes I sat at table not knowing how to eat.

Whenever I approached the hot stove, my thoughts seemed to be gone entirely.

Everything seemed to darken around me.

In this sad condition one of the faithful Zion Seventies found me.

She told me of Zion.

I went to Central Zion Tabernacle in the fall of 1899 and heard Mrs. Dowie speak for the first time.

It was on a Friday afternoon.

There I heard words of life which brought light into my dark existence.

The following Lord's Day I went again and heard the General Overseer.

I was blessed indeed, and so happy at the thought that God was true and that He would fulfill all His promises.

I threw my medicines away and put my whole faith in God.

Satan tried to spoil everything.

People would come and tell me that the General Overseer was an imposter.

In spite of all this I wanted to go and hear him preach.

Every time I wanted to go and hear him, something was sure to prevent my doing so.

Weeks and months passed and still I could not go.

Again I took medicine and became quite sick.

My stomach was then in such a bad condition that I could wear but very loose garments.

At night I had to sit up in bed.

In my distress I called to the Lord and He heard me.

He brought me again to Zion.

Then the General Overseer laid his hands on me and I began to improve.

I was able to sleep soundly the following night.

In a few weeks I could wear my dresses as usual.

I was healed also of inflammation of the throat and of pains in the chest and of a sprained ankle.

God has always been the good Heavenly Father.

He has given Peace to my heart.

Joyfully I consecrate my life to Him.

I thank the General Overseer and Overseer Jane Dowie for their great love toward all mankind.

May God bless them and all Zion.

Yours in Christ, EMMA BUETTNER.

## Wonderfully Blessed in Answer to Prayer

HAMILTON, NORTH DAKOTA,
August 5, 1902.

DEAR GENERAL OVERSEER:—Your ministry has been a great blessing to me, for you have taught me that God is the Healer of our bodies, as well as the Savior of our spirits.

I was in the Methodist and the Baptist churches and never heard that God was the Healer of our bodies.

Three years ago last March, I gave up all medicines, and God healed me of a complication of diseases, praise His Name!

Several times since then the Devil has attacked me, but when I have repented and have asked God to heal me, He has done so.

I could not find an elder in the denominations who could pray the prayer of faith that saves the sick.

Yours in the Master's service,
(MRS.) MARGARET NELSON.

## CAMP ESTHER, 1902.

### Regulations and Provisions for the Remainder of the Season.

Persons desiring to spend a delightful holiday or attend the great teaching meetings of Zion will find (for use of individuals, families, or parties properly deported) inexpensive tenting conveniences, with abundant, sparkling, health-giving water from Esther's Well near at hand.

These tents are now in service in Camp Esther, Shiloh park, Zion City.

The tents are made of heavy duck material, strongly stayed, double covered, and are storm and rain proof. They are pitched above board floors near Shiloh Tabernacle. There are sidewalks to well, stores, Tabernacle, depot, etc.

The season's price for furnished tents, 9½x14, is $8; unfurnished tents, $6 per month, when taken for two or more months, but not to be sublet to others.

Tents may be rented by the week at $4 for the first week, and $3 a week thereafter.

Single cots for single nights, 50 cents, or a rate of $1.50 per day for a tent.

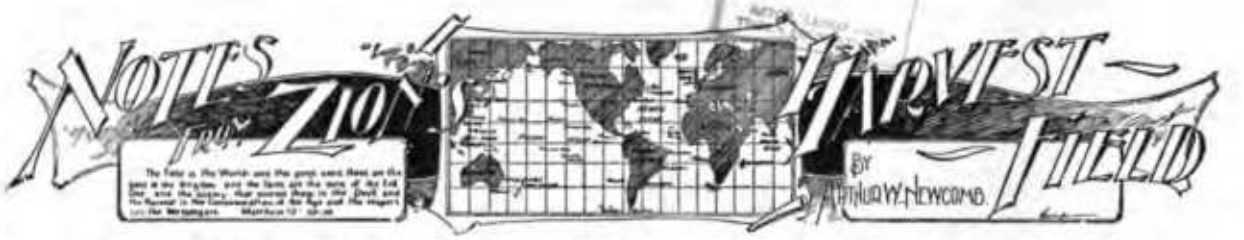
Rentals are payable in advance in every case, whether by the month, week, or day.

Articles supplied with the furnished tents include the necessary cots, mattresses and chairs, one table, water-pail, tin cup, wash-basin and slop-pail to each tent. The bedding includes one white sheet, two light and one or two heavy blankets, and a pillow and pillow-slip to a single and two of each to double cots. Two-wick oil stoves may be rented for $1 a month, supplied with oil; and cooking and eating utensils, including stew-pans, tin plates, cups, knives, forks and spoons, may be secured at a rental of 50 cents a month.

Larger tents, 14x20, similar in material, workmanship and outfitting to the smaller tents, may be secured for the use of larger families at a rental of $12 a month for furnished, or $9 per month for unfurnished tents.

Applications for such accommodations or conveniences should be addressed to Deacon Daniel Sloan, Supervisor Zion Camps.

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### Zurich, Switzerland.

Rev. Carl Hodler, Elder-in-Charge. Evangelist Sophia Hertrich and Deaconess Sophie Baliff, Assistants.

Since Zion's Messengers to Europe, Elder Carl Hodler, Evangelist Sophia Hertrich and Deaconess Sophie Baliff, were sent to Zürich, Switzerland, last October, by the General Overseer, God has been greatly blessing their work, not only in Zürich itself, but in many other parts of the continent of Europe.

Readers of LEAVES OF HEALING have noticed the frequent long lists of those baptized by these messengers, in various parts of the Continent, and these represent only in a very small way the work which has been done through the faithful ministry of these consecrated workers for God in Zion, and through BLÄTTER DER HEILUNG, the German edition of LEAVES OF HEALING.

From a letter received from Evangelist Hertrich, recently, concerning business matters in connection with Zion Printing and Publishing House, we cull the following little items of news concerning the work in the great field which this little band of workers is covering:

God has wonderfully blessed us in our work for Him.

I enclose a letter from a cultured Danish lady, who expects to start for Zion City on the 9th.

She is longing to acquaint her people with the work of God in Zion.

We get many such letters, in which they say: "Oh, if we had only had these truths long ago!"

"COPENHAGEN, July 13, 1902.

"DEAR MISS HERTRICH: I must write you some words to tell you how happy I am that I have been brought to Zion.

"I am now here, talking about Zion, and many people are so happy to hear about it.

"The Word of God just touches their hearts, and they feel like a new world has been opened for them.

"I feel so happy when I can do something for the Kingdom of God.

"I have had great, very great, blessing through Baptism.

"I cannot say exactly what it is, but something in me is changed.

"I feel much stronger in a spiritual way.

"It seems as if a veil had been taken from my eyes.

"I just give myself to God, that He may do with me what He wants to.

"I thank God for all I have learned in Zion.

"I am so happy that I obeyed in Baptism.

"I feel that I have something that I cannot lose—something heavenly.

"When I finish talking to the people here they say: 'Oh, tell us more—more; do not stop.'

"I see that the words of God reach the hearts of the people so that they feel they have seen the Light.

"Oh, I thank God for all the blessing He has given me!

"Your sister in Christ,

"CATHARINA G. ET'ACYUÉRIA."

The following is a list of the cities from which we have had guests.

All testified to having received healings and have gone home to tell the wonderful story of God's healing power, experienced in Zion:

Germany—Frankfurt, Freiburg, Baden (Baden), Hamburg, Königsfeld, Lichtenthal, Rohrdorf, Haiterbach, Tiefenbach, Gültlingen, Seidenberg, Glogau, Rothfelden, Neuwied, Uberlingen, Berlin, Grossheppach, Seibotenberg, München, Berchtesgaden, Lindau.

Austria—Wien, Nieder-Eidisch, Kroisbach.

Holland—Amsterdam.

Italy—Turin, Torre-Pellice.

Hungary—Baja.

France—Paris, Nice.

England—London.

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### Philadelphia, Pennsylvania.

Rev. Gideon Hammond, Elder-in-Charge. Evangelist Nellie Hammond, Assistant.

Elder Hammond sends us the following interesting account of Zion Seventy Work in his important field of labor:

We who work for God in Zion are very fortunate.

If we meet with hearty sympathy and coöperation it affords an inspiration; if we meet with bitter opposition it only effects a greater impetus.

Consequently, whenever we start out in any special work, we may be sure of one or the other.

Deacon Charles Zeeb and I spent one day at Asbury Park, Ocean Grove, Long Branch and Pleasant Bay.

We found people who were interested but somewhat disgusted because the General Overseer had worn wings and other foolish things.

We were very glad to set them aright and also to tell them of many instances, of which we knew, of many who had little money and who had been able to make more through Zion's industries.

We distributed 2,000 tracts and LEAVES.

Deaconesses Hollingsworth and Ortman made a four days' trip to a number of summer resorts further south, report of which follows.

The report of Deaconess Ortman is as follows:

I am thankful that I have the privilege to work for God and for Zion as one of the Seventies.

This work is a school in which we are taught what could not be learned in any other way.

I never realized this fact so fully as I did last week while we were working in the seaport towns of New Jersey. One incident especially illustrated this very forcibly.

At Ocean City one night, just as we were about to go home after our work, we met a man who seemed quite ready to talk.

He bought a paper, at the same time asking questions such as the following: "How do you know you are a Christian? Would you know it if you did not have the Bible? How do you know there is a God? Could you not learn it simply from nature? Nature is so wonderful, so miraculous; does not that tell you there is a God? And why do you not eat pork; did Christ condemn it?"

We answered him the best we could; then I asked him: "And what are you? Are you a Christian? Do you believe there is a God?"

"Oh, yes," he said, "I am a preacher and just wanted to see if you knew what you were talking about."

Then I realized how necessary it was to be able to give a reason for the hope that is within us, and how we learn a little here and there, day after day; perhaps just one thought at one little meeting, but sometimes that thought, although seemingly forgotten, is recalled by some one while on Zion Seventy work.

Deaconess Hollingsworth and I left Philadelphia for Cape May, August 11th.

We visited also Wildwood, Holly Beach and Ocean City; gave out about 2,300 pieces of literature and sold about 300 LEAVES OF HEALING.

We had many interesting conversations. It was especially interesting when we met a Philadelphian who knew all about the General Overseer.

One lady, whom we remember quite clearly, whom we met at her home in Wildwood, responded quite cordially to our message until she learned who we were.

Then her whole attitude changed and she informed us that she knew all about the Dowieites (wrongly so called), and that settled it.

She had read the newspapers in Philadelphia about three years ago and she knew how Dr. Dowie treated his people.

What a pity that people are so ignorant as to allow themselves to be prejudiced by the lies of the newspapers.

We could give incident after incident to illustrate the interest of the people whom we met, but suffice it to say we were much refreshed physically and encouraged spiritually by our little trips, and we hope that not only ourselves, but others were blessed as well.

Praying God's blessing to rest upon the Seventy work, as well as all the work of Zion, I am

Faithfully yours in the Master's service,

DEACONESS MARY S. ORTMAN.

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### Zion in Evanston.

Remember the Zion Rally at Evanston on Lord's Day next. People should take lunches and go for all day, forenoon, afternoon and street meeting in evening. Those from Chicago take the Northwestern elevated to Wilson avenue, and then the surface electric to Evanston. Get off at Fountain square and go west two blocks to 1010 Davis street.

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### Publisher's Notice.

The remittance must accompany receipt of subscriptions at the Publishing House, no difference by or for whom or for whatever time they may be given, or whether forwarded through Ordained Officers, Branches, or Gatherings of the Christian Catholic Church in Zion. Accounts will be carried with Ordained Officers, Branches, or Gatherings, on quantity orders of periodicals consigned on sale for monthly settlement, but to include only such articles as bear the imprint of Zion. Cash must accompany all orders for books, Bibles, and other merchandise, whether ordered by individuals, Branches, or Gatherings.

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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.

A WEEKLY PAPER FOR THE EXTENSION OF THE KINGDOM OF GOD.

EDITED BY THE REV. JOHN ALEX. DOWIE.

Entered at the Postoffice, Chicago, Illinois, as Second Class Matter.

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Subscribers desiring a change of address should give present address, as well as that to which they desire LEAVES OF HEALING sent in the future.

Make all Bank Drafts, Express Money Orders or Postoffice Money Orders payable to the order of JOHN ALEX. DOWIE, 1300 Michigan Avenue, Chicago, Illinois, U. S. A.

*Long Distance Telephone South 602. Cable Address "Dowie, Chicago."*

All communications upon business must be addressed to

MANAGER ZION PUBLISHING HOUSE,
1300 Michigan Avenue, Chicago, U. S. A.

Subscription to LEAVES OF HEALING, A VOICE FROM ZION, and the various publications, may also be sent to

ZION PUBLISHING HOUSE, 81 EUSTON ROAD, LONDON, N. W., ENGLAND;

OF ZION PUBLISHING HOUSE, LENNOX AND GIPPS STREETS, RICHMOND, VICTORIA AUSTRALIA;

OF PARIS HOUSE, RUE DE MONT, THABOR I.

CHICAGO, ILLINOIS, SATURDAY, AUGUST 23, 1902.

## TABLE OF CONTENTS.

LEAVES OF HEALING, SATURDAY, AUGUST 23, 1902.

GOD'S WITNESSES TO DIVINE HEALING—
Illustration—Mrs. Emma Buettner, . . . . . 585
Written Testimony of Mrs. Emma Buettner, . . . . . 586
NOTES FROM ZION'S HARVEST FIELD, . . . . . 587
GENERAL LETTER FROM THE GENERAL OVERSEER, . . . . 589-593
CARTOON—
A Wicked Trade Existing in Chicago, . . . . . 594
ZION'S SECOND FEAST OF TABERNACLES—
Early Morning Sacrifice of Praise and Prayer, . . . . . 595-601
Seventh and Eighth Beatitudes, . . . . . 601-603
The Ninth Beatitude, . . . . . 603-607
NOTES OF THANKSGIVING TO ZION'S GOD, . . . . . 608
ZION'S BIBLE CLASS, . . . . . 609
OBEYING GOD IN BAPTISM, . . . . . 610
MALACHI 3:8-12, . . . . . 611
ZION'S PRAYER REMINDER, . . . . . 612
ONE COPY OF LEAVES OF HEALING, . . . . . 613
ZION LAND AND INVESTMENT ASSOCIATION, . . . . . 614
ANNOUNCEMENT OF SERVICES IN CHICAGO AUDITORIUM, . . 615
ZION'S INVESTMENTS, . . . . . 616

AND THE SONS of them that afflicted thee shall come bending unto thee; and all they that despise thee shall bow themselves down at the soles of thy feet; and they shall call thee The City of the Lord, The Zion of the Holy One of Israel.—*Isaiah 60:14.*

# ZION AT BEN MacDHUI

## Rev. John Alex. Dowie

(ELIJAH THE RESTORER)

General Overseer of

The Christian Catholic Church

will preach in A LARGE PAVILION TENT at

**BEN MacDHUI,**

**Near MONTAGUE, WHITE LAKE, MICHIGAN**

on

**Lord's Day Afternoon, August 31st**

AT 3 O'CLOCK

A Special Steamer has been chartered to bring over from Chicago and Zion City, by way of Waukegan, on Saturday, August 30th, several hundreds of Zion's White-Robed Choir and a number of Officers of the Christian Catholic Church in Zion.

A Processional will leave the steamer at the Ben MacDhui Dock at 2:30 P. M., Lord's Day, August 31st, and proceed, by way of the Terraces, to the Upper Lawn; from thence to the Pavilion, where the service will begin at 3 P. M.

Steamers, Launches, and Boats bringing parties from the various towns and resorts on White Lake will please land their passengers not later than 2:30 o'clock; and vehicles and pedestrians will please to enter by the Ben MacDhui entrance at the North end of the grounds.

All parties will please to proceed at once to the Pavilion at the South end of the Lawn.

**ALL HEARTILY WELCOME** **ALL SEATS FREE**

**CHRIST IS ALL AND IN ALL**

## *Notice to the Christian Catholic Church in New England.*

*REV. DANIEL BRYANT, PRESIDING ELDER* of the Christian Catholic Church in New England, with his wife, Evangelist Emma D. Bryant, will conduct an itinerancy throughout the New England States, beginning August 26th and extending late into September. Arrangements are being made to conduct meetings in the following cities of New Hampshire:

*FRANKLIN FALLS, GUILFORD, LACONIA, NORTH SPRINGFIELD AND COLEBROOK.*

The ordinance of believers' baptism by Triune Immersion will be administered in each place. Let the members and friends rally to the work and make these meetings a rich harvest for God. Let all the Branches and Gatherings communicate at once concerning meetings in their locality. All communications should be addressed to

*REV. DANIEL BRYANT,*

*19 GREENOUGH AVENUE, . . CAMBRIDGE, MASS.*

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# GENERAL LETTER FROM THE GENERAL OVERSEER.




"BEN MACDHUI,"
MONTAGUE, MICHIGAN,
U. S. A.,
AUGUST 21, 1902.

TO THE OVERSEERS, ELDERS, EVANGELISTS, DEACONS, DEACONESSES, MEMBERS OF SEVENTIES, MEMBERS OF THE CHRISTIAN CATHOLIC CHURCH IN ZION, AND TO ALL LOVERS OF GOD, EVERYWHERE:

Mercy unto you, and Peace and Love be multiplied,
In the Knowledge of God,
And of Jesus, our Lord.

Continuing my General Letter of August 14th, in which I have made known to you our plans, God willing, for the Autumn Campaign in the Chicago Auditorium, on the Lord's Day afternoons, from September 7th, I desire to make still more plain and clear our Purposes and our Methods in the series of Seventeen Restoration Messages directed against the Apostate Churches.

It is but natural, although it is very far from spiritual, for those who are associated with the Apostate Greek and Roman Churches, and the still more dangerous Apostasies of Protestant Denominationalism, to misunderstand, and therefore to misrepresent, our work as the Messenger of the Covenant and Elijah the Restorer.

It is natural, but very far from spiritual, for our adversaries to wilfully misunderstand and to misrepresent our Prophetic Mission, and the demand that we shall be obeyed, in proclaiming that the "Times of Restoration of All Things, whereof God spake by the mouth of His holy prophets which have been since the world began," have come; that the times of ignorance are passing away, and that the clear trumpet call is now sounding, and that the people of God who are to be effectually used in the extension of His Kingdom must gather under the Banner of Zion and into the fellowship of the Christian Catholic Church in Zion.

It is hard to make the people of God to understand that the Destruction of Present Organizations is essential to the Establishment and Preparation of the Church for the Coming of the King.

When Elijah the Destroyer, the "sojourner of Gilead," appeared, the Apostate Priests of Jehovah, the Apostate King and princes and court, were all agreed that he was a disturber and a "troubler" and worthy of death. Outlawed and hunted as if he were a wild beast, Elijah the Tishbite had support neither in Church nor State, and, although there were seven thousand out of all the millions of Israel who had not bowed the knee to Baal, they were, so far as the record goes, principally, if not altogether, seven thousand cowards, who carefully concealed their principles, and left God's prophet to what they probably thought was his inevitable doom, at the hands of Ahab and Jezebel and the Priests of Baal.

But the poor "sojourner" was probably given his name, "Eli-ya-hu" (Jehovah is my God), in mockery because of his one cry against the Heathen King and Priests, who probably endeavored to combine the worship of the God of Israel with the worship of Baal, contending, doubtless, that the religion of Baal was simply a better and more philosophical and more attractive form of religion than the severe and harsh and awe-inspiring religion of Jehovah, with the unpleasantness and the painful restrictions of the Ten Commandments.

But the sharp sword of Elijah cut through all the pretenses of Policy and Lust, and laid bare the Folly, Hypocrisies, and Degradation of the worship of the Procreative Forces of nature and the fecundity of the sun and elemental powers.

He chose to suffer, and if need be to die, rather than extol a religion which worshiped Material Forces and practiced the Grossest Vices; and, clear above all seductive reasonings of Sensual Philosophy and False Religion, he demanded the worship of that Pure and Holy God from whom all goodness springs, and whose good gifts had been so shamefully perverted and made to be the ministers of lust, instead of the producers of Righteousness.

No cajolery or railery of ancient Scribes, or Politicians, or Priests, or Prince, or Voice of Godless Multitude, could for a moment tempt the mighty prophet to depart from his Divine Mission and Message.

Hence he triumphed, as we shall triumph, who have come in his spirit and power!

Israel everywhere today acknowledges his might and his right to stand for Jehovah as his God, even although he stood alone!

And Elijah the Destroyer has become, even to the Jew, the Prophet of Hope, in the depths of his despair The "Troubler of Israel," as the Apostate King called Elijah, must become the Restorer of Israel.

Nine centuries passed away, until the day, when in the Temple of God, the Angel Gabriel spoke to that priest of the course of Abijah, who executed the priest's office

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before God—that mighty angel who said, "I am Gabriel that stand in the presence of God," and who had in previous ages been God's Messenger to Daniel, and doubtless to others.

He declared to the Priest Zacharias that his barren but godly wife, Elizabeth, should bear a son whose name should be called John, and who should turn many of the children of Israel unto the Lord their God, and should go before His face in the Spirit and Power of Elijah.

This wondrous prophet came and fulfilled his glorious Mission, within less than a year of public ministry.

He was Elijah the Preparer.

It was not his Mission to Destroy nor to Restore, but to Prepare the people for the manifestation of Jesus of Nazareth, the Son of God, the Messiah, and the Atoner for sin and all its consequences: "The Lamb of God who taketh away the sins of the world!"

This glorious ministry he most gloriously fulfilled, and passed away; the victim of an adulterous queen and a drunken, murderous king.

"But Wisdom is justified by her works"; and John the Baptist, who was Elijah the Preparer, was splendidly justified by the Christ Himself; yea, and by all the people: for it is written that, long after his death, his enemies were afraid to deny his Prophetic Position: "for all men counted John as a Prophet."

Herod feared that Jesus was John the Baptist risen from the dead.

The story of the cruel murder of John the Baptist, and his burial by his disciples, and of their going and telling Jesus, is recorded in the 14th chapter of Matthew.

It happened, according to the general agreement of chronologists, before the third Passover in Jesus' ministry; that is, according to the common chronology, in the year 32 A. D.

Later in that year, or in the beginning of the following, the wondrous history is told in the 17th chapter of Matthew, of the Transfiguration of Jesus, with Moses and Elijah. After He came down from that Mount of Transfiguration, the astonished disciples who were with Him, Peter, James, and John, revived the perpetual controversy which they had with the scribes of their time, who mockingly said, "Elijah must first come." They asked the Lord, when He spoke of His own Death and Resurrection, "Why then say the scribes that Elijah must first come?"

If John the Baptist was Elijah, and he died; if Jesus was the Christ, and He died, how could the Scriptures be fulfilled that Elijah must come—as the last two verses in the Old Testament, Malachi 4:5, 6, declare—and be the Restorer of Israel?

Jesus answered the question, not by saying that John the Baptist had not been Elijah; not by saying that He was not the Christ; but by saying that Elijah must come again in due time, and that He must come again in due time; and that when Elijah came again he would fulfil his Mission.

Therefore He said—although John the Baptist was dead and buried, and although He then and there declared that John the Baptist was Elijah, and had done so repeatedly, —He said "Elijah indeed cometh, and shall Restore All Things."

The simple fact, therefore, is that every believer in the Infallibility of the words of Jesus, the Christ, our Lord, must believe that He shall come again; and that Elijah also shall once more come, not only as the Destroyer and the Preparer, but as Destroyer, Preparer and Restorer, since there can be no Restoration without Destruction, and no Restoration without due Preparation.

And now the centuries have once more rolled away.

Twenty-eight centuries intervene between this day and that of Elijah the Tishbite.

At the close of these cycles, a few of the people of God are now looking for the Coming of the King, in a degree and with an intelligence never before seen

But the great multitudes of God's People, and of God's Ministers, and the World around, have no understanding whatever concerning the Coming of the Lord; for there has been no Prophetic Voice that has commanded their attention and in any considerable degree prepared the mind of humanity for His Coming.

Only the despised Jew has preserved the truth which, when revealed, makes the Coming clear. Every "orthodox" Jew throughout the world expects the Coming of the Messiah, but, as an essential precedent, the Jewish rabbis declare, and are justified in the declaration by the Word of God, that "Elijah must first come."

The question of my personality as Elijah the Restorer is entirely apart from this truth, *that Elijah must come ere Christ can come*, and that Elijah must be the Restorer.

This truth, although hidden from the great multitudes, has been preserved by many commentators on the Scriptures, especially by able and learned and pious writers of the Church of England, and recently most plainly in the "Pulpit Commentary," produced by ministers of that Church.

This truth has also been preserved by the beautiful, prophetic spirit of the late Reverend John Keble, the

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renowned author of the poems called "The Christian Year." In his poem on John the Baptist's Day, he writes the following words:

## S. JOHN BAPTIST'S DAY.

*Behold, I will send you Elijah the prophet before the Coming of the Great and Dreadful Day of the Lord: and he shall turn the heart of the fathers to the children, and the heart of the children to their fathers.*

*—Malachi 4:5, 6.*

Twice in her season of decay
The fallen Church hath felt Elijah's eye
Dart from the wild its piercing ray:
Not keener burns, in the chill morning sky,
The herald star,
Whose torch afar
Shadows and boding night-birds fly.

Methinks we need him once again,
That favored seer—but where shall he be found?
By Cherith's side we seek in vain,
In vain on Carmel's green and lonely mound:
Angels no more
From Sinai soar,
On his celestial errands bound.

But wafted to his glorious place
By harmless fire, among the ethereal thrones,
His spirit with a dear embrace
Thee the loved harbinger of Jesus owns,
Well-pleased to view
His likeness true,
And trace, in thine, his own deep tones.

And since we see, and not afar,
The twilight of the great and dreadful day,
Why linger till Elijah's car
Stoop from the clouds? Why sleep ye? Rise and pray,
Ye heralds sealed
In camp or field
Your Saviour's banner to display!

Where is the lore the Baptist taught,
The soul unswerving and the fearless tongue?
The much-enduring wisdom, sought
By lonely prayer the haunted rocks among?
Who counts it gain
His light should wane,
So the whole world to Jesus throng?

We make no apologies for these references, because they are of the most intense and thrilling interest to the world, as well as the Church. The Holy Scriptures and the best expositors of modern, poetic-prophetic thought declare that Elijah the Restorer must come; and it is clear if the coming of the Lord is near, *then Elijah must now be here.*

Our Declarations on this subject were made as follows:

On March 5, 1899, as the Messenger of the Covenant, in Central Zion Tabernacle, Chicago; see LEAVES OF HEALING, Volume 5, Number 31.

On June 2, 1901, as Elijah the Restorer, in the Chicago Auditorium, in the presence of fully 7,000 persons; see LEAVES OF HEALING, Volume 9, Number 7.

On May 25, 1902, as "that Prophet foretold by Moses," referred to in Deuteronomy 18:15-19, and by the Apostle Peter in Acts of the Apostles, Acts 3: 22-24. This declaration, made before many thousands of God's Witnesses who were assembled in the Chicago Auditorium, is fully reported in LEAVES OF HEALING, Volume 11, Number 6.

If we are not Elijah the Restorer, who is?

If we have not the Seals of our prophetic office, who has?

If we have not been used of God in a marvelous work of Restoration, even already, who has?

If we have no rightful claim to the offices which are united in the Restorer, who that is a competent authority will undertake to prove we have not?

It is easy to deny it, and very much easier indeed than to affirm; for the affirmation must be accompanied by proofs in confirmation. These proofs we have produced, and supported them by absolutely indisputable testimony, even the testimony of thousands upon thousands of Living Witnesses, and, above all, the Testimony of God, whose answer to our prayers, direct and immediate, in hundreds and thousands of cases, has continued throughout many years, and continues still.

Of what value is the mere Sullen Denial, such as is given by many who dare not examine the matter, lest they should be convinced they are wrong?

This is the condition of vast multitudes of intelligent Christians, who are held in the Prison-House of Denominationalism and bound in the chains of Apostasies, and who are afraid of each other.

Of what value is the Contentious and Impudent Denial by ignorant persons who have never examined the matter, and who have denied the claims of God, and are still denying them, to their own hearts' allegiance, who have "trampled under foot the Blood of the Covenant," who have rejected the Christ, or neglected the Christ, or dishonored the Christ, and who are, even by their own confession, very far from being Christians?

Of what value is the Fierce Denial of the Roman and Greek Churches, which never admit that any change can take place, and which boast that their perpetual motto is *semper eadem*, "always the same"?

None of these Denials are of any value!

The Affirmative Declarations are of value.

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The Facts are indisputable. The Prophet has the Seal of God and the Proofs of his Office.

We therefore declare that the Time has come for us to exercise that Office, and, with the "Sword of the Spirit, which is the Word of God," to cleave asunder these Apostasies in a more effective manner than Elijah the Destroyer slew the Priests of Baal at the Brook Kishon.

The day for bloodshed has gone!

The Blood which Jesus shed is All-sufficient.

There needs no more the gory out-pouring of a bullock's blood upon the Altar of Stone and the Descending Fire to consume the sacrifice.

God has accepted, once for all, the Sacrifice of His Son.

There needs no more the humiliation of a hunted Elijah before the face of a Heathen-Apostate King, or the death of Elijah in the dungeon of the Castle of Machaerus, by the sword of Herod.

Jesus is returning as King!

Elijah precedes Him, as His Herald, proclaiming Him as King, with Divine Authority, to Destroy every Evil and to Prepare and Restore in every way the Kingdom of God.

Therefore we are about to enter upon a Series of Seventeen Restoration Messages in the Chicago Auditorium, beginning on Lord's Day, September 7th, with the consciousness of an Immense Responsibility, but with the conviction and inward assurance of a Divine Command.

We shall not shrink, no matter what the Outcry may be, from the fulfilment of our Divinely appointed task; it matters not what the consequences may be to us or to those associated with us. We and they alike are Going Forward, determined to obey God, no matter what the cost may be, were it to include the loss of all things, even of life itself.

We shall attack Lutheranism in the spirit of Martin Luther, who, were he present today in the flesh, would, we do not doubt, commend our action; and doubtless he is praying for us in the spirit, that we may be used in destroying the Degenerate and Stagnant Institutions which are called by his name.

We do not forget that he wrote:

With force of arms we nothing can,
Full soon were we down-ridden;
But for us fights the proper Man,
Whom God Himself has bidden.
Ask ye, Who is this same?
Christ Jesus is His Name,
The Lord Zebaoth's Son.
He and no other one
Shall conquer in the battle.

We do not forget that he wrote:

And were this world all Devils o'er,
And watching to devour us,
We lay it not to heart so sore;
Not they can overpower us.
And let the Prince of Ill
Look grim as e'er he will,
He harms us not a whit:
For why? His doom is writ,
A word shall quickly slay him.

The church that bears his name today has departed from his spirit, and not developed as it ought to have done, and so that Ecclesiastical System must pass away

All human systems have their day,
They have their day and cease to be;
They are but broken lights of Thee:
And Thou, O Lord, art more than they.

Even if a system were good, should it remain without progress for centuries, it, by that fact, becomes evil; for progress is essential to everything that is Divine, and that which does not grow is dead, and ought to be buried.

We shall attack Romanism in the spirit of Hildebrand, that mighty Pope, known as Gregory VII., who smote the corruption of the Roman Catholic Church with a stronger hand than that of steel. He failed to cleanse that Augean Stable of Iniquity, and cried with his expiring breath, *"I have loved Righteousness and hated Iniquity: therefore I die in exile."*

We shall smite Romanism in the spirit of those who have again and again risen in her ranks and have been stifled, choked to death in her dungeons, tortured by her inquisitions, or openly burned to death, like Latimer and Ridley in the market-place of Smithfield, London; but whose appeals to God have been answered, from the Waldensian Valleys and the Alpine Heights where they were murdered by papal hosts, or from the fires of martyrdom from which an English martyr cried:

"Be of good cheer, for we are lighting this day a fire in England that shall never be put out."

Born in Scotland, in the great City of Edinburgh, as a child we walked o'er its sacred soil, through its deserted palaces, and amidst the graves of its martyrs.

As a man, we preached under the shadow of Saint Giles Cathedral, and from the steps of John Knox's house, from both of which he thundered against the Papacy, and

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cried (*we make the quotations from memory and they may not be exact*):

"I am in the place where it is demanded of conscience and of God that I shall speak the Truth, and speak it I will, impugn it whoso list."

And not only did he speak those words from the pulpit of Saint Giles Cathedral; but when the Roman Catholic Queen Mary's blandishments in Holyrood Palace failed to move his heart, and when the tears of the lovely Queen flowed copiously as she protested, "Mr. Knox, you have forgotten that I am your Queen!" he replied: "No! I would that it were possible to have spared you these tears, but it is better that a woman should weep than that a Nation and the Church of God should perish!"

We shall thunder against the Papacy in these latter days, and pray God to make our words effective to earth's remotest bounds, as we expose the abominations of Mariolatry, Papal Infallibility, and the shameful Sale of Sacraments and Indulgences, and trumpery scapulars and rosaries, and the Abominations of the Masses for the dead, and the horrible lies of Baptismal Regeneration, and the Reincarnation of Christ, body, blood and bones, in a bit of wet flour stamped and hocus-pocused by a priest.

Nor shall we stop there: for equally and even more guilty, yes—many times more guilty—are the Protestant Churches that have ceased to protest, and have not only ceased to be Transformed from this world, but have become Conformed, and are the mere slaves of Society and Wealth, or of Political or Military Power.

Life is short, and Life is Everlasting!

Our Life in the flesh is short. Our Life in the Spirit is Eternal.

We are not living for Time. We are living for Eternity!

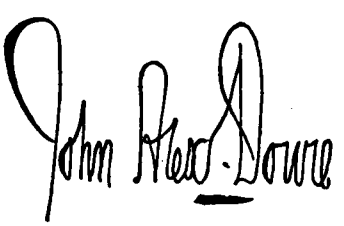
Our Message is one of Peace; for it is the Message of Christ. He was at War with Sin, and so are we.

He was the Prince of Peace, and still is.

Yet He comes to destroy, by "the Spirit of His Mouth" and "the Brightness of His Coming," every power of Satan.

We are sent to Destroy evil, to Prepare God's people, and to Restore the Kingdom of God!

BRETHREN, PRAY FOR US.



*General Overseer of the Christian Catholic Church in Zion.*

# 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 sufferers are expressly declared to have been "oppressed of the Devil." (1 John 3:8; Matthew 4:23; Acts 10:38.)

*The Gifts of Healing are Permanent.*

It is expressly declared that the "Gifts and the calling of God are without repentance," and the Gifts of Healing are amongst the Nine Gifts of the Spirit to the Church. (Romans 11:29; 1 Corinthians 12:8-11.)

*There are Four Modes of Divine Healing.*

The first is the direct prayer of faith; the second, intercessory prayer of two or more; the third, the anointing of the elders, with the prayer of faith; and the fourth, the laying on of hands of those who believe, and whom God has prepared and called to that ministry. (Matthew 8:5-13; Matthew 18:19; James 5:14, 15; Mark 16:18.)

*Divine Healing is Opposed by Diabolical Counterfeits.*

Amongst these are Christian Science (falsely so-called), Mind Healing, Spiritualism, Trance Evangelism, etc. (1 Timothy 6:20, 21; 1 Timothy 4:1, 2; Isaiah 51:22, 23.)

*Multitudes Have Been Healed Through Faith in Jesus.*

The writer knows of thousands of cases and has personally laid hands on scores of thousands of persons. Full information can be obtained at the meetings held in the Zion Tabernacles in Chicago, and in Zion City, Illinois, and in many pamphlets which give the experience, in their own words, of many who have been healed in this and other countries, published at Zion Printing and Publishing House, 1300 Michigan Avenue, Chicago, and also at the Branch Office, Shiloh Boulevard, Zion City.

"*Belief Cometh of Hearing, and Hearing by the Word of God.*"

You are heartily invited to attend and hear for yourself.

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# ZION'S SECOND FEAST OF TABERNACLES

*The set Feasts of Jehovah . . .*
*Ye shall proclaim to be holy convocations.*

REPORTED BY E. W. AND A. W. N.

ON Lord's Day morning, July 20, 1902, the General Overseer met about four thousand happy people at the Early Morning Sacrifice of Praise and Prayer at Shiloh Tabernacle.

The entire service was devoted to very important teaching from the revelation of Jesus the Christ, which He gave to His servant, John, and to testimonies, so that there was no time for the usual lecture on the Beatitude.

All those present felt, however, that they were amply repaid for the postponement of the teaching on the Seventh Beatitude, by the great blessing which they received in the teaching on the last chapter of Revelation.

The keynote of this meeting, as well as of all the rest of Zion's Second Feast of Tabernacles, was the Restoration.



Shiloh Tabernacle, Zion City, Illinois, Lord's Day Morning, July 20, 1902.

The Service was opened by the congregation singing Hymn No. 307.

The General Overseer then read in the inspired Word of God from the last chapter of Revelation:

And He showed me a River of Water of Life, bright as Crystal, proceeding out of the Throne of God and of the Lamb, in the midst of the street thereof.

The city is 1,500 miles high and wide, 12,000 furlongs, according to "the measure of a man."

We have no right, it seems to me, to make that a figurative measurement, when it is distinctly stated that it is an actual human measurement.

And on this side of the river and on that was the Tree of Life, bearing twelve manner of fruits, yielding its fruit every month: and the Leaves of the tree were for the healing of the nations.

And there shall be no curse any more: and the Throne of God and of the Lamb shall be therein: and His servants shall do Him service;

And they shall see His face; and His Name shall be on their foreheads.

And there shall be night no more; and they need no light of lamp, neither light of sun; for the Lord God shall give them light: and they shall reign forever and ever.

It seems to me we have

**No Equivalent in the Greek Language for the Thought of Eternity.**

It is really only the English language that gives an approximation to the thought, but the thought itself is incomprehensible.

The finite mind of man can never grasp and encircle and comprehend an Infinite Truth.

If I were able to apprehend God, to go all around God, I would be a little bigger than God; for the mind of a man that can comprehend a thing in all its height, depth, length, breadth, is bigger than that which it comprehends.

We can believe a truth without comprehending it, and therein lies faith.

"They shall reign forever and ever."

Faith can comprehend that possibility—the certainty, for God says it—to this extent: that Faith says it is true, and what a Real Faith says is true, is the most real thing in the Universe.

The most real thing in the Universe is a Real Faith.

The greatest reality is to get a man or a woman who has attained to a state in which he or she can say, from a full heart, and mind, and soul, and strength: "I believe that is a truth, not because I comprehend it, or apprehend it, but because it comprehends me."

I do not comprehend God, but God comprehends me.

I do not apprehend Truth, but Truth apprehends me, and takes possession of me. Then I can do something.

Do you understand it?

Voices—"Yes."

General Overseer—I do not know whether you do, but better than comprehending is the humility that says, "I cannot comprehend, but, O God, comprehend me"; better than the audacity which says, "I know," is the humility that says:

"I am known.

"I am apprehended.

"I am possessed by Truth. I do not possess the Truth; the Truth possesses me."

That is the thing. May God grant that the Truth may possess you! (Amen.)

The trouble about a great many men is that they possess truth.

They go about with it, carrying it sometimes in a reticule.

A woman carries it around in a little bag.

She possesses truth.

Some man carries it around in a creed that he has signed. He possesses truth.

Churches carry it around, and say: "We possess truth!"

O my God, that the Truth might possess us! (Amen.)

Do not possess Faith, but let Faith possess you.

You do not have God, but God has you. That seems to me to be the truth, as far as language can express it.

**Language Is a Poor Thing.**

The longer I live the less do I feel that language is sufficient. It is not.

"O speech," Dante cried—and he had a remarkable faculty for putting things into words—

> How feeble and inadequate art thou
> To give conception birth!

I sometimes stand here and say: "Now, I have done my best to put something into the minds of the beloved who are my life."

I live for the people, and for the work that God gives me to do. Then I say to myself, "You did not put that plainly; for it was a bigger thing than you could put into words. You tried to, but you failed."

"Well," I say, "That is always the case, dear Lord."

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I never can take the Divine and put it into the human.

I have to take the human, and lose it in the Divine. I cannot encircle God and His Truth with a ring of words. I have no power, nor is there any power that can do it.

As nearly as I can, however, I give my thought to you.

If you get hold of that truth, you will get something.

The trouble is that people hear a truth, and they say it is truth. They give an intellectual assent to it, and they pass on. They listen to it; it is very nice. They get it and they leave it behind them. They do not take it with them.

It did not hold on to them. They did not nourish it.

### Power Developed by the Use of Power.

It was a plant of grace that God planted.

But, do you know, you can only get a thought to grow if you keep on thinking, if you keep on praying, and if you keep on, ever so little, working out that thought, putting it into practice.

The thing that makes a man's arms strong is using them.

What makes a Christian spirit strong is using it, living it.

The thing that impoverishes, withers, destroys power, is letting the hands hang down, letting the knees collapse, lying on a sofa, instead of walking vigorously.

A religion that consists simply in being willing to "stay in such a frame as this, and sit and sing itself away to everlasting bliss" is attractive only to miserable old drones, sitting down and eating the honey, and making none. Miserable!

Let us use the life.

Let us use the power.

Let us employ the talent—that is what it was given for.

You miserables are, many of you, putting it into napkins and covering it up.

There is enough money in Zion, if put into Zion's Financial Institutions, to make the work go ten times as fast this year as last.

I have just received a letter saying that there are many Germans here who have any amount of money, and that "A few words from you, Doctor, will open their hearts and their purse-strings."

A few words! I feel like giving them the stick!

That is the kind of words they want. (Laughter.)

What is the use of your "few words"?

I want to take a linguistic stick to some of you beloved Germans: for if all Germans who are members of this Church were to do what some have done and are doing, Zion would go forward in all her departments tenfold faster.

A few words! I would like to get you privately, who are withholding from God and not fully coöperating with Zion. I wish I could!

Why do you not just love to give? That is the way to get.

We poured out every dollar we had to get this land, and what has God given us back? The very land itself, more than twenty times as much in value today as it was when we poured out our treasure upon it.

Thank God for that! (Amen.)

So it will be with all the work in its spiritual aspects. Let us pour out on Zion.

I want two thousand dollars for China and Japan in that basket this morning.

### "They Shall Reign."

It does seem to me so delightful to think that the reigning is coming.

"They shall reign."

Not only shall God reign, but His servants who have His Name on their foreheads are spoken of here. They dwell in the cloudless Light, where there is no night any more.

Lord God, give us Thy Light!

"They shall reign unto the ages of ages," (*εἰς τοὺς αἰῶνας αἰώνων*).

The Greek language can only express eternity by saying that it goes on unto the *aions*.

"He said unto me, These words are faithful and true."

Who said this?

Many of you read that and say that God said it.

God did not say it; that is, He was not the immediate speaker; nor was John; but it was a "prophetic spirit," the spirit that was talking to John.

### Character of the Revelation of Jesus, the Christ.

The Revelation of Jesus, the Christ, the Apocalypse, as it is technically called, is a Revelation first from the Lord Himself, and then the whole of that wonderful kinetoscopic representation of things that must come to pass on earth and in heaven is brought down into small compass for the human eyes of John at Patmos.

### The Kinetoscope Is a Wonderful Thing.

If you had a kinetoscope now, and if, in addition, you could get my words by phonograph, it would be a wonderfully interesting thing.

Half the power of speech lies, oftentimes, in the fact that the speaker has no consciousness of his ridiculous oddities.

The power lies, oftentimes, just in the presentation of it in word, in gesture, in action—far more eloquent than speech.

I have seen a man look a thousand daggers.

I have seen a man look a thousand hatreds, and I have seen him look a very ocean of love. A woman may be a very cherub of attractive purity. A great deal cannot be put on paper by any stenographer.

A great deal never can be portrayed by any painter, nor preserved by any camera.

These words are faithful and true; and the Lord, the God of the spirits of the prophets,—

### Every Earthly Prophet Has His Own Attendant, Heavenly-Prophetic Spirit.

You say that is spiritualism.

I am a hater of what is known as modern spiritualism; but I call attention to the fact that no prophet has ever had a Message from God in which he did not have some interpreting spirit.

Daniel was a prophet.

The name of the spirit who communicated with him was Gabriel.

"The man Gabriel," he said, showed him this, that and the other thing.

That prophetic spirit, Gabriel, unrolls the prophecy before Daniel, and shows Daniel the times of the latter end.

Daniel is a big undertaking to really understand.

*But who is the revelator?*

That spirit, which came to Daniel, had a big fight at the beginning of that explanation. He told Daniel that one day God sent him forth.

He tells of the "twenty-one days," of conflict, that he had in getting through, for "the prince of the kingdom of Persia" withstood him. Evidently he meant the princely evil spirit that dominated Persia in the upper air.

They seem to have drawn up their phalanxes and said: "We will not let Gabriel through."

Gabriel says that Michael, the archangel, or, as he calls him, "one of the chief princes," helped him.

I guess there was a rumpus when Michael came down.

He would make things fly.

He would let that prince of Persia know. I imagine there were thunders that rolled along that sky, and lightnings, as Michael swept through the air with legions of angelic spirits.

I like to think of these spirits that can open up the way.

### The Chariots Are Sweeping Low Again.

The Michaels, the Gabriels, and the mighty spirits are coming down for the Final Conflict.

The conflict rages, not only on earth, but it rages in the heavens.

The "Prince of the Power of the Air, the spirit that now worketh in the children of disobedience," has a tremendous elemental power.

God is breaking through it on all sides, and is letting His people live, else I think the Devil would put an end to the whole thing quickly.

If he could, he would crush and utterly destroy humanity and possess the earth with demons from hell.

Oh, it is good to know that these words are faithful and true, and that "the Lord, the God of the Spirits of the Prophets," is not dead!

Does He not send His messenger still?

Audience—"Yes."

General Overseer—Is He dead? Is it all to be a past tense? What is the good of a religion that is all in the past?

We need the same powers now, and more, because the conflict is greater than ever it was at any time, and the victory will be greater.

And he said unto me, These words are faithful and true: and the Lord,

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the God of the spirits of the prophets, sent His angel to show unto His servants the things which must shortly come to pass.

And behold, I come quickly. Blessed is he that keepeth the words of the prophecy of this book.

And I John am he that heard and saw these things. And when I heard and saw, I fell down to worship before the feet of the angel which showed me these things.

And he saith unto me, See thou do it not: I am a fellow-servant with thee and with thy brethren the prophets, and with them which keep the words of this Book: worship God.

That is it

Not worship a Reincarnation of the Son of God in the Wafer of the Mass!

**The Damning Lie of Transubstantiation.**

My God, what an awful blasphemy today fills cathedrals and churches, where a poor, miserable priest, having made out of wet flour and having stamped with a seal a little bit of bread, elevates it, and calls upon the people to adore the god who now dwells within it!

He has hocus-pocused it with a little Latin talk, and says: "Now that is God Almighty. When I made it, I made Him."

What a lie!

What a horrible thing to think that in the Temple of God there is today an idol!

In Europe the men have gone away from it.

Bad as they are, they will no more bow down before that bit of bread.

They are through with it.

As you go through Notre Dame Cathedral in Paris, you find the people laughing, joking, and chatting in the vast edifice.

There they are in that wonderful pile of stone, which has seen revolution after revolution.

There they are, walking up and down, while the priests are singing mass in one end, and the miserable few, perhaps a few hundred or score, are kneeling around the priest.

The majority of the people in Paris are laughing and joking at the whole thing.

Religion is a perfect farce, and the great cathedral is simply a covered arcade for a pleasure walk, for assignations, for the bad and the good to meet together.

As a house of God, it contains but few worshipers.

Oh, that God might rescue all these temples, and that a true spirit of devotion might come!

**True Worship of God in Shiloh Tabernacle.**

I thank God this morning that mine eyes are looking upon nearly four thousand people who have come here at this early hour to worship God.

I know that there are no worshipers of man here.

I know that there are none who have come to do other than worship God, and I would not be true to God, as one who is guided in any degree by the spirit of a prophet, the help and companionship of a messenger, if I wished otherwise than that you should all worship God alone.

Oh, that God might open mine ears to hear and mine eyes to see!

He Himself speaks, but in the Old and New Dispensations He is pleased still to communicate with His servants by means of the spirits of the prophets as well as by the direct work of the Holy Spirit.

This man who came to John, the apostle and the prophet, was a messenger.

John was an apostle, and, being an apostle, he was a prophet; for the apostolic office includes the prophetic and the didactic offices.

The apostle is a prophet and a teacher.

The teacher and the prophet is not always an apostle.

The teacher may not be a prophet, but a prophet must be a teacher.

A prophet may not be an apostle, but an apostle must be a prophet, for the greater always includes the less.

God has set in His Church, first apostles, secondly prophets, thirdly teachers; after that the various ministrations.

There is a Divine Order in 1 Corinthians 12:28, where Paul says that God has "set" in the Church, "first apostles, secondly prophets, and then teachers."

And he saith unto me, See thou do it not: I am a fellow-servant with thee and with thy brethren the prophets, and with them which keep the words of this Book: worship God. And he saith unto me, Seal not up the words of the prophecy of this Book: for the time is at hand. He that is unrighteous, let him do unrighteousness still: and he that is filthy, let him be made filthy still: and he that is righteous, let him do righteousness still: and he that is holy, let him be made holy still.

That simply means this:

**If a Man Will Go to the Devil, Let Him Go Quickly, if He Will Not Repent.**

A woman said to me: "My husband says if I come to hear you preach any more he will cut his throat."

"Then," I said, "you tell him to cut his throat, and a mighty good riddance to the world it will be. Tell him that you are coming, and if he likes to cut his throat he can. The world and his family will not be any considerable losers, because he does not do much to help you to keep house now. He is a drunken, dissolute, gambling blackguard. Let him cut his throat and go to hell."

She went back to him and he said, "Now, what did Doctor Dowie say when you told him I would cut my throat if you went any more to his church?"

"He told me that he thought it would be a very good thing for you to do it. (Laughter.) The world would be rid of you, and you would go to hell where you belong."

"He did!" he said; "I'll be damned if I will do it."

"That is exactly what he said would happen if you did it—you would be damned. You will be damned anyway."

"I will be damned if I will do it. I will go to that Tabernacle next Sunday, and I will smash his face."

"You will not go next Sunday!"

"I will," he said, "and I will sit there by your side."

She told me, and I told her to sit in a certain part of the Tabernacle, and if he were by her side to put up her thumb. She did, and I gave that fellow "Hail Columbia." (Laughter.)

**Good Effect of a Severe Message.**

Some of you may remember that day when I had him. I turned him over, roasted him, flagellated him and made him laugh at himself until he cried.

When the time came for sinners to seek mercy he stood up, and said, "I am not only a sinner but an awful fool."

He is in Zion now, and he is in this room. (Applause.)

The best thing in the world was to tell him to go to the Devil quickly.

That is all John means.

It woke him right up.

He found he was not of any consequence at all.

The only trouble of cutting his throat was that we would have had to go to the expense of burying him.

Now he has repented all right.

Behold, I come quickly; and my reward is with Me, to render to each man according as his work is.

**A Matter of Wages.**

Some people complain that they are never fairly treated, that they do not get their wages. I got my wages.

For many years it consisted in kicks and strokes and lies, and every bad thing I could get.

That was my wages; that was all right.

I said, and I say still, that that was the wages I had fairly earned from the Devil—all I could expect from Chicago and the apostate churches.

It was just what the Christ of God received from the apostasy of His time.

They lied; they turned all His good things into evil, and said that the Holy Spirit who was in Him was the spirit of Beelzebub. He got His wages.

He was carrying the penalty of sinners, and the wages of sin is what?

Audience—"Death."

General Overseer—He got death. He was determined to open the Way of Salvation to sinners; to assume the wages of the sinner, which is Death.

If we get death, if we are killed for what we believe, we have the same wages Christ received from the world for His life of toil for the salvation, healing and cleansing of all flesh. Why can we not learn?

Whosoever would save his life shall lose it;
But whosoever shall lose his life for My sake, the same shall save it.

**If You Want to Find Life, Lose it—Lose it in God's Work.**

Do not throw it away; hold onto it as long as you can.

Keep it, but when the time comes that the best service which

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you can do for God is to lose your life, lose it, and then you will find it.

But, even in this world, God has said that the man who gives up houses, lands and everything, and enters heartily into God's service, shall find life even here.

Do you lose the precious seed when you sow it at the right time, and at the right place?

You lose it for the time being.

It seems to be gone—a good deal of it is lost—but I will tell you if you keep on sowing beside all waters, you will reap.

Sow where you do not see the soil—that is one of the hardest things to do.

**Sowing in the Waters.**

The Egyptian fellahs, in the valley of the Nile, at the time of the flood, goes out in a little boat over the fields with great bags of rice.

There you see them, standing in the boats, sowing the rice upon the waters, and it falls down through the waters and sinks into the prepared soil.

By and by, when the floods have subsided and the Nile has gone back to its course, you see a great granery.

The valley is full of rich and glorious fields.

Let us go out in the boat and sow, not knowing where the seed will fall.

Sow in the Japanese tongue, sow in the Chinese.

Perhaps a copy of the Japanese LEAVES OF HEALING will go straight into the Court of the Mikado and win the head of a great and ancient Empire to be a Disciple of Jesus.

I think it will.

**A Coming Power for Good in the Chinese Empire.**

Perhaps some of the first LEAVES OF HEALING in Chinese will go straight into the room of that Emperor who has had so many sorrows, and who has been reading the Word of God very attentively, and some of whose personal friends are very much interested in Zion.

These reformers have a price upon their heads all the time.

I think I could find them where the Dowager Empress could not find them.

*I believe I could lay my hand upon the house in which he is living.

That man will come to power one day, and when he and the emperor come to power, they will kick over Confucianism.

They will cut off their pigtails.

They will unbind the feet of the women throughout the empire.

They have done it already.

The Manchu dynasty never did bind the women's feet.

The dynasty is going to change not only in China, but in Japan, and everywhere, because the King Himself is coming to reign.

He will overturn and overturn, and the emperors of China and of Japan one day will be Christians who will lay down their crowns at the feet of the Christ.

God bless these great lands!

You must reach them through Zion Literature.

The literary classes rule China.

The literary classes rule Japan. The men of brains rule everywhere.

They have to rule there.

In the unions it is not brains that rule, it is the saloon; it is the gambling hell; it is the vile men who are ready to murder the nonunionist, with the spirit of the Devil in them.

**The Poor Recognize Their True Friend.**

They have tried again and again to get people in Chicago to murder me. They have offered them money.

There is not one who will undertake to do it.

Some have taken the money.

One man told me he had taken the money. Do you know why they will not do it?

They are afraid.

They love me, for I have been good to the poor of Chicago.

I have cared for the poorest and humblest whom I could reach.

There was no man so poor, no woman so poor, no child so poor, but could get into the healing-room, and Doctor would pray for them.

They know it, and then again, they are afraid, because, as one lawyer said: "My clients are afraid of him, though they do not believe him, and would not trust him."

"Why?" said the judge, "why?"

"Because they have the conviction that if he knew who they were he would pray to God Almighty, and they would all be dead." (Laughter.)

"Well," said the judge, "that shows if they have no good opinion of him, God Almighty has."

**The Terror Inspired by God's People.**

Friends, the early Israelites were a terror to the nations. Do you not know the reason why this poor band of Israelites could come up out of slavery and take that great country, and could put the fear of Israel upon all the nations? Because they were God's people.

If we are God's people, He will put the fear of Zion upon all the nations and upon all the churches. (Applause.)

Fear has its right place.

It is a good thing to be afraid, and if there are any sinners in Zion let them be afraid, and repent, and turn to God.

Behold, I come quickly; and my reward is with Me, to render to each man according as his work is. I am the Alpha and the Omega, the first and the last, the beginning and the end.

I want to call your attention to the 14th.

It is not: "Blessed is he that doeth His commandments."

That is a great truth. They are all blessed that obey God.

In this verse the words in the original are: "They that wash their robes."

**The Robes of the Spirit.**

We have two robes for the spirit within us.

We have the robe of the body, and the robe of the soul.

The *soma* (σῶμα) and the *psyche* (ψυχή) are the robes of the spirit, the *pneuma* (πνεῦμα).

The churches are perpetually confounding soul and spirit.

Where Zion ministers or Elders fail to teach the distinction between spirit and soul, they are ineffectual.

The spirit is eternal; the soul is temporal.

Every soul dies. Christ's soul died.

"He poured out His soul unto death."

And "Thou shalt make His soul a Sacrifice for sin."

"My soul," He said, "is exceeding sorrowful, even unto death."

Did His spirit die?

Audience—"No."

General Overseer—His soul died. The animal life died.

Spiritual life does not die.

Get this thing clear in your minds, that the robes of the spirit are the flesh and the blood.

The blood contains the soul, for when the blood is all shed, the soul is dead, but the spirit lives.

The soul of a man, the soul of a beast, is simply the animal life that dies, but the spirit returns to God who gave it.

He is the Father of spirits.

**"The Fountain Opened for Sin and for all Uncleanness."**

Blessed are they that wash their robes.

Blessed are they who get their bodies and their blood clean.

Where can you get them clean?

They must go where they can get them clean, to the fountain open for sin for all uncleanness of spirit, soul and body.

They must first get the spirit clean, and then ask God who has made the spirit clean to take the soul and body, and make them clean.

No matter that you are old be clean.

Be an old knife which is bright, good steel.

I have seen a good housewife, eighty or ninety years old, keep her old knives; they had a charm to her.

They were new when she was a bride.

They were the gift of love.

I have seen old ladies, who had silver and gold, and plenty of modern knives, when they wanted to show me great honor, get out the old steel knives.

I am thinking of one now in Australia, who was eighty-seven years of age when I first knew her, and ninety-two when she slept in Jesus.

Whenever I would come, she would say to the servant, "Bring out—you know what to bring out when the pastor comes."

* The balance of this Report has not been revised by the General Overseer.

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She and I would sit, and I would eat with those old steel knives in ivory handles that were nearly seventy-five years old.

**Foolishness of Many Young Girls of Today.**

She had married very young, I think at seventeen.

You could marry girls at seventeen three-quarters of a century ago because they were not fools.

But a great majority of the girls, outside of Zion, are mostly fools at seventeen.

I am not quite sure of all of them in Zion yet.

They are getting better, however.

We would eat with these dear, old knives, which were worn thin.

I used to look at the old lady, and say, "Mother, you are like your knife, you are true steel."

She was a clean, beautiful, old lady sitting over there, smiling at me, telling me that God would bless me, that he had blessed me to her son, grandson, great grandson, great-great grandchildren, and sitting there, prophetically telling me that God would bless me.

She used to love to give me fruit out of her garden, and the lovely things.

She lived in a little old cottage.

She could have lived with any of her children, who were wealthy.

She herself was wealthy, and could have lived in a fine house, but John had brought her to that cottage nearly three-quarters of a century before.

In that cottage their children were born.

New floors had been put in from time to time, but nearly all of it was the old cottage, and everything was so clean.

There was no dust.

The old lady's eye was clear.

That is how an old man or woman ought to be—like a knife, true, good steel, and the very last bit of it worn out and clean.

Some of you old men and women will not live as long as that, because you have eaten so much pig, unless you will repent.

**God Can Make Some of You Old People over Again.**

He will need to, sure, for there is not much else to be done with you if you are to be any use.

You had better ask God to make you over.

Whether He makes you over or not, every bit of you now can be clean, spirit, soul and body.

Get your robes clean.

Get your flesh and blood clean.

A man can do so much more with his spirit if he has a clean body and clean blood.

The blood rushes through his brain clean and through his heart clean.

"Blessed are they that wash their robes."

What is their blessing? What is it to wash my robes on earth?

The greatest blessing that can come to a man—I will tell you what it is.

Blessed are they that wash their robes, that they may have the right to come to the Tree of Life, and may enter in by the Gates, into the City.

The margin says "authority over."

**"Authority over the Tree of Life."**

I scarcely dare read the margin. But I think the margin is right.

The margin says that they may have the "authority over a Tree of Life," or "*the* Tree of Life"; or "the right to come to the Tree of Life," which ever way you like to put it; I cannot decide.

In either case, it is a tremendous power: the power and right to come to the Tree of Life.

It is a tremendous power to have authority over the Tree of Life, to take from it the leaves and fruit and to "enter in by the Gates into the City."

Beloved, this is the blessing that above all blessings I want you to take from the Feast of Tabernacles: Wash your robes, and have the right and authority to come to the Tree of Life in the midst of the City of God; enter in through the Gates into that City.

I think that one way to do that is to come to the City of Zion here, and that will help you to the City of Zion above.

Get in all we can. Get in quick! I do not think you will get much help outside in the world.

The moment that it is known in the cities of the world that you intend to go to the City of God, all the apostates, in the church especially, will make it unpleasant for you. I hope they will. (Laughter.)

I would like to make it so unpleasant that you would all be here with all your belongings inside of a month.

If I were the Devil I would make it unpleasant for you.

I hope the Devil will not take advantage.

**The Devil Kept out of Zion City.**

Probably he does not hear what I say, because when I came to this place I said: "Lord, just You put the Devil more than 300 feet away; keep him outside of the park altogether, and outside of the city."

That is why I turned out that reporter last Sunday; he was a devil.

He has been telling tall lies this week.

This week he told a lie—Thursday, I think, or Friday. He said that I got into a victoria with two fine roans, clad in my robes as Elijah, wings and all, and went after a man named Beigler, who had a mule. I found him and made a great oration to him, and finally the mule was taken out of Zion City.

I do not need to tell you what an astounding mass of lying that was, every bit of it.

**Stupidity of the Devil.**

I do not think the Devil is here, but if he is, I will tell you that he is dreadfully stupid.

He is very obstinate, and has no sense.

I am quite convinced that he has no good sense.

He has no wisdom.

My opinion about the Devil is that he is a kind of dirty old sweep, a filthy old scamp, who has been feeding on all kinds of poisons. He stinks and reeks, and is drunk most of his time—dirty, old, nasty being.

He is getting worse and worse, filthier and filthier, until he has to keep away because of his smell.

His people are like him.

Many of the people are afraid to come to Zion City, "because," they say, "these fellows in Zion have such noses that they smell a fellow who has tobacco on him." (Laughter and applause.)

I know if a young man should come into Elijah Hospice with a cigar that the maids would rush from one part to the other and say, "Where is the stinkpot? Get him out."

In Zion Building that was the case.

The Devil is a fool in making it hot for Zion people in all the places where they live, because it is driving them to the City of Zion quicker than they otherwise would have come.

It is about the only thing I approve of the Devil in.

I do not know that I really do approve of wickedness, but if I were the Devil and as ignorant as he is I would do the same thing.

However, if I were the Devil and had some sense, I would try and make it nice for you to stay in the towns where you belong, but the Devil in the Methodist church has lost his head.

He is insane.

He gets angry with the Zion people, and he drives them out.

**It is a Good Thing for Zion People to Get Together.**

Ask for this blessing, that your robes shall be washed.

Ask that your spirit (first, of course) shall be saved, cleansed, quickened spiritually, healed and made a power for God.

Then ask that your robes may be washed and your blood cleansed.

Ask that you may have no cancer, no diseases; but that your body shall be clean, a Temple of God.

**Be Clean!**

When you carry the Message of Zion, people will say: "These Zion people are clean; they look clean; their faces, their garments are clean."

I want every Evangelist and Elder to report any member of Zion Seventies who will keep dirty.

There is no excuse for dirt so long as there is water in Lake Michigan, and plenty of soap.

While you are at your daily work you get natural and honorable stains of the toil, but when you have done your daily work, have respect for your wife and your families.

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Take off the old working clothes.

Let a pail of water or tub be always ready, and give yourself a good scrub.

Put on nice, clean clothes, and then the wife will hunt for flowers and put a nosegay at your plate.

Stick it in your coat, and all of you can sit down like ladies and gentlemen to eat your supper, instead of like old, stinking things coming in from the cows and pigs, smelling of the barn.

Just have a place outside where you clean up, outside please, and come in and praise God a little. Clean up!

Wives, you can do something to that end.

Keep the buttons sewed on.

Keep the clothes nice, you dear, sweet women, who know how to do things properly.

Have everything right, and do not mind a little extra washing.

That does not matter. Husband will get you help bye and bye.

"Awake! Put on thy beautiful garments, O Zion."

Put on garments of beauty, which are clean.

May God make us a clean people! (Amen.)

Without are the dogs.

I do not believe in keeping dogs in the house.

Dogs are great hypocrites, too, the best of them.

They will pretend they are all kinds of good things.

When your back is turned, they keep company with every bad dog in town.

I have a dog like that.

When I come along Bruce wags his tail, and looks clean and nice.

He has just been cleaned. I pat him; I look at him; I say: "Bruce, where were you last night?"

Down goes his tail! (Laughter.)

He knows, and he knows I know, too.

"Bruce, Stern had to send you home from Edina Hospice. What were you doing there?"

Down goes his head.

"I am ashamed of you, a dog that ought to know better. You were fighting with that brown dog."

Down goes his whole body. (Laughter.)

"I think I ought to rebuke you."

He closes his eyes.

I turn to Mrs. Dowie and I say, "Hypocrite, sure." I turn around—he has slunk under a table. He knows.

I do think that the best place for dogs is outside, to a certain extent.

Some dogs can be taken care of inside, but I am now speaking practically. Look out for dogs.

Zion City is going to enforce this ordinance about dogs.

You must get your dogs licensed at once.

If they are not the right kind of dogs, they would better be disposed of for they are dangerous!

One bit a child the other night, and tore his arm in a fit of anger.

**Fate of a Dog that Lost His Temper.**

He had been a good dog up to that time.

I sent a message that that dog was to be numbered with the dead, and the dog must have heard of it; for he has never been seen since—he has gone off somewhere.

That is the last I heard of it. Has he been seen?

Lieutenant Williams—"The dog came back in about three days, and we killed him."

General Overseer—He will bite no more children; I do not care whose dog he is, if he bites, he must die.

Oh, that God might keep every dog of a man outside of Zion!

We do not want dogs of that kind.

"Without are the dogs."

Without are the dogs, and the sorcerers, and the fornicators, and the murderers, and the idolaters, and every one that loveth and maketh a lie.

That shuts out reporters, except the Zion reporters.

They do not love lies. They do not make lies.

Sometimes they make mistakes, but they do not do it purposely, and as a rule they are splendid and efficient.

They have been a great blessing.

God bless the stenographers of Zion. (Amen.)

I, Jesus, have sent Mine angel to testify unto you these things for the churches.

**Jesus Speaks Now.**

He speaks at the beginning; He speaks at the end.

He speaks all through, through His Messenger.

Now in the end of the book, after speaking to John at the beginning and showing Himself and handing him over to this great messenger, He comes in at the end. He says:

I, Jesus, have sent Mine angel to testify unto you these things for the churches. I am the Root and the Offspring of David, the Bright, the Morning Star.

And the Spirit and the Bride say, Come.

When you go to the homes of the people, say what?

Audience—"Come."

General Overseer—Come! Come with us tonight; we will do you good.

Come, for all things are now ready.

Come.

Peace be to this house.

Come with us to the King.

Come with us to the Tabernacle of Zion.

Come! Let him that heareth say, Come.

And the Spirit and the Bride say, Come. And he that heareth, let him say, Come. And he that is athirst, let him come: he that will, let him take the Water of Life freely.

I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto them, God shall add unto him the plagues which are written in this book: and if any man shall take away from the words of the book of this prophecy, God shall take away his part from the Tree of Life, and out of the Holy City, which are written in this book.

He which testifieth these things saith, Yea: I come quickly. Amen: come, Lord Jesus.

The grace of the Lord Jesus be with the saints. Amen.

Prayer was offered by Elder Cairns.

The remainder of the time was then devoted to testimonies.

The service closed by the congregation singing "All Hail the Power of Jesus' Name," and the General Overseer pronouncing the

BENEDICTION.

Beloved, abstain from all appearance of evil. And may the very God of Peace Himself sanctify you wholly; and I pray God your whole spirit and soul and body be preserved entire, without blame, unto the Coming of our Lord Jesus the Christ. Faithful is He that calleth you, who also will do it; the grace of our Lord Jesus, the love of God our Father, the fellowship of the Holy Spirit, our Comforter and Guide, one Eternal God, abide in you, bless you and keep you, and all the Israel of God everywhere, forever. Amen.

## EARLY MORNING SACRIFICE OF PRAISE AND PRAYER.

REPORTED BY A. C. R., D. C. O. O., AND A. W. N.

One of the remarkable things in Zion's Second Feast of Tabernacles was that there was no letting down at any point.

Each meeting was better than the one previous.

The tide steadily rose to the end.

The Holy Spirit was being poured out in greater fulness each succeeding day.

He manifested Himself in the lives of the people in greater power.

The interest grew more intense.

The spiritual life deepened.

With a holy joy, the people drank in the wonderful truths that fell from the lips of His prophet.

This was especially true in the Early Morning Sacrifice of Praise and Prayer held Monday morning, July 21, 1902.

The service was opened by singing Hymn No. 272, after which the General Overseer read Matthew 5:1-9.

The Revised Version says, "Blessed are the peacemakers: for they shall be called sons of God."

He paused when he read this and explained that he did not like the use of the word "sons" as well as the word "children."

He favored giving woman an equal place in the ministry with man.

He denounced vigorously the shameful practice of Rome and the denominations in denying woman the right to teach and preach, simply because of their narrow-minded interpretation of Paul's language: "I suffer not a woman to teach."

He showed that Paul meant that she should not teach so as to usurp authority over the man.

He said: "It is grievous to me, this idea of superiority of sex.

"There must be a head.

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"The husband must be the head of the family.

"If he is a man he must be the head. Not as a tyrant, but as a lover, as Christ loves the Church."

He spoke of the stupidity and the inconsistency of England having a woman on the throne for more than half a century, and yet never permitting any other woman to be appointed to any place of importance in the Church or State.

From the beginning, the Christian Catholic Church in Zion has recognized the ministry of women.

In a most interesting way he showed how Christ had used the woman of Samaria to lead the men of her city to Christ.

The apostles had gone into the city to buy meat and had brought no one to Christ; but this poor wicked woman, when she was converted, went in and brought out the whole city.

He then paid a loving tribute to Elder Mother Stewart for her glorious service and charged the Methodist Church, of which she had been a member for nearly seventy years, with cruel neglect that it never honored her by ordaining her to the ministry.

The audience then engaged in prayer, led by Overseer Piper and others.

The General Overseer spoke briefly on the Seventh and Eighth Beatitudes.

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Shiloh Tabernacle, Zion City, Illinois, Monday Morning, July 21, 1902.

The General Overseer read in the Inspired Word of God from the 5th chapter of the Gospel according to St. Matthew.

Overseer Piper offered prayer.

The General Overseer then spoke upon the Seventh and Eighth Beatitudes:

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## PEACE.

TEXT.

Blessed are the Peacemakers: for they shall be called sons of God.

I do not intend to make a long talk about Peace and War.

The Master has said:

All they that take the sword shall perish with the sword.

The Master died for all men.

He shed His blood for all, that they might shed human blood no more.

I do not think it needs reasoning.

### A Christian Must be Opposed to War.

I cannot understand how any Christian can ever consider war right.

All the slaves and all the free men ever born never justified a single murder, whether it was in war or otherwise.

War settles nothing.

It unsettles everything.

Have the wars between France and Germany settled anything? Verily no.

War keeps alive a strife and hatred.

When the Germans are defeated, they only wait until they are strong enough to defeat the French.

When the French are worsted, they wait until they are strong enough to overcome the Germans. They try their best to do it, anyhow, and it is just war all the time.

War begets war.

War never settles anything.

It is better to suffer almost anything than to go to war.

I am against war.

I do not hesitate to direct—not to counsel, but to direct—every member of the Christian Catholic Church in Zion never to take a gun and shoot a man. (Applause.)

### Do Not Become a Volunteer Soldier.

If they force you into the army, you have to go. You can carry the gun, but you need not hit anybody. (Laughter and applause.)

I know a man who went through the whole war of the rebellion without firing to kill.

He told them he had no quarrel with the people of the North and that he would not shoot to hit any of them.

He never fired a shot that took effect, and he was a marksman.

I remember being on his own farm with him, when he took his gun and fired at a jack-rabbit, a long distance off.

The jack-rabbit tumbled over.

He said: "I do not like to do that, Doctor, but the jack-rabbits are eating up all my corn, and we have to kill them."

You can protest against going to war.

You can say that you will not fire a shot that will kill a man.

I do not think there could be a more powerful protest than a man saying that he would not do it.

### Members of the Christian Catholic Church Protected in War.

I hope that Zion people will always be brave.

My words to the Boer members of our Church were: "Do not take a gun to shoot, but tell the Commandant that you will not shoot. Tell him that he must use you in the commissary or in the hospital department.

"Be willing to go out in the field and to take up the dead, the dying and the wounded, even under fire."

They did that, and, beloved, I say it carefully, I do not know of one Boer member of our Church who was killed throughout the war.

Mr. Taylor, do you know of one?

Mr. Taylor—"I know of no one, sir."

General Overseer—John Taylor was through the war in South Africa.

Some of our men belonged to the Bengal Lancers, some to the Cameron Highlanders, and some to other regiments, and I do not know of one of our members having lost his life.

Mr. Taylor—"That is true, General Overseer."

General Overseer—That is a remarkable thing.

They were brave.

They went in to die, too, or to be shot.

They cared for the wounded and the dying.

Sometimes they were forced into the fighting line, but they were never shot.

My private correspondence with both sides proves to me that, so far as I know, none of our men ever shot to kill.

"Blessed are the Peacemakers."

Oh, how my boys have written to me from Africa in the Boer and British armies, saying how they loved each other! They wept when they were forced into the firing line by foolish leaders, for they were Christians and loved God and loved one another.

Zion is absolutely, utterly and uncompromisingly opposed to war. (Amen.)

### Blessings in Persecution Realized in Zion.

Blessed are they that have been persecuted for Righteousness' sake: for theirs is the Kingdom of Heaven.

I do not need to talk about that.

It is a practical thing in Zion.

I will ask you, beloved, have you got blessing out of all your persecution?

Voices—"Yes."

General Overseer—Are you sorry you were ever persecuted for Christ's sake?

Voices—"No."

General Overseer—Are you willing to be persecuted again?

Voices—"Yes."

General Overseer—It is all right. You do not need to talk about it. Live it.

Many a time, when I have been misrepresented and all kinds of things said about me, I have sat down when nobody saw me but God, and cried, and said, "O God, it is so hard that I should live an unselfish life and be called selfish.

"It is hard that I should live a pure life and be talked of as if I were impure by some who do not dare to say it openly.

"It is hard that I should be Thy servant, seeking to do Thy Will, and then be charged, by mean-spirited, ignorant and foolish Christians, of being the very opposite."

### I Have Never Worried about the Persecutions of the World, of the Flesh and of the Devil.

If I have been persecuted, it has not been for evil doing. It has been for well doing for the Christ's sake, and therefore the Kingdom of Heaven is mine.

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I want you to notice these three last Beatitudes—Purity, Peace and Righteousness.

Peace always follows Purity.

Mercy and Truth are met together;
Righteousness and Peace have kissed each other.

May God bless these Beatitudes.

BENEDICTION.

Beloved, abstain from all appearance of evil, and may the very God of Peace Himself sanctify you wholly; and I pray God your whole spirit, soul and body be preserved entire, without blame, unto the coming of our Lord Jesus the Christ; faithful is He that calleth you, who also will do it; the grace of our Lord Jesus, the love of God our Father, the fellowship of the Holy Spirit, our Comforter and Guide, one Eternal God, abide in you, bless you and keep you, and all the Israel of God everywhere, forever. Amen.

## EARLY MORNING SACRIFICE OF PRAISE AND PRAYER.

*REPORTED BY E. W., D. C. O. O., AND A. W. N.

Tuesday, July 22, 1902, the "Last Great Day of the Feast," dawned bright and beautiful.

Not a cloud was to be seen.

The people of God gathered in thousands in Shiloh Tabernacle, to hear the last of the wonderful lessons on the Beatitudes which have been such a blessing to the multitudes who have heard them.

The services were opened by singing Hymn No. 70, Faber's glorious hymn that has been such a blessing to multitudes:

Souls of men, why will ye scatter
Like a crowd of frightened sheep?
Foolish hearts! why will ye wander
From a love so true and deep?
Was there ever kinder Shepherd,
Half so gentle, half so sweet,
As the Saviour who would have us
Come and gather round His feet?

It is God! His love *looks* mighty,
But *is* mightier than it seems:
'Tis our Father, and His fondness
Goes far out beyond our dreams.
There's a wideness in God's mercy,
Like the wideness of the sea;
There's a kindness in His justice,
Which is more than liberty.

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.
There is welcome for the sinner,
And more graces for the good;
There is mercy with the Saviour;
There is healing in His blood.

But we make His love too narrow,
By false limits of our own,
And we magnify His strictness
With a zeal He will not own,
There is plentiful redemption
In the blood that has been shed;
There is joy for all the members
In the sorrows of the Head.

If our love were but more simple
We should take Him at His word;
And our lives would all be sunshine
In the sweetness of our Lord.
For the love of God is broader
Than the measures of man's mind;
And the heart of the Eternal
Is most wonderfully kind.

The reading of this hymn by the General Overseer and the comments made upon it were a sermon in themselves.

He spoke of the wonderful love of God, and of His tender mercy.

In answer to those writers in the press who would pretend that he taught that only those in Zion were saved, he said: "God forbid that I should ever teach such nonsense.

"A man will get to heaven if he repents of his sins and trusts God.

"I do not baptize people to make them Christians. I baptize people because they are Christians.

"The Divine life begins by the Holy Spirit's transforming power in the heart."

In referring to Japan he said: "The thing that Japan wants is spiritual life. That is also what is wanted here.

"Get a man healed as that man was at the Beautiful Gate of the Temple, and you will get thousands blessed in a day.

"God is going to do this work in ways that I do not know.

"Ask God to make us really humble, poor in spirit, that we shall be worthy of the Ninth Beatitude, and still stand strong.

"What Japan and China want is men and women who will give them the hottest time in warring against demoniacal possession that they ever had."

After singing the hymn, and when prayer was offered by the General Overseer, the meeting was thrown open for testimony.

Almost instantly many people arose in different parts of the room, eager to testify.

Shiloh Tabernacle, Zion City, Illinois, Tuesday Morning, July 22, 1902.

The service was opened by the congregation singing Hymn No. 70.

Prayer was offered by the General Overseer.

A short time was given to testimonies.

Among them was the following by Mrs. Catherine Booth-Clibborn:

### Testimony of Mrs. Catherine Booth-Clibborn.

"I bless God with all my heart for every one of you. When I awoke this morning, very early, I thought of this passage in the 51st Psalm:

Restore unto me the Joy of Thy Salvation:
And uphold me with a free spirit.
Then will I teach transgressors Thy ways;
And sinners shall be converted unto Thee.

"David does not speak of the joy he is to receive himself, but the blessing he is to bring to others, and *my* chief concern is the salvation of this poor, dying world.

"Remember, the blessings you have received here are for others.

"I love David—true, he fell into monstrous sin—but his thorough, heartfelt repentance, poured forth in this beautiful Psalm, has given hope to many.

" 'Restore me,' he cries. Why? 'Then will I teach transgressors Thy Ways and sinners shall be converted.'

"Heaven for others is his first thought.

"I believe that the first thought with every true, converted spirit, is to get somebody else into the light.

"My blessed, glorified mother, when I was four or five years of age, called us together.

"There had been a little sweet-eating, orange-eating, a little childish selfishness, and she turned it into a lesson.

"She said, 'You know you are not in the world for yourselves. You did not come here to live for yourself. You came to live for others. The world is waiting for you, and I never would have had you if it had not been you had come here to save and bless humanity. Now remember that.'

"I did remember it. It went deep down, at five years of age, in my heart, and it has never gone out of my heart. (Amen.)

"I said to my little sister, propping myself up in my night-dress at night, 'Think of it; mamma says the world is waiting for us! I do not know what we can do for the world.'

"'Oh,' said my sister, afterwards, 'you see mamma will explain it to us later on, but, to begin with, we must be unselfish and obey her.'

"It made a tremendous impression upon me.

"At twelve years of age, I had the answer in seeing scores of children of my own age brought to God.

* The report which follows has not been revised by the General Overseer.

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"'If thine eye be single, thy whole body shall be full of light.'

"If we trust in the Lord with all our hearts, leaning not upon our own understanding, He will direct our steps.

"If we are truly His, He has promised to direct our steps—and He has never failed in keeping His promises. I have found Him so.

"When the waters have risen very high, and I have had to walk a path that I have seen no one walk before, I have heard clearly the Voice—if not at the moment, afterwards: 'This is the way; walk ye in it.'

"I like very much what we have heard this morning about life, about the spirit being above and beyond all machinery.

"Underline that in your heart. Underline it, not for your own sake, but for the sake of the dying men and women about you, who have been so wearied and disgusted and who have turned away in despair from all machinery, and forms, and ceremonies, and theories, and have gone off, not by hundreds, but by tens of thousands, from God and His Christianity.

"Let us remember what we have heard: Life! Life! abundant life He came to give us!

"Never, for a moment, let us forget the good of others. If we truly love God, we love humanity.

"He who is near to God is near to a lost world; he who lives in the heart of Christ, lives very near the lost and fallen.

"To belong to God means belonging to the lost, and the weary, and the wayward. I believe that God is going to give an opportunity to carry the Gospel to the poor Latin races in France, Belgium and Italy as never before.

"God has not said His last word; He is going to give another opportunity to these people, and we shall see them swept in by thousands.

"It matters so little to me, as I said the other day, through what channel the Kingdom of Heaven comes, as long as it does come.

"I want the Kingdom of Heaven to come.

"When I was coming through Paris, we had a beautiful time there—glorious meetings in which the Spirit of the Lord was very manifest.

"There is no joy in the world like seeing sinners saved.

"God bless you, every one, and help you. Remember all you have heard here, and live it out.

"I praise God for the blessing in my own life. I praise God for the Light that shines. I praise God for the experience I have. I praise God for the knowledge that I have of Him.

"I like what I heard the other morning: 'Seek the face of God before you seek the face of man, and then you can go on.' Seek the face of God. Hear His voice. Make a silence in your heart. Let go your own conceptions, and ideas, that, upon your heart, as upon a piece of white paper, God can write His mind, His Will, and then you will love to do it.

"God bless you and God bless the Doctor."

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## THE NINTH BEATITUDE.

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Father, for Jesus' sake, make very plain to us the last of these Beatitudes by Thy Spirit.

INVOCATION.

Let the words of my mouth and the meditation of my heart be acceptable in Thy sight, be profitable unto this people, and unto all to whom these words shall come, in this and every land, in this and all the coming time, till Jesus come; for His sake. Amen.

TEXT.

Blessed are ye when men shall reproach you, and persecute you, and say all manner of evil against you falsely, for My sake. Rejoice, and be exceeding glad; for great is your reward in heaven; for so persecuted they the prophets which were before you.

Now, beloved,

### The Ninth Beatitude Is the Greatest of Them All.

Each of these Beatitudes is a step higher, and higher, and higher.

The blessing that is least coveted is the greatest.

I do not know that there are many who very much covet the Ninth Beatitude.

I do not know that there are many who, of deliberate purpose, go where they know they can get it.

They are all very willing to get all the other sweet, spiritual blessings, but when it comes to go, and to do, and to say, and to be that which will make you an intolerable nuisance to the world, I do not think there are many who want to do it.

### Prophets Have Been an Intolerable Nuisance to the Church and the World.

When you come to consider what it was that hated them most, you will find it was the Church.

The Lord Jesus the Christ looked straight into the face of the leaders of Israel in His day, and asked them, "Which of the prophets have you not persecuted and slain?"

He said they were builders of the tombs of the prophets, and their fathers slew them.

He showed them in that parable of the husbandmen that the Lord God had sent servant after servant, and that some they had beaten, some they had killed, and last of all He said, "I will send My Son; they will reverence My Son."

He looked at them and repeated what they had said, "This is the Heir; come, let us kill Him, and take His inheritance."

"Fill up," He said, "the measure of your iniquity."

### "Peace at Any Price" Policy of the Church.

The policy of vast numbers in the Church is to do the best they can to keep out of a row.

Be sure that you do not provoke the Devil too much; for if he should get very angry and give you an awful lick, he might kill you.

Be very gentle with the feelings of the Mah-hah-bones.

Their bones are tender, and they are influential people.

Some of these Mah-hah-bones are bishops; some of them are senators; some of them are editors, rich merchants, very powerful people; you may lose the chance of getting some of their money, or their influence if you do not speak kindly of them.

Be tender to the Mah-hah-bones—that is the Mason, you know, the Freemason, whose omnific word is Mah-hah-bone.

That is the word that is spoken when they lift up the stinking body of Hiram Abiff, after he has been dead, on the five points of Masonry.

That is the bogus resurrection of the Freemasons.

Be tender with him. You might hurt their feelings if you make fun of him.

It is a desirable thing for you to be tender and wise, and see that you do not make trouble.

That is the policy of the World, the Flesh and the Devil.

Zion is the opposite of all that.

### Blessings in Persecution.

I have had great blessing in my life.

The greatest blessing that I have had is the Ninth Beatitude.

Blessed are ye when men shall revile you.

They revile me. They revile me in the pulpit, in the press and in the legislature.

It always makes me laugh when I think of

### My Last Experience with the Illinois Legislature.

A Jesuit named Donahue thought he would get a bill up to suppress Zion.

My General Councellor got into his library and began to hunt to see what was to be done. I got him on the telephone and we talked to each other.

It was a Saturday night when this fellow got his bill before the people.

I know more Gospel than I do law, but I know a little law—

> A little learning is a dangerous thing.
> Drink deep or touch not the Pierian spring.

That is why I keep a good lawyer, because I know I have not drunk deep enough of that "continent of mud," called law.

Law is an awful mixture.

If it were a question of straight principle, it would be another thing.

I know certain fundamental principles of law, of rights and justice, and when I know I have got that I go "bald-headed." (Laughter.)

### Making a Precedent.

My beloved Attorney said to me: "You are not going to talk tomorrow, Doctor, are you?"

I said, "I am."

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"Oh!" he said, "wait! I am hunting precedents in the law library."

I said, "That is all right; you go ahead hunting for precedents.

"They will do me good if I get into trouble.

"Meanwhile I am going—"

"Oh," he said, "I do not know that I have got any precedents to back you."

I said, "Never mind, Packard, we will make a precedent." (Laughter and applause.)

The next day I took that thing and I tore it in pieces and trampled upon it.

I gave the legislature a sore head.

They did exactly what I expected they would do.

They jumped in the following day and passed the resolutions, appointed a committee and had everything ready.

I was happy.

I knew that Packard would attend to the precedents, and I would attend to the other end.

They kept after me, and I kept mocking them.

They found that the committee would not work.

You could not make it work. I got Mr. Do-no-who to ride the Democratic she-donkey. I had them all on that donkey.

I made fools of them.

**Mocking Zion's Enemies.**

I asked God Almighty to help me to be like Elijah at Mount Carmel.

I mocked them.

I asked them to go a little faster.

Why didn't they come down with their committee? Why didn't they summon me? I asked.

I told them they were wicked, base, blundering fools, and a pack of thieves.

I said that they wanted to blackmail me, and sandbag me, and that all their object in bringing in the bill was to get money out of me.

There was a Jesuit in the attack, and we smashed him, too.

As the time went on, they amended and amended their resolution, and then Packard came up with his precedents and his brief.

I digested it the next Sabbath day.

I brought out the Law and Gospel.

I smashed them.

I told them that if they did not withdraw their infernal resolution and stop, I might indict the whole legislature for conspiracy, and get them fined five thousand dollars apiece, two years' imprisonment and inability to further occupy public office.

They collapsed.

The Attorney-general one day said: "Stop! Dowie is right. Packard is right. Stop!"

And they stopped.

I was guarding the Zion Bank; I was going to take care that they did not steal the money in Zion City Bank, every dollar of which was precious.

It was God's money.

It belonged to the poor.

It belonged to those who had just enough money to put in ten, fifty dollars.

It belonged to the rich.

Sometimes it was all they had.

It was the money of the widow and orphan, the money of God.

We did not let them touch a dollar.

I was there to guard it.

A private banker of this state, when he was asked, "Are you not going to get up a lobby at Springfield to protect the private bankers?" said, "No, we have Dowie; that is better than a lobby."

The effect was this:

I was lied about.

I was persecuted.

The papers were full of statements.

I was defying the law and the legislature!

I proved that it was the legislature that was defying the law.

It was the legislature that was defying righteousness and justice.

I got the blessing all the way through.

All the religious papers said, "See, he is an anarchist." Before we were through, every judge, every lawyer and every paper had to acknowledge that I was right and the legislature was wrong.

**Each One Finds His or Her Own Work.**

You will not get the blessing at first.

You do not have to do my work.

That is one thing I want to warn you.

Some of you imagine that you have to do the General Overseer's work.

You are entirely mistaken.

Some of you imitate the General Overseer. That is a poor, foolish business.

You have your own work to do.

I was not always where I had to defend these great interests.

I did my work with the poor, with the sorrowing, with the sick, getting down as low as I could. The result has been this reproach, this reviling, all manner of evil falsely charged against me, until there has scarcely been a religious devil or a paper that has not lied about me.

Despite all that, Zion has burst through every cloud.

LEAVES OF HEALING has carried the Message.

The people have been our letters, "living epistles known and read of all men."

The result has been that the truth has burst through, and Zion today is blessed.

I always believed it.

I never doubted it.

I have had

**The Seal of My Prophetic Mission**

in this all the way, have "rejoiced," have been "exceeding glad."

I believed that there would be a reward for me on earth, but I was sure if I did not live to get it on earth I would get it in heaven.

I knew that I was directly in the prophetic line: "so persecuted they the prophets which were before Me."

All are not prophets.

Would that all the Lord's people were prophets, but all of you can carry the Prophetic Message.

**The Interpretation of the Word of God Must be on a Broader Plan.**

I do not hesitate to say today that the interpretation of the Word of God must be on a still broader, larger plan than ever before. This is clear to all men who see.

If the position we take is true, there is no possibility of questioning it successfully, namely: that our Lord Jesus Christ came to establish a Kingdom, *a Kingdom*, A KINGDOM; that the Church is simply a number of persons, all in the Kingdom, who are called out for a specific work.

If this Kingdom is the whole thing, if Zion is the Kingdom, then Zion is what Jesus the Christ came to establish.

You are sometimes asked, "What is Zion?" "Why," you say,

**"Zion is the Kingdom of God."**

They may ask, "What is the Christian Catholic Church?"

The Christian Catholic Church is a community of believers who belong to the Kingdom, who are called by the Holy Spirit into fellowship with each other. They are ready for the purpose of doing His work in extending the Kingdom. Therefore it is the Christian Catholic Church *in* Zion.

The Christian Catholic Church is in the Kingdom. The Kingdom is bigger than the Church.

I would have thought that such a thing was unnecessary for me to say. I feel humiliated, but I suppose I had better say it. I would be very sorry for anybody to think I was so narrow, and so small, as to suppose that the Kingdom of God was limited to the Christian Catholic Church. It would be a very small Kingdom.

**People in the Kingdom Who Are Not Christians.**

The Kingdom of God is so broad, that in my conception there may be some people in the Kingdom today who are not Christians at all.

What!

Yes, there are, those that are not Christians at all.

Was not Cornelius of Cesarea, the centurion, accepted by God?

Voices—"Yes."

General Overseer—Was he a Christian?

Voices—"No."

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General Overseer—But did he not pray?
Voices—"Yes."
General Overseer—Did he not do good?
Voices—"Yes."
General Overseer—Did not his alms and his prayers come up with acceptance to God?
Audience—"Yes."
General Overseer—Did not God hear him?
Audience—"Yes."
General Overseer—Did not God bless him?
Audience—"Yes."
General Overseer—Did not God send an angel to bless him?
Audience—"Yes."
General Overseer—Yet he was not a Christian.
He was not a Baptist. He was not a Methodist. He was not a "Howliness" man, yet the Lord sent an angel to him.
Think of God sending an angel to a man who was not a Christian! But He did.
Why? Because he reverenced God. He lived up to all his light.
He was good to the poor and loved to help them.
God sent him an angel and told him where to find an apostle.
God sent that apostle a Message.
In that Message He showed that his religion as a Christian was too narrow, and made plain to him that God loved men in every nation, although they were not Christians.

**Fear of God and Righteousness, Conditions of Acceptance.**

When Peter the apostle came he said to Cornelius:

Unto me hath God shown that I should not call any man common or unclean. . . . . .
Of a truth I perceive that God is no respector of persons: but in every nation he that feareth Him, and worketh righteousness, is acceptable to Him.

What! he that feareth God and worketh Righteousness? Oh, must he not be a Christian?
Must he not know Christ? No, if he fears God and works Righteousness, if he never heard of Christ, God will have compassion upon him; that man is in the Kingdom, and He will see to it that that man is brought into the Church.
So He sent a Messenger and showed Cornelius that there was something more, showed him Jesus, showed him Baptism, showed him fellowship, and Cornelius and all his friends immediately received him, the Holy Spirit came, they were all baptized, and they all became Christians.
But, tell me, did not the blessing come before he was a Christian?
Audience—"Yes."
General Overseer—Was he not in the Kingdom?
Audience—"Yes."
General Overseer—The Kingdom of God is larger than men think.
Peter had to find that out.

**The Jews Must Believe That Elijah Has Come.**

There are Jews today who know not Christ, who love me.
"Alexander," said a fainting, dying woman, "Alexander, go to Mr. Dowie.
"He is a prophet of the Most High God. Ask him to come and see a Jewess."
It was in Melbourne. She was a lovely lady.
Alexander Marks, a wealthy Hebrew, had carried her all over the world almost, in his arms.
She was a sweet woman.
She had a face like my daughter Esther, a sweet, pure, Hebrew face.
I entered that home.
It was a dream of beauty and luxury.
I approached that bedside.
She looked up into my face in silence.
I stood there, and I said: "Jehovah bless thee, and keep thee. Jehovah make His face to shine upon thee, and be gracious unto thee; Jehovah lift up His countenance upon thee and give thee peace."
The eyes had been closed while I was speaking, the hands were folded, tears were running down the face, and when she opened her eyes, they glistened, for the tears were there.
"Sir," she said, "I told Alexander you were a prophet, but," she said, "you are a priest. You have used the High Priest's blessing. That blessing is on the grave of my father."
I will not go into details.
She did not get healing, she would not confess Christ.
Her mother and brother said, "If you do you will be no longer a Jew. We cannot bury you with father."
She loved me; she loved my teaching.
One day she clasped my hands.
She said, "Jesus was the greatest of all prophets, the best man that ever lived. I do not see why He should not be the Messiah. But our people killed Him; they did not know. Doctor, they did not know."
I said: "That is what Peter said. He said: 'I wot that in ignorance ye did it, as did also your rulers.'"
"Oh," she cried, "when will this ignorance roll away? Elijah! Elijah! Elijah! Come, come, come!" she cried. "Take the ignorance away. Help us to prepare for the Messiah."

**Hesitation of Elijah the Restorer in Proclaiming His Mission.**

I wept—stood and wept in my heart. Thump! thump! thump! were the words, "You are Elijah! Why do you not tell her you have come?"
I resented it. I said, "I am not. I am not."
I did not know how to talk.
That woman was in the Kingdom; she might have been in the Church today, and alive, had I just said, "I am Elijah." She would have believed it.
She passed on her way, but she is in the Kingdom.
She loved God. She loved Jesus.
She did not see the way out, and I had not the power to command her, because I did not allow myself to believe what God had revealed, and I am so sorry.
I know that she is in the Kingdom.
All who are in the Kingdom are blessed.
I know she loved Jesus.
I know she confessed sin.
A few days afterwards I had opportunity to thank God for the instant healing of a poor fellow who had the same disease she had.
Her husband, with many Jews, to this day, are simply waiting till Elias comes.
You will not get Jews converted on a large scale if you only tell them that Jesus is coming.
They have the Bible.
The Bible says that Elijah the prophet will be sent before the Great and Terrible Day of the Lord come. They must know what Jesus said, that Elias must first come.
It would almost seem as if I were telling you to preach myself, yet the Message that must go forth from this Feast of Tabernacles is that

**Elijah Is Come, and the Restoration Has Begun.**

The Times of the Restoration of All Things have come.
It is time to send forth the Restoration Hosts.
Restoration means Salvation.
Restoration means Healing.
Restoration means Holy Living.
Restoration means bringing men and their business, and their politics in subjection to God.
Restoration means bringing every power into the Kingdom of God.

**The Jews Are Waiting for Elijah.**

You must tell them that Restoration has begun. The Jew is waiting.
Do you know how he is waiting?
Let me tell you.
Read Dean Stanley's lecture on the Jewish church, if any of you have access to it.
You will find that he tells you in one part that the Jew must see Elijah.
Israelites who are not Christians, to this day, at their circumcision set a chair for Elijah.
At the Feast of the Passover, a chair is set at the head of the table, a plate of unfermented bread and a cup of unfermented wine.
The Rabbi or the head of the house rises and says, "Open the door," and they open the door, and they cry, "O Elijah, come. My God is Jehovah. Oh, send him. Oh, send him who must come before the Messiah comes. Oh, let Elijah come to this people!"

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When, after prayers and tears, he does not come, they say, "For our sins his coming is delayed, but he will come."

They partake of the feast in sorrow because God has not sent Elijah.

#### The Zionist Jewish Movement Doomed to Failure.

The Jews themselves know that this Zionist movement is not worth anything. Why? Because there is no religion in it.

It is business; it is politics; it is national pride; but there is no prophet. The best Jews will tell you that it is not a powerful movement.

I think they may buy Jerusalem. I think they may get Jerusalem.

I will tell you my own private opinion. I think Jerusalem is already sold. I think they have it.

I think, moreover, that they have the most of the Holy Land.

I think that the Rothschilds, the late Baron Hirsh and others, have been in this thing for many years.

I think they have the Turk just where they want him, and I have no doubt whatever but that the whole of Palestine, so far as it is controlled by the Moslem, is mortgaged to the Jew.

I do not believe the Moslem can ever pay off the mortgage, and I believe that England will not allow the Mohammedan to violate his obligation to British citizens.

The most powerful man in foreign affairs in England today is Lord Rosebery, who married a Rothschild, who is a Jew in every instinct of him.

If he should take the reins of power in a rearrangement of politics in England, now that Salisbury has resigned, and the government is left to Chamberlain and Balfour, Chamberlain being by far the most aggressive man, there is only one man for foreign minister and that is Rosebery.

Rosebery will see to it that the Jews get their own. But if the Jews should get Jerusalem and Palestine tomorrow, that would not be the restoration of Zion.

#### If the Jews Buy, and Zion Gets Them Converted, Will Zion Have Jerusalem?

In one way or another, we will have to buy it from them, or they must be converted. Then we will get it as a gift.

Listen! As the prophet of God I say, "Go ye forth. Carry the Gospel.

Tell them it is the Gospel of the Grace of God, which bringeth Salvation, teaching us that "saying No to ungodliness and worldly lusts, we should live soberly and righteously and godly in this present world; looking for the Blessed Hope and appearing of the glory of our great God and Saviour, Jesus Christ."

That is your Gospel.

Tell them that Elijah has entered upon his work, and, if he takes some care of himself, he will last a little time.

Elijah will have to get away and rest awhile.

People must take care and not be foolish and try to run Elijah. They cannot do it.

Elijah the Tishbite was not a man that could be run until he lost his nerve, and he ran away from God and his work.

May God grant that I may never run!

John the Baptist was a man who would not run until he got into prison.

Then he was sad; he began doubting. He wondered whether Christ was the Christ, and sent Him a message.

May I never do that!

#### Elijah the Restorer's Mission.

May I learn from my distinguished predecessors, the mighty Elijah who destroyed, the Elijah who prepared; and as I have, in the spirit and power of Elijah, come to you as the Restorer, may I be the Restorer, destroying still, preparing still, but restoring all the way. That is my mission. Pray for me.

Each of you has a high calling. May we get somewhere in the humblest ranks where we will be able to do mighty work.

May some little captive maid from Israel be the means of blessing to a prince, leading him to the Waters of Healing.

May some humble Ananias be called to make an announcement to a Paul, who can say:

> 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.

If in your place, no matter how high it may be, you wil work with diligence, but without the deepest humility of spirit, God cannot use you.

If I have retained, and I hope increased in, humility, which makes me to say with the Master, "I am among you as one that serveth," then all is well.

#### Men Must Not Fight Elijah the Restorer.

But listen! It were better for you that you had never been born than that you should start out to fight Elijah.

I will defeat you every time.

I speak to the World and the Church, and I say, Greater is he that is in the Christian Catholic Church in Zion, than all the power that is in the apostasy, and, sure as you live, those who throw themselves against this rock will be broken.

You cannot fight the Messenger of God's Covenant, the Prophet foretold by Moses, Elijah the Restorer, without fighting God.

You will find that if you lift up your hand against him, that hand will be stricken down.

The time is coming, and I warn you.

#### None of You Can Run the General Overseer.

There may be only one in all this assembly; there may be none, who have it in their heart to rebel when they find a chance, or who have it in their heart to do a little running of the General Overseer.

You try to run the General Overseer, and you will find that he will run you.

If you want to fight, you will find that he is strong enough to put you over the garden wall, and you can go back to the Congregationalists, or Methodists, or Mud-puddles, or anything else you like.

I must obey God, and if you stay here you must obey me.

That is straight talk.

There is no use going round about it.

You will be persecuted.

Brothers and sisters,

#### The End Is Not Far Away.

I think it will be within a quarter of a century.

The battle is being pushed.

I will push it all I can.

I will have no letting down of it.

I am no warrior to stay in my encampment.

I will fight this battle, not only in the summer campaign, but all winter, all spring, and all the harvest.

I will fight everywhere, and I will keep it up, and keep it up. The Devil will have to be quick, as smart as he is. That is not saying much, because the Devil has become old and stupid and drunk—a mighty mean, poor kind of a dirty Devil he is, but he is that.

He can kill.

I must obey God and you must obey me.

#### A Beautiful Life Swept out by Only One Sin.

My sweet daughter's life was very happy, very happy. She was a sweet, lovely child.

The great beauty of her life was her obedience to God, the preservation of a perfect purity of spirit, and consecration to God.

Her love for myself was beautiful.

She called me "papa," "father." In private, she would say, "Sir," very respectfully.

When I spoke to her sometimes she would say, "General Overseer."

She said it on her death-bed, but she was my own child She said, "papa," and put her arms around me.

I never knew her to disobey me.

I will not say she did not. In the seven hours after she knew she would pass away, she could not tell me of once before that she had disobeyed.

I have thought it all over.

I cannot tell once.

Her instinct, her desire, her love was to obey me.

She loved Zion City, and Zion everywhere. I had said to her: "If you will get ready for it, and if you have the capacity, Esther, some day I will make you Dean of the Women's College in Zion Educational Institutions."

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She said, "Well, papa, if I am ready, and you think I am fit, it will take a good many years."

She was quietly preparing for what that meant.

I will give you this illustration, because it is the nearest to my heart of any I can find.

Why is she away?

Why is her beautiful body burned, destroyed, all but her race—thank God, that was left!—and lying in yonder cemetery?

It was all because she disobeyed once. She disobeyed at least in one thing.

I had said that in Zion Home there was to be no alcohol lamp.

Being the proprietor, I had that right.

Some disobeyed me right up to the time of my daughter's death. They have not confessed their sin as yet.

They will get no blessing until they do. I am waiting for the confession. It must come. They helped my daughter by their sin. They were disobedient, and their bodies will perish if they do not confess.

### A Sin unto Death.

I never saw my daughter fairer, more beautiful, more wholly consecrated to God, than the Sabbath before her departure.

I spoke over the telephone to her, and asked her to prepare to receive a brother who is here from Europe; to represent papa and mamma at breakfast.

She sweetly said it would be very convenient for her, because she did not have to go down to the University until nine or ten o'clock that day. She usually went at eight.

She said that she would like to do it. I said: "Very well, represent us and receive the visitors."

The last words I heard from her were, "Thank God, mamma is better."

She had asked me about her mamma. She said that a very serious trouble had suddenly come upon her, and had passed away.

The next time I saw her she had been burned by that terrible fire; but she said: "Papa, it is all my fault, I disobeyed you.

"Forgive me."

There she lay, extended on her cross. She could not move arms or legs. She could not turn the head.

"I disobeyed you," she kept saying. "God has forgiven me, but none is to blame but myself. I disobeyed you. Forgive me."

The only tear I ever saw in her eyes that day was then. I kissed it away; I forgave her, but it was a sin unto death.

Before I reached her she was practically dead.

Is that true, Overseer Speicher?

Overseer Speicher—"That is true."

General Overseer—Death had seized her. The inhalation of the gas of the flame, added to four-fifths of the body being burned, made it a human impossibility for her to recover. God would not work a succession of miracles, and she passed away.

### Apply the Lesson.

If my daughter, so near to me, lost that rich and beautiful earthly life, how will it be with you?

She disobeyed a direct command.

We knew that her brother would not get there in time to see her alive, and when she was asked to give me a message for Gladstone, she said, in the precise and clear way in which she always spoke, "Give Gladstone my love. Tell him to love God and serve Him always, and to obey him that hath the rule over him, the General Overseer." Then with a smile she said, "I mean you, papa."

That was her message.

### I Do Not Desire to Rule, I Would Rather Serve.

I do not desire, unless God imposes it upon me, the toil of this office.

There is a time coming, and it is the End of All Things in connection with this Dispensation and this Consummation of the Age that is in sight.

There is no time for fooling. I must obey God and you must obey me. Then we will get on.

When I cease to obey God, do not obey me. While I obey God, obey me.

If you cannot obey me, go and find somebody else you can obey. Do not stay here.

I would have gone with my daughter; I had a desire to go with her. I asked her whether I should.

I said, "My darling, papa feels he would like to go with you."

My heart was very sore and faint. I had eaten almost nothing; I did not want to.

I said, "Papa feels he must go with you. Shall I go or stay and do His work?"

"Stay," she said, "and do God's work."

I am going to stay and do God's work until I have worked out all I can do.

If I tarry till He come, thank God.

If I die doing His work, thank God.

I know nothing about it.

### I Am Glad I Have No Revelation on the Subject of My Departure.

I do not want a revelation.

I do not want a revelation as to whether I shall get a dagger between my shoulders some night, and pass away that way, or whether I shall be buried in the depths of the sea, or as to when I shall pass away.

I will do my work as if I were going to pass away today.

I will do my work as if I were going to remain until the Lord comes.

Both feelings are with me, and both are right.

I do not want you to make rash vows.

I am speaking to the members of the Church now. Some of you had better make a clean-up of your houses, and see that the confessions of past sin are brought out. Get a clean-up!

Judgment begins at the House of God.

Then march with me through the summer into the harvest, through the harvest into the winter, through the winter into the spring, and come back again a year from hence, and tell me, "O Prophet of God, we were faithful and told the people Christ had come; we told them He was coming again, we told them you had come to do His will, and that we were members of the Restoration Host. O man of God, He has blessed us until there is not room enough to contain it."

### I Shall Not Meet You in Shiloh Tabernacle Next Year.

Shiloh Tabernacle has not been big enough this year, and I will have to build a bigger one.

It may even be that I shall not meet you at all; I cannot tell.

I think I shall; but my spirit will be here. God's Spirit will be here; and Zion goes on, no matter what happens.

I believe that God will spare me to establish the work, and I hope to establish other cities, too.

Be faithful, be faithful.

When you get these persecutions remember that you are in the prophetic line, "for so persecuted they the prophets which were before you."

All who want to make an entire consecration to God, stand. (Apparently all arose.)

PRAYER OF CONSECRATION.

My God and Father, in Jesus' Name I come to Thee. Take me as I am. Make me what I ought to be in spirit, in soul, in body. Give me power to do right no matter what it costs. Give me power to proclaim Salvation, Healing, Cleansing, the Power of Jesus, and His Gospel. Help me to proclaim His coming again. Help me to proclaim that His prophet has come, and that the Times of the Restoration have begun. Make me able to do it for Jesus' sake. Now deepen my humility; perfect my faith. Make it more simple. Increase my hope, my love, and make me patient and ready to stand in my place, or go forward, as the order may be; for Jesus' sake. (*All repeat the prayer, clause by clause, after the General Overseer.*)

General Overseer—Did you mean it?

Audience—"Yes."

General Overseer—Live it.

The service was closed by the General Overseer pronouncing the

BENEDICTION.

Beloved, abstain from all appearance of evil. And may the very God of Peace Himself sanctify you wholly; and I pray God your whole spirit and soul and body be preserved entire, without blame, unto the coming of our Lord Jesus the Christ. Faithful is He that calleth you, who also will do it; the grace of our Lord Jesus, the love of God our Father, the fellowship of the Holy Spirit, our Comforter and Guide, one Eternal God, abide in you, bless you and keep you, and all the Israel of God everywhere, forever. Amen.

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# NOTES OF THANKSGIVING TO ZION'S GOD

By DEACON O. L. SPRECHER, Private Secretary to the General Overseer

### God's Power Manifested in the Healing of a Rupture of Five Years' Standing.

SAUK CITY, WISCONSIN, July 28, 1902.

DEAR GENERAL OVERSEER:—We thank you most heartily for your prayers in behalf of Thomas Leutscher.

In answer to prayer the fever broke, and he was helped wonderfully.

He arose and ate a hearty breakfast, and has been well ever since.

We give God all the glory.

Mrs. Thomas Leutscher was healed of a terrible rupture of five years' standing.

Her healing took place in the prayer-room in Zion Home five years ago.

She has never given her testimony, but feels it to be her duty now.

She remains strong and well, and is able to do much hard work, at sixty-three years of age.

We praise God every day amidst persecution on account of Divine Healing. It only helps us.

Your brother and sister in Christ,

MR. and MRS. LEUTSCHER.

### By His Stripes We Are Healed.

GROVERTOWN, INDIANA, August 5, 1902.

MY DEAR GENERAL OVERSEER:—Truly He has carried our sins, and by His stripes we are healed.

Praise be to God for His saving, healing and cleansing power.

It is now more than six years since we have trusted the Great Physician with the care of our bodies, and we have been healed of many diseases, praise His Name!

Six years ago I was afflicted with dyspepsia, and a complication of diseases.

I grew worse until I was almost helpless.

We praise God for the blessings I received through your ministry in Tabernacles Nos. 1 and 2.

We thank God that I can eat again.

We thank Him for healing me of internal troubles of many years' standing.

We praise Him for many other blessings we have received.

Yours in Jesus, (MRS.) NELSON

### God Sets and Heals a Broken Arm.

214 EAST TWENTY-SEVENTH STREET,
TACOMA, WASHINGTON, July 27, 1902.

DEAR GENERAL OVERSEER:—Please find enclosed $—— as a thank-offering to be used in sending out LEAVES OF HEALING.

It has been a priceless blessing to me and my children, as I have learned through it to take the Lord as my Healer, and to live closer to Him.

My little boy fell and broke his arm on the 16th of May.

He came into the house crying, and I asked him what I should do.

He said, "Pray and send for the Elder."

I prayed for him, and God took the pain away.

I then telephoned to Seattle for Elder Ernst, and he came over immediately and prayed for him.

God heard and answered.

Then we heard from the Devil.

He sent the health officer over three days afterwards, who examined the arm and said it was badly broken. He was very angry because I did not have a doctor set the bone.

He said God did not do such things, and he was going to have officers come and take the child away from me.

God did not let them take him, but He did set the bone and straighten the arm.

The child was in bed one week, and carried his arm in a sling three days.

In two weeks it was strong and well, and there was no difference between the two arms.

The doctor had said to the newspaper reporter that the child, being young, the bone had set, but the deplorable fact was that he would have a very crooked arm.

I intend to take him to see that doctor and see if he can tell which arm was broken.

All who saw the child had to acknowledge that God did better and quicker work than man could do.

I thank God for His loving-kindness.

Your sister in Christ,

(MRS.) EDITH SPRAGUE.

### Elijah Prayed That it Might Not Rain, and it Rained Not.

PERRY, NEW YORK, August 3, 1902.

DEAR GENERAL OVERSEER:—My heart is full of praise for a temporal blessing that God has given in answer to your prayers and mine.

It was an answer to the prayer that we might have pleasant weather after the protracted rains and severe showers of June and July.

On Saturday, July 21st, while it was raining very hard, I said to members of the family, who did not believe in Zion: "If it continues to rain until the next mail goes out, I shall send a request to Dr. Dowie, asking him to pray for pleasant weather."

The next day, while it was raining very hard, I wrote the request.

Monday afternoon, after I had sent the letter, we had showers.

Tuesday morning it looked very rainy, but cleared about noon, and with the exception of one hard shower on August 1st, we have had almost no rain since.

There have been some severe trials of my faith, as it has looked and seemed very much like rain some part of nearly every day since, but, praise God, He has kept the rain from falling.

"Elijah prayed that it might not rain, and it rained not."

I praise God for Elijah.

Yours in the Master's service,

(MISS) BELLE J. SHELDON.

### Family Blessed Through Leaves of Healing.

PLANKINTON, SOUTH DAKOTA,
July 21, 1902.

DEAR GENERAL OVERSEER:—I wrote you about June 23d, and on the 24th we got about three inches of rain, and on the 26th another heavy rain, for which we give God all the glory.

As God has so many times blessed and healed me and my dear children, I feel that it is my duty to testify to His saving health.

In the spring of 1898 I took a trip to North Dakota, but after two months I became homesick, and started home.

On reaching home I grew much worse, and sought medical aid.

I consulted two physicians, and each gave a different opinion as to what my trouble was, and their medicines did me no good.

I then had a copy of LEAVES OF HEALING handed to me.

Like a drowning man grasping at a straw, I grasped at this.

I fulfilled part of the conditions, but not all, and sent in a request for prayer, thinking I would try it.

However, it was not to be tried in that way.

I then thought it must be all a humbug, and went back to doctors, drugs and devils.

I had five physicians, one after another, and was in no way improved by their treatment.

During the year 1900 I became very careless as to my soul's salvation, and began to drink and use tobacco.

One day, as I was riding, the animal slipped on a piece of ice, and fell on my foot, mashing it badly.

The doctor was called, and tried to set it, but did very little good.

I then promised God that I would have no more doctors or drugs, and by His grace I am keeping that vow.

Since I have accepted God for spirit, soul and body, He has healed me of all my old complaints, and of many others since.

My little boy, Dewey, was taken very sick with a high fever.

We do not know what was the matter with him as we had no doctor, but we do know that he was very sick.

I prayed for him in the night, but he got no better, and in the morning he wanted me to write Dr. Dowie, saying he would get well then. He is just four years old.

I prayed earnestly at morning worship for him, and received the answer at once.

The fever left immediately, and he went to play.

God answered your prayer by healing a severe pain in my back, for which I thank you, and give Him all the glory.

I have many reasons to think you are the Prophet which was to come, and I pray that many may come to a knowledge of God's truth as it is in Christ Jesus, and accept you as Elijah the Restorer.

May God bless you and your dear wife, and keep you for many years, is my prayer.

Your brother in Christ, WADE H. PETERSON.

### God Hears Prayer for the Little Ones.

Mrs. Amelia Anderson, Weldon, Saskatchewan, Canada, in a recent letter says:

I feel it my duty to write to you, dear General Overseer, concerning the healing of our little boy, Arnold.

His healing came the first time you prayed for him.

We thank and praise God for hearing and answering prayer, and thank you for your prayers in his behalf.

### Mother Delivered in Childbirth.

CAMDEN, NEW JERSEY, August 6, 1902.

DEAR GENERAL OVERSEER:—My wife wrote Mrs. Dowie and I wrote you, asking you to pray that my wife might not suffer as she did with our two first children.

She was sick eleven hours with each one.

This morning she gave birth to an eleven-pound boy, her labor lasting just two and one-half hours.

There was no doctor present.

I wish to thank you for your prayers, and may God bless you and Zion.

Sincerely, E. S. LLOYD.

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# ZION'S BIBLE CLASS

Conducted by DEACON DANIEL SLOAN

## MID-WEEK BIBLE CLASS LESSON, SEPTEMBER 10th or 11th.

### Why Jesus Delays His Coming.

1. *Until the time of Restitution is fully come.*—Acts 3:20-24.
   He promises to restore all disorder to order.
   He promises to put every enemy under His feet.
   He promises to subdue all things, even death itself.
2. *Until the Gospel of the Kingdom has been proclaimed.*—Matthew 24:10-14.
   The world shall yet hear of the glad tidings.
   While its evils abound, the good news shall be told.
   The end will follow faithful ministering.
3. *Until men will repent and turn to God for a full Salvation.*—2 Peter 3:8-12.
   The Lord does not want any one to perish.
   His coming, however, shall be very sudden.
   It will be the day of trouble, everywhere foretold.
4. *Until miraculous gifts can be bestowed and used in faith and power.*—Joel 3:28-32.
   The outpouring of the Spirit precedes Christ's Coming.
   The wise in heart shall understand.
   God appoints a City from whence help comes.
5. *Until the man of sin in his nefarious work declares himself.*—2 Thessalonians 2:6-10.
   The Devil will yet show his true colors.
   The Devil, in the person of a man, will startle the world.
   The Lord, with the breath of His mouth, will consume him.
6. *Until national conflicts and uncertainty everywhere alarm.*—Matthew 24:4-8.
   This wicked world shall surge like troubled seas.
   Deception shall everywhere follow friendly alliances.
   The spirit of strife and deception shall everywhere abound.
7. *Until the galling yoke of oppression grows in intensity.*—James 5:1-5.
   The rich will grind the life out of the poor.
   The rich will amass wealth in millions.
   Selfishness will increase until it consumes.

*The Lord our God is a Command giving God.*

## SUNDAY BIBLE CLASS LESSON, SEPTEMBER 14th.

### Who Will See Jesus When He Comes?

1. *Only those who look for Him, in faith.*—Hebrews 9:24-28.
   Not every Christian will see Him.
   Only the wise-hearted will have the light.
   The foolish virgins will be shut out.
2. *Only those who seek Him.*—Malachi 3:1-3.
   Those indifferent to His coming will not see Him.
   Those who ever pray "Even so, come, Lord Jesus," will see Him.
   The days before His coming will be trying and testing times.
3. *Only those who fear Him.*—Malachi 4:2-3.
   The attitude of the heart toward Him is everything.
   He looks for a pure heart and clean hands.
   Those whose fear means faith will see Him.
4. *Only those who are free from care.*—John 14:1, 2.
   To be overcome by care is to fail and come short of the glory of God.
   Trouble clouds the sky, so that we cannot see Him.
   What He is preparing must create a lively hope within us.
5. *Only those enlightened by God's Spirit.*—Matthew 25:6-10.
   God's Spirit will make everything clear on that day.
   His Spirit comes in power to clean hearts, souls and bodies.
   Those filled with His Spirit respond quickly to His call.
6. *Only those who labor for Him.*—Luke 19:15-17.
   Those who do not use what He has given them will not want to see Him.
   Those who obey fully will have confidence of His coming.
   If faithful in little things, He will entrust with much.
7. *Only those who watch for Him.*—Matthew 24:45-51.
   It is sinful to say that He is not coming today.
   The blessing comes to those who watch daily.
   If one is watching, they will be kind and good while He tarries.

*God's Holy People are a Watching and Waiting People.*


### LEAVES OF HEALING.

Two Dollars will bring to you the weekly visits of the "Little White Dove" for a year; 75 cents will send it to a friend for thirteen weeks; $1.25 will send it for six months; $1.50 will send it to your minister, or to a Y. M. C. A., or to a Public Reading Room for a whole year. We offer no premiums, except the premium of doing good. We receive no advertisements, and print no commercial lies or cheating enticements of unscrupulous thieves. LEAVES OF HEALING is Zion on wings, and we keep out everything that would detract the reader's mind from all except the Extension of the Kingdom of God, for which alone it exists. If we cannot send forth our Little White Dove without soiling its wings with the smoke of the factory and the dirt of the wrangling market place, or compelling it to utter the screaming cries of the business vultures in the ears of our readers, then we will keep our Dove at home.


## SUGGESTIVE NOTES FOR THE USE OF ZION'S BIBLE CLASS OUTLINES

*A reference encyclopedia of Bible truth* can be had by those who will make the proper use of Zion's Bible Class Lessons which appear in LEAVES OF HEALING. They open up wonderful resources of preparation for *Zion's Seventies* together with those conducting *Cottage Prayer Meetings* or *Zion Gatherings*. These studies have been issued since Volume V, Number 27, and now number about 200 lessons. They extend over a wide range of Bible topics and subjects of practical use. *Doctrinal teachings are presented, covering the full scope of Bible truth*, concerning GOD, MAN, SIN, REDEMPTION, THE CHRISTIAN, A HOLY PEOPLE, THE CHURCH, CHRISTIAN WORK, THE WORLD, THE AGE BEYOND and FINAL ESTATES. These lessons can be clipped out of the paper and pasted in a book and indexed under the doctrines, subjects, topics and words of which they treat. This will be a book of ready reference and can be added to regularly. The subjects, with the varied methods of treatment as they appear in comprehensive outline, with citations of Scripture from every book of the Bible, together with practical questions or remarks thereon, may be added to by explanations and observations and illustrations which will enable every one who devoutly studies and diligently uses them to rightly divide the word of truth, and thus in an increasing measure become thoroughly furnished unto every good work.

*How to study or teach a Zion Bible Class Lesson* should not prove to be a difficulty to any one. It is the intention to cover simply the vital truths and important doctrines of the Bible, presenting a phase of some subject in each lesson from a given point of view, with selections of Scripture which have a plain and positive meaning, viewed from a broad light of Bible research. No commentaries are to be used, for they, in most part, are nothing but the traditions of the elders, which make void the Word of God. They, like many of the translations of the Bible, give a dark meaning to God's truth. They set forth lack of faith and show the low standard of spiritual conception at the day or time in which the work was done.

*The safe rule for all is to read the Word of God in the power of the Holy Spirit, comparing Scripture with Scripture.* Let the concensus of Scripture texts on one given subject, with the true meaning of the words involved, determine the points of view from which the subject must be approached.

For instance, take Zion Bible Class Lesson in LEAVES OF HEALING, Volume VII, Number 18—"*Why some keep out of Zion*": To illustrate the plan of going at a lesson, consider closely this lesson; for personal comprehensive study must, of course, precede the presentation of such a subject by a leader at a Zion Gathering. The first reason given is, "*Because they are so used to old and corrupt theological views*," as shown in Luke 5:36-39, which goes to show that a Church, in age and spiritual declension, will worship old and cherished dogmas which are held only in form, and will not accept the truths which come with waves of revival blessing.

Show how this is true in all Protestant churches in their apostasy, for they will not give up their hospitals, sanitariums, drugs, favorite medicines, surgery and doctors and trust God, who is the Creator, Redeemer and Preserver of the lives and health of the bodies of His people through Jesus Christ His Son.

The next question brings out the fact that *if a new truth would get into an old Church with its lack of spiritual power, it would tear the Church to pieces.* Such a Church is filled not with the unity of the Spirit, but with backsliders from pulpit to pew, who know not God in the power of the first love where "Christ is All and in All" and is trusted for everything in a full and complete consecration.

The third question cites the fact that *people are slow in accepting new truths.* So used are they to an old treadmill experience, bound in by walls of creeds and denominational teachings, that they cannot see that the Holy Spirit will ever continue to show things to come as God's plans unfold step by step throughout the age.

This same treatment is applied to the *seven other reasons under this one subject*, which is founded on that glorious prophecy in Jeremiah 3:14, 15. The analysis underneath the Scripture subdivisions of the lesson is in question form, but they can be turned into statement form and be verified, not only by the text cited or other well-known passages, but also by observation and personal experience, all of which should be brought to bear on a lesson, with such illustrations everywhere abounding as are true to the case in point. A person with spiritual perception, natural simplicity and earnestness of presentation can make Zion's Bible Class Lessons to be an increasingly great blessing to the thousands who are now studying them, as well as the tens of thousands who will yet be molded, stimulated and established in their relation to the every day affairs of life through Holy Living and fruitful service, by this method of presenting Bible truths.

### A True Use of Sabbath Day Hours.

They should be improved well by every member and friend of Zion. The Bible Class Lesson outline should, with the Bible in hand, be gone over carefully and prayerfully, and the sermon by the General Overseer should also be attentively read. Assemble, sometime during the day, your own family. Invite in, if possible, those who want to know God in power, or desire from Him some blessing for spirit, soul or body. Where this is not possible, go where the sick and sinful, poor and neglected are, who have tasted only of the bitterness of life, and open up to them the Gospel which Jesus commanded should be preached to the poor. *Where there are two or more members of Zion near you*, do not fail to regularly come together sometime during the Lord's Day. Pray and speak with one another, and study together the Bible Class Lesson and talk over the marvelous doings of God in Zion. DO NOT OFFEND GOD BY GOING TO SOME CHURCH SERVICE WHERE GOD IS EVER DISHONORED AS THE HEALER, CLEANSER, KEEPER AND PROSPERER OF HIS PEOPLE. Do not go to hear His truth perverted by the cry of Peace, Peace, when sudden destruction is so near because of the prevalent wickedness of the world, which, with a worldly Church, is becoming more and more corrupt. Do not go where scoffing is everywhere heard from so-called Christians at the imminent coming of "the great God and Saviour Jesus Christ." He will receive unto Himself only those who look for Him; even ZION, whom He is now calling into Purity and Holy Living, who daily, in obedience to Her Lord, whatever the cost may be, is thus making herself READY TO SOON BECOME THE BRIDE OF CHRIST AT HIS APPEARING.

### Has God Blessed You in Tithing?

Have you realized a fulfilment of God's promise to those who "bring the Whole Tithe into the Storehouse"? If so, let others know how true the promise is. Write your testimony and send it to Rev. William Hamner Piper, Overseer-at-Large of the Christian Catholic Church in Zion, 1201 Michigan Avenue, Chicago, Illinois. Let your testimonies be brief and straight to the point.


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# OBEYING GOD IN BAPTISM.

## "Baptizing Them into the Name of the Father and of the Son and of the Holy Ghost."

### Thirteen Thousand Six Hundred Eighty-Six Baptisms by Triune Immersion Since March 14, 1897.

Thirteen Thousand Six Hundred Eighty-Six Believers have joyfully followed their Lord in the Ordinance of Believers' Baptism by Triune Immersion since the first Baptism in Central Zion Tabernacle on March 14, 1897.

| | | |
|---|---|---|
| Baptized in Central Zion Tabernacle from March 14, 1897, to December 14, 1901, by the General Overseer. | 4754 | |
| Baptized in South Side Zion Tabernacle from January 1, 1902, to June 14, 1902, by the General Overseer. | 37 | |
| Baptized in Shiloh Tabernacle, by the General Overseer | 263 | |
| Baptized by Overseers, Elders, Evangelists, and Deacons at Headquarters | 2612 | |
| Total Baptized in Tabernacles at Headquarters | | 7666 |
| Baptized in places outside of Headquarters by the General Overseer | 641 | |
| Baptized in places outside of Headquarters by Overseers, Elders, Evangelists and Deacons | 4617 | |
| Total Baptized outside of Headquarters | | 5258 |
| Total Baptized in five years and three months | | 12,924 |

Baptized since June 14, 1902:

| | | | |
|---|---|---|---|
| Baptized in Shiloh Tabernacle by the General Overseer | 279 | | |
| Baptized in South Side Zion Tabernacle by Elder Farr | 15 | | |
| Baptized in South Side Zion Tabernacle by Evangelist Stuernagel | 3 | | |
| Baptized in Shiloh Tabernacle by Overseer Speicher | 72 | | |
| Baptized in Shiloh Tabernacle by Elder Brooks | 2 | | |
| Baptized in Lake Michigan, Zion City, Illinois, by Elder Dinius | 9 | | |
| Baptized in Shiloh Tabernacle, by Overseer Piper | 116 | 496 | |
| Baptized in Australia by Deacon Hawkins | 11 | | |
| Baptized in Australia by Deacon McCullogh | 7 | | |
| Baptized in Australia by Overseer Voliva | 12 | | |
| Baptized in California by Elder Taylor | 3 | | |
| Baptized in British Columbia by Elder Simmons | 4 | | |
| Baptized in England by Evangelist Cantel | 69 | | |
| Baptized in England by Deacon McKell | 9 | | |
| Baptized in Illinois by Deacon Sprecher | 3 | | |
| Baptized in Illinois by Elder Reed | 3 | | |
| Baptized in Indiana by Elder Osborn | 2 | | |
| Baptized in Kansas by Elder Reed | 4 | | |
| Baptized in Massachusetts by Elder Bryant | 15 | | |
| Baptized in Michigan by Elder Adams | 3 | | |
| Baptized in Michigan by Elder Hayden | 3 | | |
| Baptized in Michigan by Deacon Van Woerkom | 1 | | |
| Baptized in Missouri by Elder Hall | 5 | | |
| Baptized in North Dakota by Elder Simmons | 2 | | |
| Baptized in Ohio by Elder Bouck | 4 | | |
| Baptized in Ohio by Overseer Mason | 12 | | |
| Baptized in Pennsylvania by Elder Hammond | 6 | | |
| Baptized in Switzerland by Elder Hodler | 47 | | |
| Baptized in Washington by Elder Ernst | 16 | | |
| Baptized in Washington by Elder Simmons | 2 | | |
| Baptized in Wisconsin by Elder Loblaw | 14 | | |
| Baptized in Wisconsin by Deacon Lake | 9 | 266 | 762 |
| Total Baptized since March 14, 1897 | | | 13,686 |

The following-named believer was baptized at South Side Zion Tabernacle, Chicago, Illinois, Lord's Day, August 17, 1902, by Elder G. E. Farr:

Albro, Sarah Frances ..... 6914 Wallace street, Chicago, Illinois

The following-named nine believers were baptized in Lake Michigan, Bay View, Milwaukee, Wisconsin, Lord's Day, August 17, 1902, by Deacon John G. Lake:

Borkenhagen, Caroline ..... 526 Second avenue, Milwaukee, Wisconsin
Borkenhagen, Robert C ..... 526 Second avenue, Milwaukee, Wisconsin
Boyce, Floyd G ..... 631 Superior street, Milwaukee, Wisconsin
Boyce, Lloyd M ..... 631 Superior street, Milwaukee, Wisconsin
Matzen, Essie ..... 657 Dover street, Milwaukee, Wisconsin
Ostroska, Myrtle F ..... 1153 Madison street, Milwaukee, Wisconsin
Radner, Paul C ..... Milwaukee, Wisconsin
Spalding, Jessie L ..... South Milwaukee, Wisconsin
Spalding, James D ..... South Milwaukee, Wisconsin

## TRAIN SCHEDULE Between Zion City and Chicago

**Effective May 18th.**

| NORTH BOUND TO ZION CITY. | | SOUTH BOUND FROM ZION CITY. | | SUNDAYS | |
|---|---|---|---|---|---|
| | | | | NORTH BOUND. | |
| Leave | Arrive | Leave | Arrive | Leave | Arrive |
| 7.00 a.m. | 8.25 a.m. | *6.48 a.m. | *8.14 a.m. | *9.00 a.m. | *10.14 a.m. |
| *9.00 a.m. | *10.14 a.m. | *9.39 a.m. | *11.10 a.m. | 2.15 p.m. | 4.04 p.m. |
| *11.30 a.m. | *12.37 p.m. | *11.44 a.m. | *1.15 p.m. | *5.00 p.m. | *6.56 p.m. |
| 2.00 p.m. | 3.13 p.m. | ‡11.18 p.m. | ‡2.50 p.m. | *8.00 p.m. | *9.14 p.m. |
| 3.00 p.m. | 4.16 p.m. | *‡2.29 p.m. | *‡4.00 p.m. | | |
| 4.15 p.m. | 5.30 p.m. | 5.14 p.m. | 6.45 p.m. | SOUTH BOUND. | |
| *5.20 p.m. | *6.56 p.m. | *7.59 p.m. | *9.30 p.m. | *8.19 a.m. | *9.45 a.m. |
| *8.00 p.m. | *9.14 p.m. | | | *11.44 a.m. | *1.15 p.m. |
| | | | | 5.14 p.m. | 6.45 p.m. |
| | | | | *7.59 p.m. | *9.30 p.m. |

* Signifies change train at Waukegan.
† Train does not run South on Saturdays.
‡ Saturday only.

**North Bound Excursion Tickets** for Sunday Service in Shiloh Tabernacle or week-day visits to Zion City are on sale at Zion Building, 1201 Michigan Avenue; these Tickets for worshipers, lot seekers, sight-seers, home-settlers, and workmen, not residents of Zion City, are sold only by Zion representatives. Single and commutation tickets at regular rates are sold at depot.

To travel between Zion Building and C. & N.-W. Ry. Depot Chicago, take South Side Elevated Road from Twelfth street to Fifth avenue and Randolph street. A bus at Zion City meets all trains and can take passengers from depot to any point about the City at reasonable rates.

**Zion City Transportation Bureau,** of Zion City, Illinois supervises the railway ticket, steamship, excursion, freight, express and transfer business of Zion and her people everywhere
Direction as to railroad and steamship routes given, upon request.

DEACON DANIEL SLOAN,
*Superintendent of Zion Transportation.*


# ZION IN STREATOR, ILL.

## Rev. William Hamner Piper

OVERSEER-IN-CHARGE OF THE EDUCATIONAL INSTITUTIONS OF THE CHRISTIAN CATHOLIC CHURCH IN ZION

Rev. John Alex. Dowie, General Overseer

WILL CONDUCT DIVINE SERVICES IN THE OPERA HOUSE AT STREATOR, ILLINOIS

## LORD'S DAY, AUGUST 24, 1902
at 2:30 and 7:30 p. m.

All Welcome All Seats Free Free-will Offering

CHRIST IS ALL AND IN ALL

# ZION IN PORT HURON, MICHIGAN

## REV. A. W. McCLURKIN, A.B., B.D.
ELDER IN

The Christian Catholic Church

WILL CONDUCT DIVINE SERVICES IN

## LADIES' LIBRARY BUILDING
Military Street

Beginning on Lord's Day, August 24th, and continuing up to and including Lord's Day, August 31st, at 2:30 and 7:30 o'clock each afternoon.

ALL WELCOME ALL SEATS FREE FREE-WILL OFFERING

*CHRIST IS ALL AND IN ALL*


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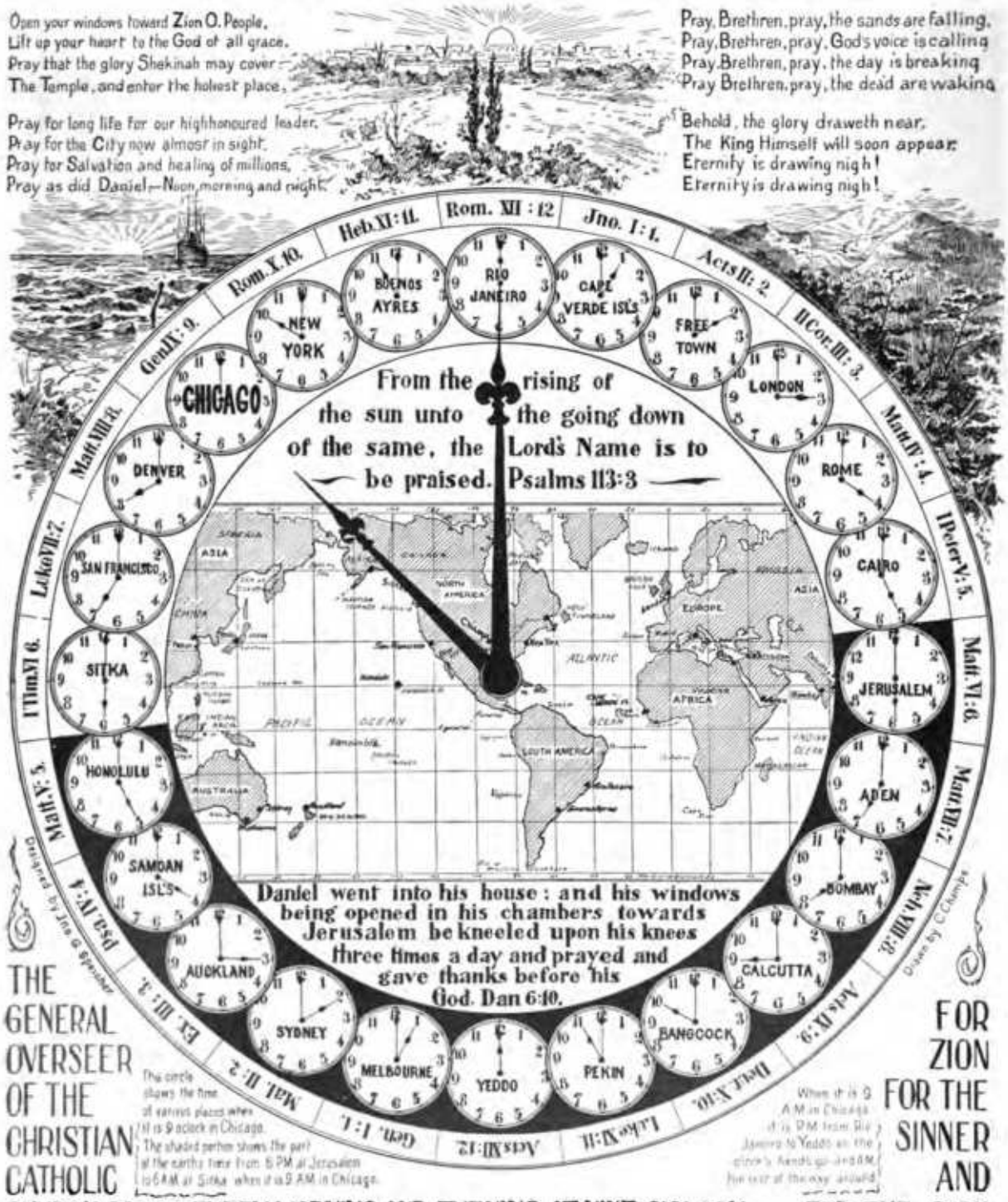
# MALACHI 3:8–12.

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# ZION'S PRAYER REMINDER.




THE GENERAL OVERSEER OF THE CHRISTIAN CATHOLIC CHURCH PRAYS EVERY MORNING AND EVENING AT NINE O'CLOCK FOR ZION FOR THE SINNER AND FOR THE SICK

LET ZION EVERYWHERE BOW THE KNEE

AT THE SAME TIME IN EARNEST SUPPLICATION FOR GOD'S BLESSING

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# ONE COPY OF LEAVES OF HEALING STARTED A CHAIN OF EVENTS

*which under God brought into Zion one Overseer, several Elders and Evangelists, many Deacons and Deaconesses, and none but God can tell how many members. All of these have received untold blessing and Salvation, Healing, Cleansing and Keeping, and have been made prosperous and happy.*

*And the work of that one copy of Leaves of Healing has not ceased, but is now spreading and will continue to spread in ever-widening circles, till Jesus come.*

*If one copy of this paper is so wonderfully used of God who can tell the power of a year's subscription?*

*We will furnish subscription blanks, circulars, and sample copies to all who desire to aid in the glorious work of helping us to obtain*

## ONE HUNDRED THOUSAND YEARLY SUBSCRIBERS TO LEAVES OF HEALING BY JANUARY 1, 1903

ZION PRINTING AND PUBLISHING HOUSE, 1300 MICHIGAN AVENUE, CHICAGO, ILLINOIS, U. S. A.

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# ANY CHRISTIAN Can Obtain Honest, Safe, Well-Secured Good-Paying Stock Investments in Zion

ZION LAND AND INVESTMENT ASSOCIATION offers special inducements to investors from now until January 1, 1903.

Shares of Stock, $100, upon which 8 per cent. interest is guaranteed, payable January 1st and July 1st, of each year.

After January 1, 1903, this Stock will command a premium.

Investors in this Stock are given the first choice of selection, as well as reduction in rentals of the large, beautiful lots in Zion City that are being thrown open, from time to time, for selection.

Nearly every lot in the first four Subdivisions (consisting of 1200 acres) has been disposed of, and within one year hundreds of homes have been erected thereon.

Stock in this Association can be exchanged, at any time, for land, or it can be retained as an interest-bearing investment.

Zion City stands upon 6500 acres of high, rolling land, two and one-half miles of its eastern border being washed by the grand unsalted sea, Lake Michigan. This land, together with the millions of dollars' worth of improvements now upon it, is the security offered to investors.

Two hundred beautiful lots have just been placed in the market, the rentals of which are from $1000 to $1500, but within a few weeks a new Subdivision of attractive, well-located lots will be ready for Shareholders to select from, with rentals from $400 to $800.

Send for our new handsomely illustrated booklet of Zion City, Articles of Agreement, copy of 1100-year lease, and other printed matter pertaining to Zion and her investments.

Address **H. WORTHINGTON JUDD, Secretary and Manager**
ZION LAND AND INVESTMENT ASSOCIATION
DANIEL SLOAN, Assistant Manager ZION CITY, ILLINOIS

## ARE YOU THINKING OF TAKING UP A COURSE OF READING?

These Eight Beautiful Books, substantially bound in black Half Morocco, can now be had for

**$20.00**



Single Volumes, each

**$3.50**

THE Eight Bound Volumes of **LEAVES OF HEALING** are a **History** of the most important events of the last years of the Nineteenth Century. They contain the best and wisest comments on **Current Events** in the world; they are a safe guide in **Business** and **Politics**; they contain the best thoughts about **Art, Music, Literature,** and **Science**; they tell of things far more strange and interesting than fiction, and all true; they are an inspired **Bible Commentary** and the safest and best works extant on **Theology.**

**The Most Blessed Opportunity** of these latter days was to live in Zion Headquarters from the beginning until now. Comparatively few had that opportunity. The next best opportunity is that of reading these Eight Volumes. That is within the reach of almost every one. No member of the Christian Catholic Church in Zion can afford to miss that opportunity.

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## IMPORTANT ANNOUNCEMENT

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# ZION'S HOLY WAR

Has Been Reduced to

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In order to place it within the reach of all.

This Book of 330 pages contains a History of the most remarkable Religious Campaign ever carried on in Chicago, and Forty-two Sermons and Preludes delivered during the three months in which the War was waged. It is illustrated with thirteen of Mr. Charles Champe's cleverest Cartoons, drawn during the Holy War. God greatly blessed these Sermons and Preludes when they appeared in LEAVES OF HEALING. This Book, neatly and attractively bound in paper covers, 35 cents.

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# ZION'S ONWARD MOVEMENT

LORD'S DAY SERVICES IN THE CHICAGO AUDITORIUM

## REV. JOHN ALEXANDER DOWIE

(ELIJAH THE RESTORER)

GENERAL OVERSEER OF THE CHRISTIAN CATHOLIC CHURCH IN ZION, WILL BEGIN

A SERIES OF SEVENTEEN

## ELIJAH'S RESTORATION MESSAGES

IN THE

## CHICAGO AUDITORIUM

ON

## Lord's Day Afternoon, September 7, 1902

AT THREE O'CLOCK

ALL WELCOME  ALL SEATS FREE  FREEWILL OFFERING  CHRIST IS ALL AND IN ALL

*The Chicago Auditorium is the largest building for public speaking in the city, having 4037 fixed seats, with room for 1000 on the stage and standing room for nearly 2000 more, a total capacity of fully 7000 people*

*Grand Processional of over Five Hundred of Zion's Robed Officers and Zion White-Robed Choir*

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# ZION'S INVESTMENTS

GENESEO, ILL., May 30, 1902.
MR. CHARLES J. BARNARD.

*Dear Brother in Christ:*—I am free to state that I am well pleased with Zion's Investments as being both safe and profitable. Interest and dividends have been promptly paid; in fact everything of a business relation has received prompt attention.

Hoping to add to my former investments in the near future, I remain,

Faithfully yours in Christ's service,
JAMES M. WELTON.

---

CRESCENT CITY, FLORIDA,
May 30, 1902.
DEACON CHAS. J. BARNARD,
Zion City, Illinois.

*Dear Brother in Christ:*—I am a Shareholder in the Lace Industries, and my only regret is that I haven't more money to invest, but fully intend to invest all the surplus cash that I can raise in Stock in the various enterprises of Zion City, as I consider every one of them gilt-edged.

I have never invested money in any enterprise where the guaranteed interest has been so promptly paid.

May God bless all of Zion's Institutions and help me to earn more money to invest.

Your Brother in Christ,
S. L. BENHAM.

---

ZION CITY, ILL., May 29, 1902.
DEACON CHAS. J. BARNARD,
General Financial Manager,
Zion's Institutions.

*Dear Brother in Christ:*—I rejoice to say that I thank God that He ever led me and my wife to place what money we had in Zion's Investments, for we found them not only safe, but also profitable, and the interest on these investments has always been paid promptly.

I am a Shareholder in Zion Land and Investment Association and Zion Lace Industries. I also had Exchangeable Stock in Zion City Lumber Association.

If I were the possessor of a million dollars I would place every dollar of it in Zion's Investments. They are, in my opinion, the best in the world.

Faithfully yours,
JOHN G. HAUCK.

---

BLUFF POINT, N. Y., May 31, 1902.
MR. CHARLES J. BARNARD.

*Dear Brother in Christ*,—In regard to Zion's Financial Investments I regard them the safest and best that I know of, and only regret that I am not in shape to make larger investments.

The interest has been the most promptly paid of any investments I have ever made.

Yours in His service,
FRANK H. PURDY.

---

LASALLE, ILL., May 31, 1902.
CHARLES BARNARD,
Zion City, Illinois.

*Dear Brother in Christ*:—Please accept thanks for your prompt payment of interest on my shares of Stock in Zion Investments.

I think them the best investments one could wish for, as they are safe and all right.

Thanking you again for your prompt business methods as Zion's Financial Manager, I am,

Faithfully yours in Christ,
WILLIAM C. BEKEITER.

---

WOOSTER, OHIO, July 7, 1902.
MR CHAS. J. BARNARD,
General Financial Manager.

I received interest of six per cent; also the additional two per cent promised. Zion has faithfully kept her pledge in this matter, which I knew she would.

I wish to thank Zion for giving me so safe and good an investment, and so promptly and kindly sending me the interest due.

No worry about Zion's investments; they are as good as gold.

A Sister in Christ,
MATTIE BLACK.

---

FITCHBURG, MASSACHUSETTS, May 30, 1902.
MR. CHAS. J. BARNARD,
General Financial Manager of Zion's Institutions,
Zion City, Illinois.

*Dear Brother in Christ:*—I think it well to state to you my confidence in Zion's Financial Enterprises.

After more than three years' experience with investments in Zion, I do not hesitate to commend them as safe and profitable. Fairness of Zion's dealing and the promptness of dividends paid, places these securities with the very best. Besides my three years' and more experience, before investing in Zion, I took as full precautions as I do when investing elsewhere—learning of Zion's Organizer, and Managers of its different departments, through Attorneys, Banks, and one of the best Commercial Agencies, and then personally, and I have no regrets for placing my money with Zion, and shall take pleasure in further investments. Very truly in the interest of Christ's service,

28 Lawrence Street. G. W. RICHARDSON.


## SUBSCRIBE NOW

FOR SAFE AND PROFITABLE INVESTMENTS

**NOT LISTED ON STOCK EXCHANGES** **NOT SUBJECT TO FLUCTUATIONS**

**OFFERED AT PAR, $100 A SHARE**

**ZION CITY BANK** Zion City, Illinois—Agency, Chicago
Controls the entire banking business of Zion City and Zion throughout the world. $50,000 in Shares offered at par, bearing 9 per cent interest.

**ZION LAND AND INVESTMENT ASSOCIATION**
Stock certificates bear 8 per cent interest, and are exchangeable at any time for lots in Zion City under the special 1100-year lease, and at opening of new subdivisions have preferential right of selections.

**ZION LACE INDUSTRIES** Offices and Factories, Zion City
Manufacturers and Finishers of Laces, Insertions, Curtains, Children's Wear, Hand-made Lace, etc. Interest 6 per cent, with contingent dividends amounting to an increase of 1 per cent per annum for six years, making it at that time a 12 per cent investment.

**ZION CITY GENERAL STORES** Headquarters, Zion City
Control the entire mercantile business of Zion City. Equipped for mail order shipments throughout the world. Interest 8 per cent after October 1st.

**ZION CITY FRESH FOOD SUPPLY**
Controls the entire fresh food business at Zion City—Butter, Eggs, Milk, Meat, Fish, Fruit, Ice, etc. Interest 6 per cent, with contingent dividends amounting to an increase of 1 per cent per annum for four years, making it a 10 per cent investment at that time.

**ZION CITY LUMBER ASSOCIATION**
Yards and Offices, Zion City
Supplying the entire demand for lumber and building material in Zion City. Interest 7 per cent, with discount on material purchased of the Association. Profit-Sharing Series, principal payable in five, ten, fifteen and twenty years. Interest 6 to 9 per cent.

**ZION CITY POWER, PLUMBING, LIGHTING AND HEATING ASSOCIATION**
Furnishes electric lights for all public buildings and private residences, and controls all plumbing in Zion City. Interest 6 per cent, with contingent dividends amounting to an increase of 1 per cent per annum for four years.

**ZION SUGAR AND CONFECTION ASSOCIATION**
Will manufacture a complete line of modern and original confections of the very highest standard of purity and workmanship for domestic and export trade. Interest 6 per cent, with contingent dividend amounting to an increase of 1 per cent per annum for four years.

**ARTICLES OF AGREEMENT MAILED ON APPLICATION**
**CORRESPONDENCE INVITED**

Address Communications to **ZION CITY BANK** ZION CITY ILLINOIS


ZION CITY, ILLINOIS, May 29, 1902.
CHAS. J. BARNARD.
General Financial Manager
Of all Zion's Institutions and Industries.

*Dear Brother in Christ:*—I have never doubted the impression that came to my mind three years since when, after reading LEAVES OF HEALING relative to building Zion City, I felt assured it would be one of the greatest commercial cities in the world.

I lost no time in subscribing for $10,000 worth of Stock in Zion Land and Investment Association in July, 1901. When the land was offered for sale I turned this Stock over to the Association for land.

Some of the land I have sold for ninety per cent gain and have refused to sell more.

I am pleased with my Lace Stock.

Interest has been paid promptly on all my investments in Zion.

And, by the grace of God, Zion City is a very lively place.

Yours in Christ, ARNOLD TAFT.

---

LATHROP, MO., May 31, 1902.
MR. CHAS. J. BARNARD,
Zion City, Illinois.

*My Dear Sir:*—I wish to express to you my opinion regarding Zion Industries. Will say that I am more than pleased with the investments already made, being, I believe, one of the first to take stock. Consider it safe and profitable, always paying interest promptly when due.

Those having money to invest could not find a better place, I think, than in Zion.

Sincerely yours, C. R. FORMAN.

---

ZION CITY, June 14, 1902.
C. J. BARNARD,

*Dear Brother:*—I consider it a great favor to state frankly that I consider any and all of Zion's Investments very profitable and perfectly safe, my interest always receiving prompt payment on all my investments therein.

I have only one regret, and that is that I have not more to invest.

Your Brother in Christ,
G. L. VAN FLEET.

---

LONDON, ENGLAND.
DEAR DEACON BARNARD,

I am quite satisfied that the shares in Zion's Industries are perfectly safe and profitable, and, since I have become a Shareholder, the interest on my investments has been promptly paid. With kind regards, I am,

Yours sincerely, J. MACDUFF.
70 Guilford street,
Russell Square, W. C.

---

FREEMAN, MO., June 3, 1902.
MR. CHAS. J. BARNARD,

*Dear Brother in Christ:*—I receive my interest every six months regularly. If I had ten thousand dollars, I would put in Zion City before any other place I know of.

I consider it in safe hands—in the hands of God. I am sorry I haven't more to send there.

May God bless the City of Zion, is my prayer.

Yours respectfully,
PAUL DUNKEN.

---

CHICAGO, ILL., June 3, 1902.
CHAS. J. BARNARD,
General Financial Manager,
Zion's Institutions and Industries.

*Dear Deacon Barnard*:—I have been a Shareholder in several of Zion's Industries and Institutions for some time, and I believe these investments to be safe and profitable.

My interest has always been paid promptly, and I am well satisfied.

Yours sincerely,
KATHERINE JOHNS.
(Formerly of Dyer, Indiana.)

---

FALLS CITY, NEB., June 9, 1902.
CHAS. J. BARNARD,
General Financial Manager,
Zion City, Illinois.

*Dear Brother in Christ*:—I wish to express my appreciation of Zion's Financial Institutions. My experience has been very satisfactory in a business way. The interest has been promptly paid when due, and I consider my investment in Lace Stock safe and profitable. This has proved to be my experience in Zion Land and Investment Association.

Yours for the extension of God's Kingdom along all lines,
RUTH WEAVER DENNIS.

---

CHICAGO, June 6, 1902.
MR. CHAS. J. BARNARD,
Zion City, Illinois.

*Dear Brother in Christ:*—I wish to express to you my entire satisfaction with my investment in Zion Lace Industries Stock. And further that I very much appreciate the promptness with which I receive my interest.

I am sure that investors can do no better than with Zion Industries Stock. The safety and the satisfaction of having one's capital employed where it will contribute to the building of the Kingdom of God on earth are prime recommendations.

Trusting for a wonderful blessing on Zion's Industries,

I am as ever, E. W. RIDER.

# WHERE GOD RULES, MAN PROSPERS


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He sendeth His word PATIENCE 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 XI. NUMBER 19. CHICAGO, AUGUST 30, 1902. PRICE FIVE CENTS.



THE CHICAGO AUDITORIUM

WHERE THE GENERAL OVERSEER WILL BEGIN A SERIES OF SEVENTEEN ACES, ON LORD'S DAY AFTERNOON, SEPTEMBER 7th, AT [illegible] P.M.

The Message [illegible] will be the First of a Series on the Lutheran Apostles, and will deal with the W[illegible]

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He sendeth His word and healeth them.

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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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*Long Distance Telephone South 960. Cable Address "Dowie, Chicago."*

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1300 Michigan Avenue, Chicago, U. S. A.

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OF PARIS HOUSE, RUE DE MONT, THABOR I.

CHICAGO, ILLINOIS, SATURDAY, AUGUST 30, 1902.

## TABLE OF CONTENTS.

LEAVES OF HEALING, SATURDAY, AUGUST 30, 1902.

ILLUSTRATION—
The Chicago Auditorium, . . . . . 617
EDITORIAL NOTES—
Zion Not a Church, but a Nation, . . . . . 618
Concerning a Magazine Article, . . . . . 619
Dangers of National and Industrial Concentration, . . . . . 619
Zion the Only Solution, . . . . . 619
Rule of Kings and of People Disastrous, . . . . . 619
Zion the Hope of the Whole Earth, . . . . . 619
Restoration Messages Must be Heard, . . . . . 619
Zion Becoming a Strong Nation, . . . . . 619
Zion Hails Coming King, . . . . . 620
Progress at Zion City, . . . . . 620
Zion at Ben MacDhui, . . . . . 621
Beginning of Auditorium Meetings, . . . . . 621
First Contest to be with Lutheran Apostasy, . . . . . 621
Milwaukee *Sentinel* Article, . . . . . 622
Disgrace of Nicotine Defilement, . . . . . 622
Blasphemous Lies of Lutheran Apostasy, . . . . . 622
Splendid Work of Zion Seventies, . . . . . 622
Organization of Zion Restoration Host, . . . . . 623
Zion City Manufacturing and Building Association, . . . . . 623
LEAVES OF HEALING, 100,000 Yearly Subscribers by 1903 . . . . . 623
Good Work of BLÄTTER DER HEILUNG, . . . . . 623
Fields White unto Harvest, . . . . . 624
ZION'S LITERATURE MISSION, . . . . . 625
CARTOON—
Zion and the Leaven of the Kingdom of Heaven, . . . . . 626
SERMONS OF LIFE FROM SHILOAH—
Scripture Reading and Exposition, . . . . . 627-630
Message "The Leaven of the Kingdom" . . . . . 630-634
THE GENERAL OVERSEER AT BEN MACDHUI,
Household Sermon, . . . . . 634-637
EARLY MORNING MEETING IN SHILOH TABERNACLE
Address "Salt? Light? Good Works!" . . . . . 638-641
NOTE—OF THANKSGIVING TO ZION'S GOD, . . . . . 642, 643
OBEYING GOD IN BAPTISM, . . . . . 643
ZION'S BIBLE CLASS, . . . . . 645
THE PAGE OF LEAVES OF HEALING, . . . . . 646
ZION LAND AND INVESTMENT ASSOCIATION, . . . . . 647
ZION'S INVESTMENTS, . . . . . 648

# EDITORIAL NOTES.

"ARISE, SHINE! FOR THY LIGHT IS COME, AND THE GLORY OF JEHOVAH IS RISEN UPON THEE."

AND THEY shall call thee the City of Jehovah,
The Zion of the Holy One of Israel.

THE LITTLE ONE shall become a Thousand,
And the Small One a Strong Nation:
I, Jehovah, will hasten it in its time.

ZION IS not a Church.

It is a Nation, gathered from out of all the Nations, into a Kingdom over which God reigns.

THE CHRISTIAN Catholic Church is in Zion.

It is the Church within the Kingdom; a product of the Kingdom; a Part but not the Whole.

Zion is broader than all Churches and all Creeds, for it is the Kingdom of God, which Jesus the Christ, the Son of God, came to establish.

BROADER, LARGER, deeper, stronger and more beautiful than ever, Zion is emerging from among the Nations, and to her Standard multitudes are flocking.

CARRYING Leaves of Healing from the Tree of Life, our "Little White Dove," LEAVES OF HEALING, continues to tell the Story of the growth of the thousands of Zion into the "Strong Nation."

THE NATION is born within the Nations; the Kingdom within the Kingdoms; and the Leaven which Zion has thrust, like the Woman in the parable of our Lord, into the "three measures of meal," is working in the Individual, the Social, and the National Life of millions of human beings over all the earth.

WE COMMEND to our readers the earnest and prayerful consideration of the exposition of the parable of our Lord

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concerning the Kingdom of Heaven which He said is "like unto Leaven."

This will be found on pages 630 to 634 of this issue.

The suggestive Cartoon of our Zion artist, will, we trust, make plain through the natural eye, to the spiritual being, the fact which even our enemies are admitting, that the Leaven of the Kingdom of Heaven is, through the work of Zion, permeating all the earth.

THE MUNSEY Magazine, which is said to have a monthly circulation of over 600,000 copies, in commenting upon Zion City and ourself, makes the remark that we have accomplished "in six months what in other communities, destitute of a central head, it would take generations to achieve."

The writer of that article also declares that the men who are now organizing the forces of War, Commerce and Religion are doing so "by a Divine Right of Leadership vested in certain men."

"A succession of great organizers," he adds, "would mean the Millennium—or Chaos."

THE ORGANIZATION of the Military and Naval forces of the principal nations of Europe, Asia and America, by land and sea, in alliance with each other, and under a great organizing genius, would mean the rapid absorption of all smaller peoples within the few great Empires. But this would be followed by dissension and war between the victors, and the result would be world-wide Political, Social and Religious Chaos.

THE CONCENTRATION of the principal Financial, Agricultural, Mining, Manufacturing and Commercial interests of the World by a great organizing genius would lead to a tremendously powerful combination. But the inevitable dissension, consequent upon the absence of a sense of Divine Obligation, would create Disruption and Chaos throughout the world, in consequence of the separation of the very rich few from the great majority who are poor and very poor.

These two extreme classes are now temporally united by the existence of the once great middle class, which has become a feeder of both extremes. But the middle class is rapidly becoming weaker in many lands, for continued Poverty and her ungodly consort, Anarchy, are the producers of utter Ruin and Chaos.

NOWHERE does there appear to be any solution of the difficulty in the political, military or financial operations of great organizers who leave God and His laws out of their plans.

Except in Zion and in the Divine Principles now taking embodiment in the City of Zion, there is no apparent solution to be found in all the world.

THE RULE of Kings and the Rule of the People have been alike selfish and disastrous, and it is only the Rule of God and the earnest Coöperation of the Toilers that can bring Peace, Unity, Power, Progress and Purity to the people.

ZION IS the Hope of the whole Earth, for it is the Kingdom of God.

All other organizations are the Despair of Humanity; for the stronger they become the more rapidly do the Destructive Forces within them work. These Diabolical Principles of Selfish Policies produce Chaos and Darkness and utter Hopelessness everywhere.

THESE ASSERTIONS are simply the expression of the absolute facts as they exist in the world at this time.

They are not theories; they describe Conditions.

The tremendous import of these Conditions must drive every true man of God throughout the world into Zion to find Deliverance.

TRUE CHRISTIAN men must consider the Message of Restoration which is going forth from Zion, through our lips as Elijah the Restorer.

Great Congregations which are only limited by the capacity of the great buildings in which we are privileged to speak, continually receive and assent with almost perfect unanimity to the Message of God.

OVERTURNING, Overturning, Overturning, until He shall come whose Right it is to reign, Zion is at once a Destructive and a Constructive Power, which men in every nation have begun to see has within it a Divine Right to exist, and a Divine Right to conquer.

ZION IN America is still a "Little One," but she has become more than "a Thousand," for she numbers, here and throughout the world, many, many Tens of Thousands, and influences the actions of Millions.

Such is the Unity and Love and Spirit of Coöperation in Zion everywhere that the Word of God is being rapidly fulfilled, and Zion has become the nucleus of a "Strong Nation."

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THIS GREAT PURPOSE of God has laid hold of and continually possessed our whole being for many years: His Divine Determination to Restore His Kingdom and to firmly establish His Reign over every foot of earth, and over every Living Creature in the world.

ZION HAILS, with intense delight, the thought of the Coming of the King In His own Proper Person, and delights in the work of Destroying the Evil, and Preparing the Good and Righteous and Holy Way over which All Humanity may pass in safety and in delight, from Earth to Heaven.

THE LITTLE City of Zion, as we enter upon the second year of its existence, is in itself a manifestation and realization of God's glorious promises to Zion in the Latter Days.

AFTER TWO weeks' absence by our little "Galilee," we returned a week ago, to find that Zion City had bounded forward in every direction; scores and scores of houses having been begun, so that there were many points from which we could count dozens of new buildings in course of construction.

OUR LARGE New Public Buildings, both in the residential and factory districts, had begun to put on their "beautiful garments," especially the Elijah Hospice and the Administration building; and in the case of the large Educational building, of solid brick and stone and steel, which is being prepared for Zion College, very marked progress had been made.

NEW INDUSTRIES had received all their up-to-date machinery, and were actively at work. Zion Milling and Baking Industries factory and Zion City Laundry were fully equipped and doing a large and profitable business.

Other institutions have also had their foundations laid, as in the case of the Zion Sugar and Confection Association, which has begun to rise in the Factory District east of the railway tracks.

GREAT PROGRESS had been made, we found, in Zion Lace Industries.

It will delight our readers to know that over Two Millions of yards of lace have been manufactured, and are in process of being dressed and finished, so that we are ready to place twenty complete sets of this beautiful fabric upon the market next week.

A private display of these beautiful designs, in many varieties, will be made, upon an early occasion, to the wholesale trade of Chicago.

We have the joy of knowing, after more than two years of toil, that hundreds of thousands of dollars worth of this beautiful fabric will soon leave our factory.

WE FOUND that considerable numbers of members of the Christian Catholic Church in Zion had arrived from distant parts of the United States, and from Australasia, Europe, etc. In short, from many parts of the world Zion is sending many good citizens with their entire families to Zion City.

We had the joy of receiving a party of nine last Wednesday evening, from our native city, Edinburgh, Scotland, and its immediate vicinity, and whole families from Scandinavia and England.

THE GLORIOUS PROPHECIES of the 60th chapter of Isaiah, from which we have quoted at the beginning of these notes, are being gloriously fulfilled in Zion:—

And Nations shall come to thy Light,
And kings to the Brightness of thy Rising.
Lift up thine eyes round about, and see:
They all gather themselves together,
They come to thee:
Thy sons shall come from far,
And thy daughters shall be carried in the arms.
Then thou shalt see and be lightened,
And thine heart shall tremble and be enlarged;
Because the Abundance of the Sea shall be turned unto thee,
The Wealth of the Nations shall come unto thee.

WE DO not speak, or write, or think as if Zion's Warfare had ended, and the Kingdom of God were fully established.

We are very conscious that it has only begun; but since God has promised us Victory, we sing of it, think of it, delight in it, anticipate it with joy, and proclaim it, knowing that God has given, is giving, and will give that Glorious Victory.

He has led us, in the past, from Victory unto Victory, and thus far Zion has never had a defeat.

SOME HAVE fallen in the fight, stricken by the enemy; but Zion has never faltered, and the Great Host has moved forward, grieved that any should fall, but never faltering in its Onward March; with Victory attending its operations continually.

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AND NOW we are looking forward to Two Interesting Events.

The first is that two Lake Steamers will leave the port of Waukegan, near Zion City, with probably five or six hundred persons, and cross Lake Michigan, God willing, tonight, Saturday, August 30th.

We hope to see them enter the mouth of White Lake, our beautiful little "Galilee," and sail up its lovely waters, until they lie side by side at the "Ben MacDhui" dock, early on the morning of Lord's Day, August 31st.

Meanwhile we are preparing these Editorial Notes on the railway train which is carrying us to "Ben MacDhui" to prepare for our guests.

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WE HOPE to receive many hundreds of our friends from all parts of Michigan, and to have a delightful season of Praise and Prayer and Worship in the great pavilion on the upper lawn at "Ben MacDhui."

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ZION'S DELIGHTFUL WHITE-ROBED CHOIR, in hundreds, will be there, God willing, with many officers of the Church, and this unique service will be, we trust, an occasion of great blessing.

It closes our Summer Work, and then we enter upon perhaps the most Important Spiritual Contest of all our life.

---

IT WILL BEGIN in the Chicago Auditorium, if God permit, on Lord's Day, September 7th, when we shall deliver the first of Seventeen Restoration Messages on Present Day Religious Apostasies in that great and beautiful building, than which there is none finer in America.

---

WE HAVE some regret in leaving Shiloh Tabernacle, Zion City, on the Lord's Day afternoons, where we have spoken within the last three months to audiences numbering in the aggregate to probably over two hundred thousand.

But it will only be for that one weekly Gathering in Chicago, as we shall live in Zion City, and meet with our people there in thousands on the Lord's Day mornings at 6:30, and at many Assemblies during the week.

---

CHICAGO AND neighboring cities have been pouring multitudes of worshipers and visitors into Zion City every week, but now Zion City will pour its thousands into Chicago every Lord's Day.

We shall probably send from eight to ten Zion Seventies on the morning of every Lord's Day into Chicago, to visit the homes of the people, carrying the Message, "Peace be to this House," to hundreds of thousands, and to invite them to the Great Auditorium Assembly in the afternoon.

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AS ALREADY announced in our General Letter, appearing in the last two issues of LEAVES OF HEALING, we shall deal with the terrible Apostasies of so-called modern Christianity, beginning with Lutheranism.

In our first discourse we shall speak of its founder, Martin Luther, and his splendid work as a reformer, and as a fearless foe of the Papacy and of the Roman Apostasy.

We hope to make proper recognition of the strength and great blessings of the Reformation, and of the righteous indignation and protests of those who abandoned Rome and fought against her degenerate priests and cruel oppressions. But we shall show, without fear, the terrible errors that were retained by the reformers, and their terrible consequences, as time rolled on, to the people of later generations, who firmly held the errors and forsook and abandoned the great spiritual Truths which were the inspiration, under God, of Luther, Melanchthon and the first Great and Good Leaders of the Revolt and Protest against Rome.

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WE SHALL not fail, God helping us, in all these Messages, to affirm the Present-day Truths of the Present-day Work of Restoration, which it has pleased God to entrust to us.

---

THERE ARE probably more than a million persons within a radius of fifty miles of Zion City who are Lutherans, the vast majority of whom are absolutely ignorant of a Saving Knowledge of God. They are largely blinded by False Teaching, and hardened by Evil Practices.

Our desire is the Real Salvation, Healing and Cleansing of this great multitude, who are endowed by God with many splendid racial qualities, with great intellectual, pyschical and physical powers, and who stand with the great German people in the foremost ranks of American citizenship.

---

WE HAVE no quarrel with men or women who differ with us.

Our fight is against the Wrong which deceives and destroys.

Our one aim is the Glory of God in the Salvation of men, in every part of their being, here and now.

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IT IS probable that there are more than Three Hundred Thousand Germans, most of whom are Lutherans, it is said, in the City of Milwaukee.

The announcement of our purpose has brought forth a number of articles in the daily press of that city, one of which appears in the Milwaukee *Sentinel*, with the suggestive heading, "NOT AFRAID OF DOWIE."

We had never said that the Lutherans were afraid; for cowardice is not a common German quality. But these Lutheran ministers have been protesting their courage before it was impugned, and it creates suspicion that it is not in very good shape.

The *Sentinel*, which begins the article with the above heading, says that our threat to attack Lutheranism "was received with little fear," and that it would be ignored.

The declaration that they would ignore our attack is scarcely justified by the fact that their article devotes a large space to it.

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ON EVERY side we hear and see evidences of fear, because every candid and spiritually-minded Lutheran is conscious of the horrible condition of Lutheranism, and knows that it is too feeble to stand many heavy blows.

---

UNLESS WE destroy the Works of the Devil, we can never Prepare the Way of the Lord, nor can we Restore the Gospel to those who have been deceived by their teachers and deprived of its Glorious Powers as to Deliverance from Sickness, as well as Sin and All Uncleanness.

---

IT IS AMUSING to notice, in this article of the Milwaukee *Sentinel*, of August 16th, the statement of a Norwegian Lutheran minister in Chicago, who is complaining against us for "calling the ministers of the church 'stinkpots,' because they are accustomed to use tobacco."

The admission that they are users of this Filthy Poison is one that we shall not fail to use at the proper time.

We shall justify the word which we have invented to fit every one who defiles his body with this deadly narcotic poison, and who communicates disease to future generations, sowing the seeds of cancer, ulcerations of the stomach and bowels, dyspepsia, amaurosis, paralysis, and many other disgusting diseases and afflictions.

---

IT IS AN unspeakable disgrace for the preacher of Christian Purity to be a human stinkpot, defiling himself and others with Satan's Consuming Fire, and filling the temple of his body with the Corruption of death.

BUT DEEPER than this Evil Habit, far deeper than the pollution of the flesh, lie the Deadly Errors of Lutheranism, beginning with the Shameful Falsehood which declares the Regeneration of Infants at a so-called Baptism to be accomplished by Religious Mummeries and a few drops of water on a baby's face.

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SHAME AND horror unspeakable must be the reward of those who have destroyed the power to receive a Real Faith and a True Religion, by this and other fundamental Blasphemous Lies.

---

THE LUTHERAN ministry is without Divine Authority, and without the Seals of Divine Approval, except in a very few cases where faithful men of God have been better than their creed.

---

AS WE HAVE intimated, our Contest with the Lutheran Apostasy will be followed by a Contest with the Roman and Greek Apostasies, and then by a Series of Exposures of Protestant Denominational Apostasies, which are the most dangerous of all.

---

THE SPLENDID work of the Zion Seventies who have gone forth every Lord's Day morning, recently, from Zion City, has been observed and noted by the Secular Press in many cities.

Zion Seventies and preachers have been especially well received in Milwaukee, which is forty-two miles north of Zion City, and in Chicago, which is forty-two miles south.

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IN MANY large towns and cities lying between we have had much blessing, and Zion Seventies have been handled with great skill and good judgment, first by Elder A. F. Lee, the Recorder, acting under our immediate direction, and then by the Overseers, Elders, Evangelists, Deacons, and Deaconesses who are in complete accord with their Seventies and their Tens.

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MUCH BLESSING has followed the earnest labor of these godly workers.

---

WE WOULD remind our readers, and especially the Zion Seventies in distant places, of the Gathering at Zion City, on Saturday and Lord's Day, September 20th and 21st, when,

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God willing, we shall launch a Great Movement which will henceforth be known as Zion's Restoration Host.

This Host has already its nucleus in the thousands of members of Zion Seventies, throughout the World, but it will undertake, eventually, many forms of Christian activity which the organization of the Seventies was unable to take up.

---

WE ARE planning a great series of Evangelistic Services, especially in and around Zion City and Chicago and Milwaukee, which will coöperate with and organize the results of the work of the Companies of Zion's Restoration Host.

This feature will be extended, as rapidly as possible, to distant cities in America and to the Branches of the Christian Catholic Church in Zion throughout all the Continents.

---

WE HAVE directed the Construction Department at Zion City to erect four large and well-arranged School-houses for the Junior Schools at Zion City, in four separate Districts.

They will afford accommodation to about 1500 children on two floors, and also have a third floor, in each, which will be used as a local Zion Tabernacle and will accommodate fully five hundred persons.

In these little Tabernacles in Zion City, we shall hope to train, under their Leaders, many companies of Zion's Restoration Host.

We shall also hope to meet, personally, with the local members of the Host, in and around Zion City, at a Weekly Conference in Shiloh Tabernacle.

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TIME DOES not permit us to write concerning the glorious Early Meetings at 6:30 a. m. on the Lord's Days, which are so continuous an inspiration to the thousands who attend.

---

NOR CAN we find time to deal with the Largest Weekly Rally that we have yet held in Shiloh Tabernacle, where, last Wednesday evening, we had the joy, with the hearty approval of our entire people, of Banishing Competition among Zion Builders, and of undertaking, for the time being, through Zion's Construction Department, the construction of all private residences and public buildings.

We shall give, in an early issue of LEAVES OF HEALING, a full report of the proceedings of this Great Rally, and of our statements in connection with the launching of a Zion City Manufacturing and Building Association, which the entire Assembly, of over Four Thousand, comprising many contractors, approved of in a most enthusiastic manner.

---

IT IS PROBABLE, and, numanly speaking, certain, that the people who have secured lots for building in Zion City will desire the construction of at least Five Thousand Houses within the next two years, and possibly even twice that number.

---

WE HAVE BEEN compelled in Zion to recognize in a very practical manner the truth of the words,

Except Jehovah build the house,
They labor in vain that build it.

It is time for Jehovah, through Zion, to undertake the construction of the City of Zion, on the same sound business principles as those which are in operation in all the other Financial and Industrial and Mercantile Associations, which carry on the business of Zion City.

---

WE HAVE held many long and earnest councils with competent advisors, during the past week, upon the great enterprise which we hope to launch within the next two months, and for which we shall call for Five Hundred Thousand Dollars ($500,000) capital stock.

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THE PROPOSITION, which has met with the approval of all in Zion, so far as we know, is one which will command the attention of Christian investors everywhere.

The new association will absorb the Zion City Lumber Association, Zion City Power, Plumbing, Lighting and Heating Association, and also the Builders' Hardware Department of the Zion City General Stores.

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AS A PROOF of tne enthusiasm and unanimity with which the people received our intimation that private contracting would cease, as far as we have the power to prevent it, and that the Zion City Construction Department would bridge the period before us by doing the work of the coming Zion City Manufacturing and Building Association, we may mention that on the morning following this declaration, Deacon Harper, Superintendent of Construction, reported to us the reception of a large number of applications for the building of homes.

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WE ARE rejoiced to know that Zion is in perfect love and unity, pressing forward with her glorious mission, not only in Zion City, but through Zion Messengers stationed in all parts of the World.

WE REJOICE to know, also, that the call of our General Associate Editor for an increase of the subscription list of LEAVES OF HEALING to One Hundred Thousand Annual Subscribers by January 1, 1903, is meeting with splendid responses, and that every day and every week many hundreds of subscriptions are pouring in.

We need tens of thousands, yet, however, to swell this list and place this paper upon a firm and powerful basis.

WE SHALL have to build, within the next few months, on a most extensive scale, in Zion City, for the housing of our present large Printing and Publishing Plant, which now occupies the whole of the large building on the southwest corner of Michigan avenue and Thirteenth street, Chicago.

It would be a great encouragement to us should our friends enable us speedily to reach a regular subscription list of at least One Hundred Thousand.

ALL THROUGH the career of this paper, Subscriptions have been steadily growing, and vast numbers of LEAVES OF HEALING are sold to our subscribers and friends, singly and sometimes in hundreds of copies, so that of some issues we have published one hundred thousand at a time, and of others, in repeated calls for reprints, we have published special numbers in hundreds of thousands.

The strength of our position, however, would lie in a stable and permanent subscription list.

We hope that it will reach not only one hundred thousand but hundreds of thousands and millions of copies within the next few years.

BLÄTTER DER HEILUNG, which is the German edition of LEAVES OF HEALING, so ably edited by Evangelist Marie Breiger, now in Europe, continues to do a splendid work for God in all lands where German is spoken and read.

We are delighted to be able to commend the splendid services, in this matter, of Elder Holder, Evangelist Hertrich, Deaconess Bailiff, and our sisters, Mrs. and Miss Hofer, and many other friends in Switzerland, where our headquarters in Europe have now been established.

CALLS FOR a monthly edition in many languages are constantly reaching us, but it is impossible to respond to them until we remove our plant to Zion City and increase our facilities, which are already very large.

THE DAYS are not far distant when our semi-weekly, THE ZION BANNER, which has now a large circulation, and is very ably edited and written, will require to be changed into a daily paper. This will require additional machinery.

WE EARNESTLY ask our friends, who feel that God is glorified in the extension of Zion Literature, to aid us by special efforts to obtain new subscribers and by special contributions to the extension of our Printing and Publishing House facilities, in the purchase of additional type and machinery and in the erection of a new establishment in Zion City.

WE LIFT UP our eyes and behold, everywhere, that "the Fields are White unto the Harvest."

At the Master's command we are Going Forward reaping, joyously and abundantly, where we have often sown with tears.

GOD IS comforting us in our Great Sorrow, of May 14th, and imparting to us strength and vigor for the fulfilment of our Mission.

IT IS JOY, unceasing Joy, to labor for God and for His people and for the sin-stricken and disease-smitten world whom Jesus came to seek and save, and to heal and cleanse, to bless and to keep, and to redeem with His own blood.

THE HOLY SPIRIT witnesses for Zion, by vast numbers being saved and healed and cleansed and quickened, not only at Zion Headquarters, but in all the widely extended Branches of Zion, throughout the world.

As we close our Summer and go into the Glorious Harvest, our cry to the Reapers everywhere is: "Work while it is Day, for the Night cometh when no man can work."

BRETHREN, PRAY FOR US.

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AFTER these things I saw, and behold, a great multitude, which no man could number, out of every nation, and of all tribes and peoples and tongues, standing before the Throne and before the Lamb, arrayed in white robes, and palms in their hands.

. . . And He said to me, These are they which come out of the Great Tribulation and they washed their robes, and made them white in the blood of the Lamb.—*Revelation 7:9, 14.*

THIS wonderful scene of the latter days, which the Apostle John saw in a vision, is nearing the time of its fulfilment.

Just as we may look into the sky and discern the approach of the coming storm, so we may look into the signs of the times and see indications of events foretold in the Scriptures.

God must have intended that His people who are living in the time of the fulfilment of prophecy should understand it.

The same laws extend through the spiritual realm that we see in the realm of nature.

Spring does not burst upon us suddenly; the preparation for its coming has been going on in the previous months.

So in the spiritual realm, periods overlap each other.

We can discern in the conditions around us the signs of the times, which indicate the approach of the Great Tribulation when anarchy and lawlessness will rule.

The times come when it will be "Woe for the earth and for the sea: because the Devil is gone down unto you, having great wrath, knowing that he hath but a short time." (Revelation 12:12.)

We are living in the times when the people have forsaken the old paths, and know not whither they are going.

They are in confusion, not knowing truth from error.

They call evil good and good evil and charge God with doing the Devil's work.

In these times, when the Restoration of All Things has begun, God has sent the Messenger of the Covenant to teach the Covenant to the people and to show them how to keep it.

It is by keeping this Covenant that our spirits are saved from sin, our souls and bodies healed of disease and we are kept whole (holy).

This great multitude which John saw was arrayed in White Robes.

The soul and the body are the robes of the spirit and John tells us that they washed their robes in the blood of the Lamb. (Revelation 7:14.)

His blood cleanses from all sin and heals the soul and the body. (1 Peter 2:24; 1 John 1:7.)

The Apostle Peter tells us that every one who will not hear that Prophet who comes in the Times of the Restoration of All Things shall be destroyed.

Our Lord said that Elijah was the Prophet who should come to restore all things. (Matthew 17:10-14.)

The Prophet Malachi tells us that Elijah shall come as the Messenger of the Covenant before the Great and Terrible Day of the Lord.

He describes his work in the 3d and 4th chapters of Malachi.

This work is now being done in Zion by the Messenger of the Covenant.

It is only through the keeping of the Covenant, which takes the spirits, souls and bodies of men out of the hands of the Devil and places them in the keeping of Christ, whose blood continually cleanses and heals, that these people can go through the Great Tribulation without being destroyed.

They overcome the Devil by the blood of the Lamb and the word of their testimony. (Revelation 12:11.)

Zion has a tremendous work to do in sowing the world's broad fields with the teaching of the Covenant.

The number sealed to go with our Lord at His Coming before the Great Tribulation is given as one hundred and forty-four thousand.

These are the First Fruits, and have ripened in advance of the harvest.

The great harvest which no man can number will come up out of the Great Tribulation.

Many of these will not accept the Covenant now because the teaching requires them to give up too many things that the flesh likes, and they want to do as they please; but in the Terrible Times that shall come upon them they will be glad to accept the safety which the Covenant offers them.

They will be glad then to let God reign in their spirits, their souls, and their bodies.

Probably much of the Zion Literature which is being scattered now will bring forth its abundant harvest in the Great Tribulation.

It must be offered to the people all over the earth, that they may be given a chance to accept the Covenant and let God rule in them.

Reader, God expects you to give the Full Gospel to the world.

What are you doing to sow the seed for this great harvest?

### Witness of Zion Literature Against Unclean Swine's Flesh.

Of their flesh ye shall not eat, and their carcasses ye shall not touch; they are unclean unto you.—*Leviticus 11:8.*

The letter which follows was written to our General Overseer by a lady in Thesha, Tennessee:

DEAR BROTHER IN THE LORD:—I wrote you some time ago and asked you to pray for me.

I had a terrible skin disease.

I could never get to sleep before midnight on account of nervousness and itching.

I could not scratch myself with my finger nails, so I took corn-cobs and rubbed myself all over.

My skin would often bleed from such rough scratching.

But praise the Lord forever! I am well and have thrown away my cobs.

I go to bed now and sleep well.

You have been so kind as to send me LEAVES OF HEALING and, oh, what a precious comfort they are!

I begin at the first and read them through.

I never get on my knees to pray but I pray for you and all of Zion's good people.

I long to be there and hear you preach those grand, good sermons I read.

Since you wrote me you would send them ten weeks, by the request of a friend of mine, and that you would pray for me, I feel it would be wrong not to write and thank you for your kindness in praying for me and sending me something to read and to distribute.

People here had never seen any Zion Literature.

I read what you say about hog's meat, and I cannot eat it as I did.

I have not eaten any pig for some time.

I did not tell my children I was cured of the skin disease until they said to me: "Mamma, why are you not rubbing and scratching?"

I said, "I am healed. Dr. Dowie has prayed for me, and God has healed me."

I never will forget how astonished they looked.

I quit tobacco three years ago.

I have been benefited spiritually and temporally since I read LEAVES OF HEALING.

God bless you and keep you alive to do good.

### God's Commands Are Enabling.

Miss Harrison, who has charge of the Zion Juniors in the Gathering of the Friends of Zion in Chorlton-Cum-Hardy, near Manchester, England, writes:

We had, some weeks ago, a delightful visit from Evangelist Cantel.

He could only be here a short time; but his words, given most surely by the Holy Spirit, were helpful and inspiring.

We were glad that in our little Gathering he found the helper he needed in his work, and we trust that he will prove efficient.

The teaching of the children has to be done by me, which seems to me strange, for I have never had anything to do with them and was never able to adapt myself to them.

But it has been another instance of showing how true it is that God's commands are enabling; for He has taught me how to teach them.

We follow with keen interest the progress of Zion City.

Evangelist Cantel was brought into Zion through the circulation of Zion Literature and he is now doing good work in Europe.

### Zion Literature sent out from a Free Distribution Fund Provided by Zion Guests and the Friends of Zion. Report for Three Weeks Ending August 23, 1902.

| | |
|---|---|
| 4287 | Rolls to.....the Hotels of the United States |
| 2787 | Rolls to .....the Hotels of Europe and Asia |
| 1073 | Rolls to..Business Men in New Jersey and Pennsylvania. |
| 852 | Rolls to..... ....the Southern States |
| 311 | Rolls to.. ..... Germany |
| 1160 | Rolls to..... Various Countries |
| | Number of Rolls for the week..... 10,170 |
| | Number Rolls reported to Aug. 23, 1902 ..2,137,504 |

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ZION AND THE LEAVEN OF THE KINGDOM OF HEAVEN.

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# Streams of Life from Shiloah

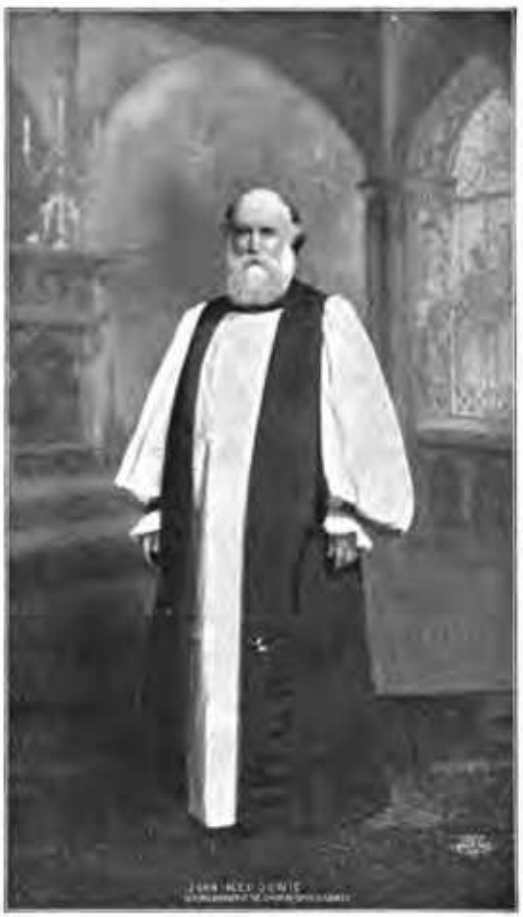
***Summer Series of Services Held in Shiloh Tabernacle, Zion City, Illinois***

*"The Scepter shall not depart from Judah,*
*Nor the Ruler's staff from between his feet,*
*Until Shiloh come;*
*And unto him shall the Obedience of the Peoples be."*

*REPORTED BY S. D. W. AND A. W. N.

THE last service of the Summer Series, held in Shiloh Tabernacle by the General Overseer, was a fitting close to a season of untold spiritual, psychical and physical blessings.

This season had included the wondrous ten days of Zion's Second Feast of Tabernacles, and some of the most momentous meetings, the occasions of some of the most significant Messages from the Messenger of God's Covenant, Elijah the Restorer, the Prophet foretold by Moses in these Times of the Restoration of All Things.



This great closing meeting was held in Shiloh Tabernacle, Lord's Day afternoon, August 24, 1902.

The day was a most beautiful one, and although about 500 Zion Seventies and their officers had gone out from Zion City to Chicago, Milwaukee and points between, so large were the crowds that came out from Chicago and gathered from all parts of Zion City and the country round, that there were nearly 5,000 people in the Tabernacle when the service began, filling all but the uppermost gallery of the great audience room.

The General Overseer had returned from his fortnight's rest at Ben MacDhui, on the shores of his little Galilee, near White Lake, Michigan, greatly renewed and refreshed, and greeted his people with a vigor and power which was not only a great delight but a great blessing to them.

The Message of the day was a most significant one, since it was the interpretation, which God had given to His Messenger, of the Parable of the Leaven, which has puzzled the Church for so many centuries. So clearly and so conclusively did the man of God put forth the interpretation that those who heard were profoundly convinced of its truth.

Following the interpretation of the parable, God's Messenger called all present to let God into their hearts, so that the Leaven of His Kingdom might permeate their spirits, their souls, and their bodies, until all should be filled with Righteousness and Peace and Joy.

*The reports which follow have not been revised by the General Overseer.

It was the Elijah Call, and came with the mighty power which God has given to that Call in these latter days, so that of all the thousands in that audience, many of whom were strangers, there was scarce one who remained seated or was silent during the solemn Prayer of Consecration.

The meeting was opened with that Solemn Act of Praise and Worship, the Processional of Zion White-robed Choir and Robed Officers of the Christian Catholic Church in Zion, the hundreds who marched slowly up the broad aisles singing the words:

As with gladness, men of old
Did the guiding star behold,
As with joy they hailed its light,
Leading onward, beaming bright,
So, most gracious Lord, may we
Evermore be led to Thee.

As with joyful steps they sped
To that lowly manger bed,
There to bend the knee before
Him whom heav'n and earth adore,
So may we with willing feet
Ever seek the mercy seat.

As they offered gifts most rare
At that manger rude and bare,
So may we with holy joy,
Pure and free from sin's alloy,
All our costliest treasures bring,
Christ, to Thee, our Heav'nly King

Holy Jesus, every day
Keep us in the narrow way;
And, when earthly things are pas
Bring our ransomed souls at last
Where they need no star to guide
Where no clouds Thy glory hide

In the heavenly country bright,
Need they no created light;
Thou its light, its joy, its crown,
Thou its Sun which goes not down
There forever may we sing
Alleluias to our King.

Report of Meeting Held in Shiloh Tabernacle, Lord's Day Afternoon, August 24, 1902.

At the close of the Processional the General Overseer came upon the platform, the people rising and standing with heads bowed while he pronounced the

INVOCATION.

God, be merciful unto us and bless us,
And cause Thy face to shine upon us;
That Thy Way may be known upon earth,
Thy Saving Health among all the Nations;
For the sake of Jesus. Amen.

PRAISE

All then joined in singing Hymn No. 390,

"Whosoever heareth," shout, shout the sound!

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Send the blessed tidings all the world around;
Spread the joyful news wherever man is found:
"Whosoever will may come."

CHORUS—"Whosoever will, whosoever will,"
Send the proclamation over vale and hill;
'Tis a loving Father calls the wand'rer home:
"Whosoever will may come."

The General Overseer led the Choir and Congregation in the recitation of the Apostles' Creed.

RECITATION OF CREED.

I believe in God the Father Almighty,
Maker of heaven and earth:
And in Jesus Christ His only Son our Lord;
Who was conceived by the Holy Ghost;
Born of the Virgin Mary;
Suffered under Pontius Pilate;
Was crucified, dead, and buried;
He descended into hell,
The third day He rose from the dead;
He ascended into heaven,
And sitteth on the right hand of God the Father Almighty;
From thence He shall come to judge the quick and the dead.
I believe in the Holy Ghost;
The Holy Catholic Church;
The Communion of Saints;
The Forgiveness of sins;
The Resurrection of the body;
And the Life everlasting. Amen.

READING OF GOD'S COMMANDMENTS.

The General Overseer then read, very impressively, the Eleven Commandments, the Choir and Congregation reverently singing the response, "Lord, have mercy upon us. and incline our hearts to keep this law."

I. Thou shalt have no other gods before me.

II. Thou shalt not make unto thee a graven image, nor the likeness of any form that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself unto them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children, upon the third and upon the fourth generation of them that hate Me; and showing mercy unto thousands of them that love Me and keep My Commandments.

III. Thou shalt not take the Name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh His Name in vain.

IV. Remember the Sabbath Day, to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is a Sabbath unto the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day, wherefore the Lord blessed the Sabbath Day and hallowed it.

V. Honor thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee.

VI. Thou shalt do no murder.

VII. Thou shalt not commit adultery.

VIII. Thou shalt not steal.

IX. Thou shalt not bear false witness against thy neighbor.

X. Thou shalt not covet thy neighbor's house; thou shalt not covet thy neighbor's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor anything that is thy neighbor's.

Hear also what our Lord Jesus the Christ, the Son of God, hath said, which may be called the Eleventh Commandment:

XI. A New Commandment I give unto you, that ye love one another; even as I have loved you, that ye also love one another.

**Scripture Reading and Exposition.**

The Choir then chanted the *Te Deum Laudamus*, after which the General Overseer read from the Inspired Word of God, first in the book of the Prophet Isaiah, 62d chapter:

For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until her righteousness go forth as brightness, and her salvation as a lamp that burneth.

And the nations shall see thy righteousness, and all kings thy glory: and thou shalt be called by a New Name, which the mouth of the Lord shall name.

Thou shalt also be a crown of beauty in the hand of Jehovah, and a royal diadem in the hand of thy God.

Thou shalt no more be termed Forsaken; neither shall thy land any more be termed Desolate: but thou shalt be called Hephzi-bah, and thy land Beulah: for the Lord delighteth in thee, and thy land shall be married.

For as a young man marrieth a virgin, so shall thy sons marry thee: and as the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee.

I have set watchmen upon thy walls, O Jerusalem; they shall never hold their peace day nor night: ye that are the Lord's remembrancers, take ye no rest.

And give Him no rest, till He establish, and till He make Jerusalem a praise in the earth.

Jehovah hath sworn by His right hand, and by the arm of His strength, Surely I will no more give thy corn to be meat for thine enemies.

**The Corn to be No More Meat for Enemies of God's People.**

Just think of it! Just think of the vast amount of corn that is grown in this land to feed swine; filthy, accursed swine, producing scrofula, cholera, tuberculosis, paralysis and every unclean cancerous disease!

Think of the corn that is grown to be given to the enemy, the Devil; to grow disease, to fatten it and send it out for the people to eat!

Think of the corn that is grown to make the damning whisky, the accursed intoxicating drink, the Liquid Fire, the Distilled Damnation that enables the enemy of God to drag down the nation into hell!

Thank God! the time is coming, when God rules, when corn will be stored in something better than the Devil's bins to make whisky and to feed the diseased brute that makes the human brute a mass of disease.

The brute who eats swine's flesh disobeys God; for God said: "Of their flesh ye shall not eat, and their carcasses ye shall not touch; they are unclean unto you."

**What Jesus Thought of Swine's Flesh.**

You may say, "That is Old Testament," but it is New Testament, two thousand times repeated, for the Lord Jesus the Christ could find no better place to send a legion of devils than into a herd of 2,000 swine.

The Lord knew what He was doing when He answered the prayer of these demons at Gadara who said, "Suffer us to go into the swine," by saying, "Go."

He not merely suffered them, but He commanded them to go.

The swine went down and were drowned; and, if you think you have a right to eat pig after that, then it is very clear what the logic of your position is. The Lord Jesus the Christ thought that the best place for a Devil was a pig. You think that the best place for a pig is your stomach. Hence you must think that your bowels are the best place for a Devil. (Laughter.)

That is the logic of it.

This is a practical world, and this is a practical Bible.

Think of the toil of the farmer in the cold spring, to sow the corn, and of his care to hoe it and cultivate it, and the goodness of God to send the rain, to raise it up and fill it, and then think what a crime it is to pour it out at the Devil's feet to make the Devil's food, and to make the Devil's drink!

I am so glad that the day will come when God will take hold of America, and then there will not be a pig from Canada to the Gulf, not one.

I will no more give thy corn to be meat for thine enemies; and strangers shall not drink thy vintage.

Look how the strangers drink the vintage!

**The Crime of Making Poison of God's Wine.**

God sends the beautiful wine to us in His own bottles, and it is so sweet and pure and good and refreshing!

Then man goes away and takes God's beautiful wine-bottles, called skins, puts them into vats and lets them rot, and lets the beautiful sweet wine stink and ferment.

Then, when it is fermented and poisonous, a horrible thing, man takes it off and bottles up the poison damnation.

The time is coming, when no man shall be able to do it, when the grapes will be reserved for eating and for drinking.

You will not be able to get drunk; you never get drunk out of God's bottles, but when God's bottle is destroyed, and the dirty, stinking, fermenting, rotting and poisonous juice is taken, you have the Devil's vintage.

Thank God, the time is coming when no man in all the world will be allowed to make intoxicating wine! (Amen.)

No one needs it. God never made it. You can only get it when you have destroyed God's good gift.

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You call it God's good gift when it is alcoholic poison.

Why, you might just as well call a rotten sheep God's good gift. It was all right before it got rotten and stinking, but it is a deadly poison now.

God's grain was all right when He gave it, and God's beautiful vintage was all right when He gave it.

If we could only rescue the vintage and the corn, and all the things from which man makes these damning drinks, do you know what we would rescue? We would rescue fourteen hundred millions of dollars every year which the people spend now in buying the Devil's damning drink; and another one thousand millions which they spend in buying the Devil's damning food of various kinds.

I am so glad that this book tells me of the "good time coming, boys"; good time coming when the Devil will be whipped, and when any man who wants to make wine and whisky will be put in a treadmill or made to work in a chain-gang. I would like to see all the enemies of God who make damning liquor, in a chain-gang, working on the roads.

Where God rules, the Devil does not prosper, but man does.

Jehovah hath sworn by His right hand, and by the arm of His strength, Surely I will no more give thy corn to be meat for thine enemies; and strangers shall not drink thy wine, for the which thou hast labored: But they that have garnered it shall eat it, and praise Jehovah: and they that have gathered it shall drink it in the courts of my sanctuary.

Go through, go through the gates; prepare ye the way of the people; cast up, cast up the high way; gather out the stones; lift up an ensign for the peoples. Behold, Jehovah hath proclaimed unto the end of the earth, Say ye to the daughter of Zion, Behold thy Salvation cometh; behold, His reward is with Him, and His recompense before Him. And they shall call them The Holy People, The Redeemed of Jehovah: and thou shalt be called Sought out, a city not forsaken.

**Many Requests for Prayer.**

The General Overseer then said:

The general supplication will be offered by Overseer Jane Dowie, and I will present the requests, which are many. I have received during the week requests from every continent and from many islands of the seas.

I thank God for the journeying mercies which He has given and is giving to those who are coming to Zion from many parts of the world.

A number are here today who, during the past week, have come from various parts of Great Britain and the British provinces, in many parts of the Great Empire.

There are also a number who have come from various countries of the Continent of Europe and elsewhere.

Remember in prayer the 500 or thereabouts—rather more than seven Zion Seventies—who went out this morning, some at 8 o'clock, some at 9. They were present here at 6:30 with the thousands at the Early Morning Sacrifice of Praise and Prayer.

**Let There be Prayer for Zion Seventies.**

Under the leadership of Overseers and Elders, and Evangelists, and Deacons, and Deaconesses, these seven Zion Seventies have gone to the cities between Chicago and Zion City, and between Zion City and Milwaukee, and to both these cities.

They have gone to Babel, and they have gone to Beer, for we are midway between Beer and Babel: Milwaukee and Chicago.

I do not think that either Beer or Babel want Zion Seventies, but we do not go where we are wanted; we go where God wants us.

There were some of you who did not want me, but I wanted you, and I kept everlastingly at you. Once I get upon your track, you know it is mighty hard to shake me off.

**Impossibility of "Getting away from Dowie."**

A lady had rejected my ministry in Chicago.

Takagi San waited upon her in a hotel in Yokohama, Japan, with some beautiful Japanese embroidery, lace and drawn work.

The lady asked, "Do you make this beautiful work?"

Takagi San said: "Yes, I made it with this hand."

She looked at the hand and pondered, and then the lady said, "What about your hand?"

She said: "Madam"—for she speaks English very beautifully and writes it excellently—"Madam, I will tell you."

Then she told of how that wrist had been broken, and how the Lord had healed it, and made it perfectly strong, and how she had learned since that time to do this beautiful work.

"Why!" said the lady, "You talk as if you belonged to Dowie in Chicago." She said "I do."

"You do?" The lady turned to somebody in the room and said, "You cannot get away from Dowie, even if you come to Japan." (Laughter.)

Takagi San said, "Do you know the General Overseer?"

"Yes," she said.

"Tell me about him," she said.

"It is true that people get healed and blessed, but then you know he is too particular. He will not allow you to eat pig, and he will not let you smoke, and my husband does not like it."

**Testimony of Rebellious Woman to Divine Healing in Zion.**

There was something, however, that she did not tell. I had told her that she was an adulteress, and that she had no right to marry that man while his wife, who was a virtuous woman, from whom he had gotten a divorce by chicanery and fraud, was still alive.

She did not tell Takagi San that, but that was the whole thing. It was not pig and tobacco. It was the Chicago divorce court business.

That was the trouble with my lady, and my lady will have to quit that man yet and do right, Judge Tuley's divorce to the contrary, notwithstanding. Ugh!

Who cares for the decisions of such judges?

When the King comes He will make it hot for them.

The lady went into the Zion meeting, and she was honest. When they asked her if the people were healed in Chicago, she had to say Yes, for her own niece was one of them.

I am glad that from every land beneath the sun and on every Continent, the cry for help comes to Zion.

**God Help Us to do His Work and Smash the Enemy!**

I am getting to the point where I am feeling that the time is short.

When the time to pull down an old building is short, there is no use taking time to pull the old thing down and trying to save its half-rotten timbers, full of spiders and all kinds of nasty creatures. The best thing is to put a fire-stick into it, and let it go up in a blaze.

I intend to put a fire-stick into the political and social and ecclesiastical world in Chicago this fall. (Applause.)

**The Beginning of the Fight Will be Against Lutheranism.**

I am going against Lutheranism. (Applause.) Not against Martin Luther. If he were alive, he would stand by my side and pat me on the back and say, "Go at it."

He would repudiate Lutheranism. Martin Luther had no affinity with these beer-guzzling, tobacco-soaked infidel preachers who have no conversions!

You Lutherans no more belong to Martin Luther than the Methodists belong to John Wesley.

John Wesley would repudiate the whole brood of you Methodists, with your Secret Societies and your abominations. You miserables!

I intend to have a good fight this year.

The Milwaukee *Sentinel* of last Tuesday, had an article which shows that they had read LEAVES OF HEALING of Saturday week last. It comes out with nearly a column with the heading:

"NOT AFRAID OF DOWIE."

Well, who said they were? (Laughter and applause.)

The Milwaukee Lutheran ministers had laid down their tobacco pipes and their beer-mugs long enough to anathematize Dowie and say, "We are not afraid. We are not afraid." (Laughter.)

I did not say they were afraid.

When a man says to me, "I am not afraid of you," I can knock him over very quickly. (Laughter.)

It is like a boy going through the churchyard and whistling to keep his courage up.

Not afraid, are they?

They are afraid down to the lowest depths of their swine's-flesh- and beer- and tobacco-polluted blood!

They are a pack of cowards. Liars! (Applause.)

**The Damning Lie of Baptismal Regeneration.**

I am angry about their sprinkling babies with water on the nose and trying to say that God Almighty has changed their hearts.

It is a lie. You who were sprinkled know it, do you not?

Voices —"Yes."

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General Overseer—Was your heart changed?

Voices—"No."

General Overseer—They got a beer-guzzling fellow to stand up and say that he renounced the World, the Flesh and the Devil for you, and he was full of the Devil; half drunk.

Wait until I get them, I will knock their heads together. (Laughter.)

That lie of baptismal regeneration has cursed Europe.

It is time it should die; time it was smashed.

I am going to take a stroke at it, and if they are not afraid, that is all right; then they will stand up where I can hit them.

**A Challenge to Lutheran Theologians.**

Some of these Milwaukee ministers in the *Sentinel* say that their practices are founded on the Bible.

I will start here before beginning in the Auditorium.

I will ask this question of the Milwaukee, beer-soaked, tobacco-soaked, and swine-soaked parsons: You say that your practices are based on the Bible. Where, in the Bible, have you a command to, or even a single llustration of, sprinkling a baby and calling it baptism?

Trot it out.

Mr. Milwaukee *Sentinel*, get the ministers to answer tomorrow. It will be quite interesting to read their answers.

Where, in the Bible, is their authority for sprinkling an unconscious baby and calling it baptism?

When did Christ do it?

When did the apostles do it?

Where is it commanded? Where is there a single case?

I will promise that if the Milwaukee ministers of the Lutheran Church can find one single case in which a baby was ever sprinkled, in the New Testament, I will not deliver my discourses against them in the Auditorium. I will quit.

You know, you beer-soaked, tobacco-soaked and swine-soaked parsons, that it is a lie to say that a baby was ever sprinkled by the Lord Jesus Christ or an apostle, or that there is any command to do it.

You know that it is not in the Bible and you know that godfathers and godmothers are not mentioned in the Bible, and their vows are not permitted. No vow is asked.

Answer that question, you beer-soaked, tobacco-soaked, pig-soaked parsons.

Ugh! You stink!

You have cursed the people of God, and cursed the world with that lie, making the people to imagine that they are Christians when they are not.

**Shelf for Tobacco Pipes in a Lutheran Church.**

They need to be converted.

What do they know about conversion?

I will tell some stories about Milwaukee and the German Lutheran churches thereabouts.

There is one up in that neighborhood where, when they go into the church, the farmers, parson and all, smoke up to the last minute, and then they go inside and there is a little shelf where these dirty stinkpots put their pipes.

The moment the service is over, they make a bee-line for their pipes. Ugh! (Laughter.)

Stinkpots! You take tobacco, which gives you amaurosis, cancer and paralysis, dyspepsia, ulceration of the stomach and bowels and nervous afflictions. You have cursed the unborn generations, you dirty stinkpots!

I hear of a certain meeting called by these fellows at which one of the attractions was that smoking was permitted while they attended to missionary business.

Do you think that you can do what you like in God's world? You cannot.

You have to do as God likes or be damned.

God will not permit you or me or any one to defile his body with impunity.

Defile your body and you will get the result of it.

A man who sows nicotine, in the form of tobacco, will reap cancer, will reap amaurosis. He will reap paralysis; he will reap dyspepsia; he will reap ulceration of the stomach and of the bowels. He will reap death, and he will curse the unborn generations.

Is that the right thing for Christians to do?

Voices—"No."

General Overseer—It is not even the right thing for good citizens to do.

Now, you Lutherans, what a smashing of pipes there will be!

May God bless the Zion Seventies who have gone to Beer today.

May God bless the Zion Seventies who have gone to Babel today, and all the places between. I do not see why you ought not to be out too. What are you doing here?

Drones, are you?

We have sent out many hundreds, and now the Tabernacle is full today, with the exception of a few seats.

**I Have No Personal Feeling Against the Lutheran Ministers.**

I do not know them by name.

I have a strong feeling, however, against these apostasies that are dragging the world down to perdition, and sending multitudes of people along the highways of life, saying that they are Christians when they know they are not.

What a lie it is to say that a little water sprinkled upon a baby's nose can change that baby's heart!

The only way you can get a new heart is by giving up your old heart and getting God to create within you a new heart, a right heart, a clean spirit. Then you can get baptized properly.

After all this, I still have something to say. Something stronger than I have said yet. I have been nursing it. I have been pondering over it.

I have felt that Lutheranism is a greater hindrance to the extension of the Kingdom of God than Romanism.

I think I will prove it, too. May God help us!

Oh, it is a time of great need!

Pray for us.

Now, Overseer Dowie, ask for a blessing upon the people generally, and then I will present the requests. Let us pray.

Prayer was then offered by Overseer Jane Dowie, followed by the General Overseer.

## THE LEAVEN OF THE KINGDOM.

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.

I will speak to you from the 13th chapter of the Gospel according to St. Matthew, the 33d verse:

TEXT.

Another parable spake He unto them; The Kingdom of Heaven is like unto Leaven, which a woman took, and hid in three measures of meal, till it was all leavened.

In this chapter there are seven parables concerning the Kingdom of Heaven.

The symbols used by Jesus are varied.

First, there is the parable of the Sower who went forth to sow. There is the exposition of the parable following.

Then there is the parable of the man who sowed the Good Seed in his fields and his enemy came while the man slept and sowed tares among the wheat.

Then there is the parable of the Grain of Mustard Seed.

Then there is this parable of the Leaven.

Then you have the interpretation of the parable of the Good Seed and the tares.

Then you have the parable of the Treasure hid in a field, and then of the merchant seeking Goodly Pearls, and then the net that was cast into the sea and when it was full every kind of fish was found in it, and then that takes you to the end of the world, or, as it more properly would read, the Consummation of the Age, when the angels, the messengers shall come forth and sever the wicked from among the righteous as the good fish and the bad fish were separated, or the good put in vessels and the bad cast away.

By the way, I heard

**A Very Good Story about That Parable.**

There is a certain Baptist minister, a one-eyed joker, who used to live in Chicago—he is a back number now.

He used to attend dinners.

He was great at banquets, and at poking fun at other people.

He poked fun at a certain Episcopalian minister who rose up later to respond to a toast. The Episcopalian minister said that the Baptist minister's jokes reminded him of a fish story.

He had gone fishing with a veteran fisherman on the eastern

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coast. The man drew in his net, and found in it, among others, a great many fine-looking fish. These he contemptuously threw out upon the sand.

Said this minister, "I asked him why he did that."

"'No good,' he said. 'No good to broil, no good to fry, no good to boil. We call them Baptists.'" (Laughter.)

The parable of the end of the world is that of a fisherman bringing in his fish, who, after putting the good in vessels, lets the bad fish stay, they being not worth taking.

These seven parables are parables which indicate the beginning of the Kingdom, and the end of the Kingdom in the Consummation of the Age.

I have pondered very much over them all, but I have felt deeply impressed for several days, with what I would say upon this parable.

**This Parable Has Always Been a Puzzle.**

I do not know that there ever has been much attempt to fully expound it.

Of course everything has been attempted, but in my opinion the time has come to interpret this parable.

For years I have sought that I might be guided in the interpretation.

**Leaven Does Not Always Symbolize Sin.**

In the first place, a great many Christians think that whenever the word Leaven is used, it means a bad thing and that Leaven can never be good.

That is a mistake.

It is true that Leaven is used to represent the deceitfulness and subtlety of sin.

I may say that I am giving instructions that in future we are to use only unleavened bread in our Sacrament, because the Lord undoubtedly used unleavened bread as well as unfermented wine.

I am perfectly well aware that Leaven is ordinarily used to represent the subtlety of sin, but not always.

A woman said to me the other day, "Oh, Leaven was never offered to God."

God commanded that there should be offered on one occasion, and that a very important occasion in the great harvest, bread with Leaven in it.

**Leavened Bread Offered to God According to His Command.**

In Leviticus, the 23d chapter, and the 17th verse, God, after telling them various things, says:

> And ye shall count unto you from the morrow after the Sabbath, from the day that ye brought the sheaf of the wave offering; seven Sabbaths shall there be complete.
>
> Even unto the morrow after the seventh Sabbath shall ye number fifty days; and ye shall offer a new meal offering unto Jehovah.
>
> Ye shall bring out of your habitations two wave loaves of two tenth parts *of an ephah:* they shall be of fine flour, they shall be baken with leaven, for first-fruits unto Jehovah.

I desire to point out to Christians everywhere that sweeping assertions of universal application are dangerous.

To say that Leaven always represents an unclean thing, which cannot be offered to the Lord, is not true; for in this great feast the loaves were to be prepared and baked with Leaven as the "first-fruits unto Jehovah."

There are some people who would make the eating of leavened bread a sin, but God Himself accepted the sacrifice of leavened bread and commanded it.

Permit me to say a few words by way of

**Caution in Regard to Sweeping Assertions.**

For instance, "that old Serpent, the Devil." The word serpent represents evil, but not always, because it represents Wisdom in the Scripture, as well as sin. The command is to be as wise as serpents and to be as harmless as doves.

The lion represents Christ Himself, the Lion of the Tribe of Judah, and also represents the Devil, who "goes about like a roaring lion, seeking whom he may devour."

The same double significance is given to birds. Ravens are sometimes spoken of as the peculiar care of God.

> Are not five sparrows sold for two farthings? and not one of them is forgotten in the sight of God.

On the other hand, the birds are represented as taking away the Good Seed that was sown by the wayside.

They represented, in that case, damned spirits who stole away the Word.

**An Erroneous Interpretation.**

Do not run away with statements that things are always of the same application. I say that by way of introduction, because there are a great many who are interpreting this parable, saying, "It means that the Kingdom of Heaven was to be leavened with sin, all through and through, and that the woman represents Rome, and that she brought the Leaven of Sin into the Church."

That is not what the Master said.

The Master does not say that the Kingdom of Heaven is like unto a woman corrupting the Church, but He says it is "like unto Leaven" which a woman took, and that its penetrating power was such that it went through the four and a half pecks of meal, the three "measures," and leavened the whole lump. The idea therefore is of the penetrating power of the Kingdom of God, penetrating the three measures.

My first contention, therefore, is that the Leaven here is intended to represent a Penetrating Power that, when once it is introduced, works from the center to the circumference until the whole lump is leavened.

**I Have a Threefold Application of This Parable.**

The Master Himself did not interpret this parable.

He did interpret some of the other parables, but, in my judgment, He left this parable to be interpreted at the time of the Consummation of the Age.

I, therefore, recognizing the sacredness of the office which I hold, and the importance of the interpretation, will, this afternoon, tell you what seems to me to be the three measures of meal.

In my opinion it is not merely three, but three times three.

I believe that

**The Kingdom of Heaven Must Begin Within.**

It cannot begin without.

That is the fundamental blunder of the apostasies: that you can start the Kingdom of Heaven with a little water on a baby's nose. The Kingdom of Heaven will not start that way.

The Roman Catholic Church teaches the lie, that you can start the Kingdom of Heaven by getting a priest to take a little wet flour and hocus-pocus it, and stamp it, and say that it is God Almighty.

The Kingdom of Heaven does not start that way.

**The Unregenerate Head of a Church of the Devil.**

The Church of England says that you can start the Kingdom of Heaven by crowning a gambler and a lewd prince and calling him the Head of the Church and hailing him as the Defender of the Faith.

The faith is in a very bad way when King Edward VII. is needed to defend it.

He never pretended to be pious, but the poor, wretched fool has been compelled to assume the power of the Head of the Church of England throughout the British Empire. He can make archbishops and bishops, and can make canons and rectors and curates by the gross.

He is the Head of the Church, and that church of which he is the head belongs to the Devil; must be the church of the Devil. It is not the Church of God.

If an unconverted gambler, who is spending all his time at theaters, card parties and carrying dice to play baccarat, is the head of the church, then the church of which he is the head must belong to the Devil. He belongs to the Devil. No one has any notion that he is converted. He is not such a hypocrite as to say it himself, except when he appears in Westminster Abbey and is crowned King and Emperor.

The Nonconformist ministers of England and the Chief of Staff of the Salvation Army hail him as King and Defender of the Faith! Nice state the Salvation Army is in when it has to have him to defend the faith! They had better get him converted first!

It is a piece of hypocritical conformity.

The Nonconformists of England have lost their protest against the Church of England by going and taking part in that mockery, for he was not only crowned king, but he was crowned Defender of the Faith.

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In my judgment, and I think I have the mind of God, this parable has three distinct interpretations, and is like the Nine Gifts of the Spirit, and the Nine Fruits of the Spirit, a parable of the Holy Spirit moving in nine distinct ways; a Triple Trinity.

**The Leaven of the Kingdom in the Triune Being of Man.**

First, the Leaven signifies the power of the Holy Spirit, transforming, regenerating and purifying the spirit of man, and then the Holy Spirit flowing from the spirit, and the soul, and the body to others.

Zion brings the Message of God and puts into a man's heart the Divine thought, the Divine Message which never leaves him until the Spirit has worked from the center in his spirit, through his soul to his body, and makes him realize that the whole of him is Leavened with the New Leaven, the Pure Leaven of the Kingdom of Heaven.

Has that not been your experience?

Is it not your experience, that the Kingdom of Heaven begins in your spirit?

Voices—"Yes."

General Overseer—Does it not extend to your souls?

Voices—"Yes."

General Overseer—Does it not extend to your bodies?

Voices—"Yes."

General Overseer—Is not the teaching in Zion, which you believe, that we are to be sanctified wholly: "The God of Peace Himself sanctify you wholly; and may your spirit and soul and body be preserved entire, without blame."

There is the Leaven, the Holy Spirit energizing, working through the spirit, soul and body, until every part becomes Divine.

That is the first interpretation.

Then the next interpretation is that

**The Leaven of the Kingdom Must Work in the Three Great Departments Which Cover All the Life of Man.**

The Leaven must work in religion, in education and in business.

The Leaven must work through every form of words in the Church and must make these words living powers, not dead letters.

There is no life out of the Christ. Without Him we can do nothing. We are dead apart from Him.

In Him and Him alone is found Eternal Life.

There is none outside of Him.

Therefore the Leaven again represents a Living Christ in the Church, a Living Christ in the School, a Living Christ in Business.

These three things cover Life.

I will not elaborate because the subject is too large.

That is the second interpretation.

And the third is one of immense importance in these Latter Days.

**The Leaven of the Kingdom in Government.**

I believe that Zion is putting this Leaven into the spirits, souls, and bodies of men; that Zion is putting it into her Ecclesiastical, Educational and Business Life, and, therefore, Zion must control human governments; and the Executive, the Legislative and the Judicial powers of government must be penetrated by the mind and rule of God.

This is the third interpretation.

I venture to say that these interpretations are sound; that they are not fanciful; that they rest upon the Word of God and the purposes of God.

**Recapitulation.**

First, the individual man shall be penetrated through and through with the Leaven of Righteousness, Peace and Joy, which are the Kingdom of God, and the Kingdom of Heaven shall be within him.

Second, the Kingdom of God shall enter into and rule the Church, the School and Business in every form, so that wherever we are and whatever we do, we recognize the Power of the Indwelling King.

Third, this Leaven—that is, the Kingdom of Heaven—shall seize the Executive Power in every land, and demand, whether the man is called King, or Kaiser or Emperor or President or Czar, or what you will, that God shall rule in him, and that he shall obey God and obey those who have the rule in the Kingdom of God; that the politician shall obey the prophet and not the prophet the politician.

The signification of the Parable is that God shall rule in all branches of government.

God shall so rule in the Legislature, that the chaplain's prayer shall become a reality and not a mockery, and that every one in the Legislature or in Congress, in the State or in the Nation, shall recognize the Rule of God.

Going one step higher up, this Leaven of Divine Righteousness must control the Chief Justice of the Supreme Court of the United States, teaching him that God must rule in every decision of that Court. (Applause.)

"It does not matter what the people say and it does not matter what the President or Legislatures say. Chief Justice, you must obey God! You will have to make this Book—the Ten Commandments, and the Eleventh that Jesus gave—the rule that interprets all law."

You have it then. You have the "three measures" penetrated all through and through, in the individual; in the relations of man to man in Church, School, Business and in the rule of Nations; in the Executive, Legislative and Judicial powers.

No, I will not orate upon this interpretation; but, by the help of God, we will put it into practice. (Amen.)

How can you do it?

**How to Put the Lesson of the Parable into Practice.**

We get hold of a man's heart and can do a great deal with him.

I have a judge here today. We got hold of him in a peculiar way. He told me about it yesterday.

Down south, with a sick wife, the good judge, in great perplexity, looked upon the hotel parlor table and saw a paper called LEAVES OF HEALING. He never heard of it before.

He had never been connected with any law courts in which Judge Tuley had to hear of it. (Laughter.)

Before Judge Tuley heard of it, Judge Payne had to hear of it. Judge Payne will never forget those seven days. We could have given him seventy days of the same thing.

He had to sit in the chancery court and listen to affidavits of people who had been healed, because our enemies were foolish enough to challenge the truthfulness of the testimonies in LEAVES OF HEALING. That gave us the opportunity of getting in the affidavits of these people, and they gave their testimony for seven solid days. (Laughter.)

This good Judge in the South had never heard of LEAVES OF HEALING.

He read it and it got hold of him.

**The Devil Hates Leaves of Healing.**

God loves it and blesses it.

This Judge read. His wife read, and they came to the conclusion that God was in it.

The Judge came up to Chicago, and he tried to see me and could not. I am not always to be seen, except on the platform. Then you can all see me and hear me, too.

Sometimes people see me and do not like me, and they hear me and do not like it, and they go off, as some went today. I could see in their faces, "I will never come to this place again."

You see! I will see them back in a fortnight. They will never get away. (Laughter.)

**Power of Leaves of Healing over a Judge.**

Another Judge in Nebraska told his wife that if she ever let LEAVES OF HEALING come into the house again he did not know what he would do.

But she did let it in, and hid it in the house. He knew it was in the house.

He said: "That fellow Dowie is awful. Just think of the names he calls people!"

I was calling him by the right name and he did not like it.

Week after week passed and he began to miss LEAVES OF HEALING. He thought, "I wonder what that fellow Dowie is saying up there in Chicago. I would like to know."

He knew they got it because they would not answer him when he asked about it. None of the family would say anything.

One night he was very much interested in getting all the

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family off to church except a little girl named Edith, six years old.

When they were all off to church he petted Edith and played with her. At last he began to say: "Now Edie, dear, tell me where mamma keeps LEAVES OF HEALING."

"O papa, do not ask me. Let me go to bed."

"Oh, no," he said.

"You know, papa," she said, "I have heard you say that you would destroy the papers, and you know I love them and so does mamma, and, if you please, papa, I cannot tell you."

"But Edie, I will not destroy them."

She said, "Will you say 'sure?'"

He said, "Sure." She was not sure.

She said, "Say it again." (Laughter.)

She almost made him take an oath, and then she took him to the clothes-press, and to one of the drawers that contained extra linen. She said, "If you can pull that out, papa, at the very bottom, underneath those sheets, you will find LEAVES OF HEALING."

**Leaves of Healing Brings a Sinner to His Knees.**

Well, he went and he found them. Then he got her to bed.

He began to read.

He got very angry over it where I had called the man who took tobacco a stinkpot.

He got up and jumped around. He said, "I would like to knock that fellow on the nose."

At last he said to himself: "You are a nice fellow. You know you are a hypocrite. You know that all the religion you ever did have is gone. The Salt has lost its savor. You are a politician and a judge, and when the Doctor says that a fellow who drinks whisky and smokes tobacco stinks, you know it is true, you stinkpot. You had better get down on your knees."

He got down on his knees. When his wife came in she found him on his knees.

**A Judge of High Rank Brought to Repentance Through "Leaves of Healing."**

This other Judge from the South, who is now in this place, read LEAVES OF HEALING and came up to see me. He could not see me, and he saw Elder Excel. He heard us in the Auditorium.

He was an honest man, and he knew he had to repent and do things that he had not done. He went back to the city where he was a Judge of the Superior Court, where, I am informed, he could have been Chief Justice this year, but he would not. I guess Zion had something to do with it; a good deal to do with it.

That Judge is here today and he and his wife are going to obey God because that word got into his heart eighteen months ago or so, or perhaps two years ago.

**The Message of "Leaves of Healing" Cannot be Forgotten.**

What I want to point out is this: that there is something in LEAVES OF HEALING; there is something in the word that is in them, so that when once it gets into a man's or woman's heart they never get away from it.

Even if they went to hell, they would remember there what we said in LEAVES OF HEALING.

You can forget what the Methodist parson, who is a Mahhah-bone, said. (Laughter.)

You can forget what the man says who turns the prayer wheel and says that he is a miserable sinner—which is quite true—and he has left undone all the things he ought to have done—which is also true—that he has done all the things he ought not to have done—which is also true—and there is no health in him and his congregation—which is also true—for they are rotten right through.

That is true, but it is a shameful truth that a man shall have to say every day that he has done the things he ought not to have done, and left undone all the things he ought to have done, and there is no health in him, when God Almighty demands that he shall do the things and not leave the things undone that ought to be done, and when God is ready to give him health of spirit, soul and body.

**Zion Teaching of a Holy Life and a Healthy Body.**

Now when I get to the end of a day I say: "God Almighty, my Father, I have whipped the Devil all around Shiloh Tabernacle. I taught the people. I got them baptized, got them saved, got them healed, got them right.

"I woke up the Devil and the Lutherans, who never had the Devil awakened before. They are going to come here and hear me if it is only out of curiosity.

"God, then I waked up the Milwaukee *Sentinel*, and I waked up many others, among them the Lutheran parsons who say that they are not afraid. Father in Heaven, I have sent the Message all over the world.

"I have helped the sick and the sorrowing, and I did the best I could to teach people, and sent them out.

"Although I have not done all I would like to do, Lord, you know I have pitched in and have done the best I could. If You will give me more grace, I will do better.

"I do thank Thee that I started healthy, and I have had health all the time and I am all right in my spirit, soul and body, and I feel as if I could leap over a wall and run through a troop now and knock the Methodists out." (Laughter.)

I love to be able to say there is health in me. After a fortnight's rest I feel ready to go and smash the whole outfit of the Devil. I will do my best, anyhow. They may laugh and they may sneer, but the one thing that they are admitting is that

**The Word of God Spoken in Zion City is Listened to All over the Earth.**

It is listened to in kings' palaces, and listened to by the humble in the beggars' houses.

From the Himalayas this last week there comes to me a letter from a Methodist missionary.

He says: "Doctor, my wife and I have been reading LEAVES OF HEALING. Pray for us! We can do so little. There is so little power behind our preaching. Pray for us! O Elijah, pray for us! My wife and I knelt down last night and said, 'O God, if he is not Elijah, tell us who he is.'"

They are feeling it away out in the Himalayas; away down in the hot, arid plains; and in the islands of the seas.

It is only a cloud no bigger than a man's hand, but it will spread and spread like the Leaven, until the whole is leavened.

That is the parable.

May God help you.

I know that there are some here today who say, "Would to God that the unclean Leaven of Sin were gone."

Let God in. Let His Spirit in.

Let the Father, let the Son, let the Holy Spirit come into your Spirit, Soul and Body, come into your Religion and your Business and your Education; come into the Legislature and the Executive and the Judiciary, and then God will rule everywhere.

May it be so.

Every one of us here who wants God to rule in him, and wants God to rule in the world, stand up and tell Him so.

Every one who does not want God to rule, sit down, and show that you want the Devil to rule.

PRAYER OF CONSECRATION.

My God and Father, in Jesus' Name I come to Thee. Rule in me by Thy Spirit, through Thy Son. My Father, come. Take my spirit. Take my soul. Take my body. Let the Leaven of Righteousness and Peace and Joy fill my Spirit, my Soul, my Body. Fill my Business, fill the Educational powers, fill the Religious powers in my nature. Let the power of the Kingdom of God rule in the Executive of every nation, in the Legislature, in the Judges, that all the powers of government may be controlled by Thee. O God, for Jesus' sake, take away everything that hinders in my spirit, in my life, and make me brave and willing, and make me to be among those who give Thee not only their spirits and their souls and their bodies, but their money and their time and their talents. Help me to build up Zion, and to do right, no matter what it costs; for Jesus' sake. Amen. (*All repeat the prayer, clause by clause, after the General Overseer.*)

Did you mean it?

Voices—"Yes."

General Overseer—Will you live it?

Voices—"Yes."

General Overseer—Then sin no more.

The congregation then joined in singing the hymn, "Sin No More," with great fervor and power.

The service was closed by the General Overseer pronouncing the

BENEDICTION.

Beloved, abstain from all appearance of evil. And may the very God of Peace Himself sanctify you wholly; and I pray God your whole spirit

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and soul and body be preserved entire, without blame, unto the coming of our Lord Jesus the Christ. Faithful is He that calleth you, who also will do it The grace of our Lord Jesus, the love of God our Father, the fellowship of the Holy Spirit our Comforter and Guide, one Eternal God, abide in you, bless you and keep you, and all the Israel of God everywhere, forever. Amen.

## THE GENERAL OVERSEER AT BEN MACDHUI.

REPORTED BY O. L. S.

### HOUSEHOLD SERMON.

LORD'S DAY, August 17, 1902, was a day in which the Gospel of Jesus, the Christ, the Son of God, was spoken and carried on the little White Lake, near Montague, Michigan.

It is not a large public assembly nor any worship in a church building of which we write, and from which the words were sent which blessed many that day.

A simple Christian household gathered around the head of the house, who was supposed to be resting from his public ministry to thousands.

He who finds rest and joy in doing God's work, finds that which is most satisfying and strengthening.

This man of God found pleasure and rest in calling the household together on the Lord's Day morning and expounding to them the Word of God.

The little company drank in the words as they were uttered by God's servant.

With intense earnestness and the power of the Holy Spirit, he spoke of the necessity of abiding in the Vine, the Christ, and of letting the Divine Fire of God burn in the lives of those who would live for God and do His Will.

The Message was a means of inspiration and strength to those who heard it.

They were about to go out in Zion Seventy work that day, with the Message of Peace, and this morning discourse of the General Overseer thrilled them with Divine purposes and desires to extend the Kingdom of God.

They went forth in Zion Seventy work with the power of God and the blessing of His servant resting upon them.

The Holy Spirit had gone before and had prepared the way, and many hearts were inspired and drawn toward God and Righteousness.

Just how far the words and works of that day did extend is known only to God, but it is all in His keeping, and eternity may reveal some day, if time does not.

The Zion Seventies returned with great joy.

They felt that the Message which had been an inspiration and a help to them would be a blessing to others, especially to the thousands in all parts of the earth who so eagerly watch for and read all that God inspires His Messenger, Elijah the Restorer, to say.

The General Overseer has consented to the little household talk being sent out on the wings of the "Little White Dove" unto the ends of the earth.

May God make the words a blessing to all who read!

Household Service, "Ben MacDhui," Montague, Michigan, Lord's Day Morning, August 17, 1902.

The service was opened by the singing of Hymn No. 355.

O Day of rest and gladness,
O Day of joy and light;
O balm of care and sadness,
Most beautiful, most bright;
On thee, the high and lowly,
Thro' ages joined in tune,
Sing holy, holy, holy,
To the Great God Triune.

Overseer Jane Dowie read in the inspired Word of God from the 15th chapter of the Gospel according to St. John.

After the reading of the Scripture, the little household congregation united in singing Hymn No. 432.

The General Overseer led in the general prayer, followed by all repeating the Disciples' Prayer.

After praying for a sick one, in whose behalf a telegram was received at this point of the meeting, the General Overseer said:

I had my dear wife read to you this 15th chapter of the Gospel according to St. John, because it is the continuation of the passage upon which I spoke last week.

It is a part of the same discourse that our Lord delivered before He went into the garden of Gethsemane, after the Supper.

The 18th chapter says He "went forth with His disciples over the Brook Kidron, where was a garden, into the which He entered, Himself and His disciples," on that night on which He was betrayed, at the close of the Supper.

The words about which I want to speak to you are those words:

I am the Vine,
Ye are the branches:
He that abideth in Me, and I in him,
The same beareth much fruit:
For apart from Me ye can do nothing.

**Apart from the Christ You Can Do Not Even One Little Thing.**

We can eat, we can drink, we can clothe ourselves.

We can fulfil all the animal functions of our being.

We can be fathers and mothers.

We can fulfil the normal duties of life as husbands, wives, good citizens, or members of the community in which we dwell; and yet, if we have not the Christ in all, we have done nothing.

We have been dead; the mere earth-worms of the day, who have fed upon the dust, and the dust goes back to its dust, and we have done nothing.

The only things which abide are the eternal.

I often think of the three beautiful gates or arches in the great gate-way of the Cathedral of Milan.

Under the first arch, there is an angel holding out a beautiful rose, the leaves of which are falling. They say it is strikingly real.

The eyes of the angel are looking into yours, and there is a motto above his head which reads:

"All that pleases is but for a moment."

The leaves wither; the flowers fade!

The rose leaves are falling, and the angel is telling the old story that the beautiful flowers go back to their kindred dust, molder and die.

"All that pleases is but for a moment."

In the next archway is the angel, looking into your eyes and holding a cross, saying, with a sweet, sad smile,

**"All That Grieves Is but for a Moment."**

The cross will not always be.

Earth's griefs do not last, although one by one we cross the river.

Then the darkness is over and the grief is gone.

We meet there all the loved ones who have gone to that land of Life and Light and Song; and the afflictions by the way, the toils and the trials, and even death itself does not remain.

Though weary deserts we may tread,
Life's dreariest labyrinths may thread,
Through dark ways underground be led
Yet if we will only Him obey,
The darkest night, the dreariest way,
Shall issue out in heavenly day;
And we, on divers shores now cast,
Shall meet, our perilous voyage past,
All in our Father's home at last.

"All that grieves is but for a moment!"

Sorrow turned into Joy, Darkness into Light, Death into Life; Pain and Sickness all gone, never to come back.

The light afflictions are but for a moment, but they work for us a far more exceeding and "eternal weight of glory, while we look not at the things which are seen," but beyond the temporal, into the eternal.

It is only for a moment in eternity.

It is very important not to flinch, to fear nor to fail, when grief comes, when trial comes.

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It is important also to remember that in the measurement of time, in the great cycles of eternity, time and earth are but for a moment.

The angel's words are true, as he presents our cross.

We know we have to take it up daily and follow Christ; but it is only for a moment; only a little while.

And so we say, "Till He come," who shall come to take us to Himself.

"Till He come!"—Oh, let the words
Linger on the trembling chords,
Let the "little while" between
In its golden light be seen;
Let us think how heaven and home
Lie beyond that "Till He come!"

Clouds and darkness round us press;
Would we have one sorrow less?
All the sharpness of the cross,
All that tells the world is loss,—
Death, and darkness, and the tomb,
Pain us only "Till He come!"

It is but for a moment.

Farther under that gateway of the Cathedral we come to another angel who, with a triumphant smile, holds out a crown and says:

**"That Only Endures Which Is Eternal."**

Nothing else can live.

Without Christ, life is only temporal.

All that men can do is but temporal.

If we "abide" in Him, and His words abide in us, although without Him we can do nothing, yet with Him we can do all things.

There is nothing that cannot be done in Christ, and with the power of Christ.

The deeds of the life that we live, if we are living for God, are forever.

But this faith must never fail us.

Apart from Him we can do nothing.

This faith will fail us if we are not in Him, and He in us, and the union complete and true and continuous; for if there were any interruption to it, there would be no communication between God and us, and the Life that He had given would perish.

It cannot be sustained apart from Him.

The thing from which His life is withdrawn is dead already, because the spirit is out of it, and it is "the Spirit that quickeneth." It is the Spirit that giveth life.

"The flesh profiteth nothing."

Apart from Him we can do nothing. But with Him we can do all things.

**The Church without the Christ Is Helpless, Hopeless, Despairing, Lost.**

The Church without the Living Christ, the Living Spirit, the Living God, is worse than dead. It is a contamination and a curse, a thing that is not only dead, but a source of disease, contagion and destruction.

A dead church is infinitely worse than no church at all.

A dead man is infinitely worse than no man at all.

A dead body must be buried, or the living die. It must be put away. It cannot stay.

Putrifying and horrible, it would be an object of loathing and horror.

So it is with a dead church.

The great God knows how dead, cold and disease-breeding the apostasies have become!

One's heart is sad beyond measure when one thinks of how that Lutheran church, which had its birth in a breath of Divine Inspiration, coming to the great heroic heart and leading him to make the protest against error and falsehood, has become so dead.

It was maintained purely by many who had pure motives, but it was arrested by the folly of its leaders, by the fears that they had.

Instead of continuing to protest, it has become a feeble, weak, unworthy thing, calling itself by the name of its founder, instead of bearing the Name of the Christ.

It exalts a mortal man to a position to which no man should ever be exalted: for no man's words or works can ever be more than transient.

How sad it is to see the apostasies that have grown out of this!

They have had a heroic past, a glorious beginning, pure in the motives of their founders.

The same position confronts us.

What will the harvest be?

**When a Man, or a Church, or a Nation Gets away from the Christ, they Perish.**

Cut off from the Vine, the branch withers. It cannot live apart from the Vine; and no more can we, except we abide in the Christ.

The only thing that lives is the Christlife, the thing that is of God, that is in us.

The human is not worth preserving.

The only thing that is worth preserving is that which is of God.

Then everything becomes beautiful.

The transient things may be made useful.

The things that pass away can be made a power; behind them something for God, for eternity.

There must be no selfishness, no meanness, no pride ruling the will.

There must be humility and obedience; not transient and occasional, but continuous.

That which is earthly must not rule, but that which is Divine.

No matter what work we may do, it will never be permanent unless Christ is in it.

**It Is Vain to Ask for Peace unless the Spirit of Peace Is in Your Heart.**

It will be vain for you to sow, unless God waters and gives the increase.

God has given the promise to the faithful worker that no word spoken for Him shall fail, or be lost.

No cup of cold water given in His Name but will bring reward; no cup of the Water of Life but will bring blessing.

With Him we can do much; yea, God's people can do everything.

The consciousness of this is the great consciousness that I have, namely, that Life is in God.

Sometimes I am apt to reproach and chide myself for even withdrawing for a while, knowing that there is so much to do, and that the time is so short.

However, I need the grace and the strength that comes from rest.

It is not in rest nor in any physical strength that power lies. If we have not God with us, no matter what other strength we have, we can do nothing.

There are words further on that come to me with a good deal of power today:

If a man abide not in me, he is cast forth as a branch, and is withered; and they gather them, and cast them into the fire, and they are burned.

Think of that! Think of that man who abode not in the Christ, last week, in Waukegan.

He went out from God in his trial, whatever it was.

He sought not unto God, and sought not unto the brethren in the Church, who could have helped him with godly counsel and effective help. He went away, got himself off from the Christ; was "cast forth as a branch" and withered. In a few hours he died and was cast into the fire.

I feel the burning fires of a Divine indignation in my heart against him; the murderer, the coward, the inexcusable villain. He leaves to the wife and the daughter and to the Church the shame and sorrow of his murder.

As if there were no help in God; or in man!

He had sinned and it will be found what his sins have been.

I think I know some of them.

I warned him a long time ago, but he would not heed.

There is another side.

**Fruitfulness the Test of Real Discipleship.**

If ye abide in Me, and My words abide in you, ask whatsoever ye will, and it shall be done unto you.

Herein is my Father glorified, that ye bear much fruit, and so shall ye be My disciples.

(Margin: that ye bear much fruit, and be My Disciples.)

We do not become real fruit-bearing disciples, until, obeying God, we go forth to His service.

We must do something.

We can do it. It is much to do our daily duty for God.

We can reclaim wildernesses, and make the flowers, the grains and the fruits to grow where they did not.

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Thus the wilderness shall be redeemed, and pleasure, strength and power may come out of nature.

I find much strength in observing quietly the things that grow in the garden, the things that God makes.

They are so completely His that no man could ever make them.

All the skill of mankind has never been able to make one single seed of grain of any kind, or one single flower-seed.

No man's skill can create a single seed that has life in it.

A man can make a wooden nut-meg. He cannot make a a real one.

He can make an imitation flower; he cannot make a real one.

There is much to be learned in doing daily duty; and in understanding that God has work for us to do in the reclamation of the things that are wild and barbarous.

**There Is Something Better Than Primitive Savagery, Both in Man and in Nature.**

Somebody said to me the other day, "Oh, I should like to go and live in the wild woods, to go back to nature, and to be as nearly like the original Red Indian as I could."

"Well," I said, "it is a mighty poor ambition to want to get back to the savage condition."

I like to take the woods and clear them and make something better of them than they are now.

I like to take the savage man and civilize him, and take out of him the woods, the thorns, the darkness, the cruelty and the ignorance that is in nature.

I do not like to go into the woods and dwell with gophers, spiders, snakes and wild beasts, and get to be as near an Indian as I can.

I thank God that I am quite a distance and quite a few generations away from the savage condition.

There is enough of the savage in us without wanting to go away and cultivate it.

To go into the wilds to shoot down game and track animals and be nothing else than a kind of original tracker, is a poor ambition. It does not elevate people.

I am always thankful if I can make one blade of grass to grow; one weed less to curse the earth; one thorn less, to redeem it from the tangled growth and dark destructiveness of nature.

All the promises of God are not connected with going back to primitive nature, but with redeeming the wilderness.

The wilderness and the solitary place shall be glad;
And the desert shall rejoice and blossom as the rose.

**Nature Is Hard, Cruel, Brutal, and Ignorant.**

Now the natural man receiveth not the things of the Spirit of God:
For they are foolishness unto him;
And he cannot know them,
Because they are spiritually judged.

There is no spiritual discernment in nature.

Nature has no voice of spiritual discernment at all.

At the very best, nature is the outer garment which God weaves.

Nature is fallen and cursed.

The blighting curse of sin has fallen upon all created things.

The earth is cursed.

I do not believe that briars and thorns, and useless, noxious weeds were ever sown by God at all.

In the parable of the tares, the Lord says: "It is an enemy that hath done this. He hath sown tares in the field; and it is just like an enemy to do it."

The diseases that are sown in humanity, the lies and the wickednesses, were never sown of God.

I believe, likewise, that the things that curse the earth, and which make it so hard to overcome the curse, were sown by the hand of the evil one.

There is a creative power in evil.

Christ in that same parable says: "The tares are the children of the wicked one."

They are human beings.

The good seed are the children of God, and the evil seed are the children of the wicked one, right through and through.

They are the Devil's own; and they are here on the earth.

They seem to get under Divine impressions, and you would think that they were going to become children of God.

They will weep and cry, and it will all pass away. They do not yield themselves to God.

They do not get the Regenerative Power.

Their religion is from the teeth up. It does not hold them. It does not keep them. It does not make them gentle. It does not make them obedient. It does not make them real. It does not make them Divine.

They are not partakers of the Divine nature.

They do not "escape the corruption that is in the world through lust."

They go right straight to it.

They will only hold back from some of the grosser sins, perhaps, by just the fact that they do not suit them.

Their nature is too refined to want to do this, that, or the other thing, but one day the grossness of their nature will overcome them.

**I Believe in the Divine Birth.**

I believe that but for the grace of God we would bring forth only briars and thorns.

Unless the Good Seed is sown in us, and the tares are rooted out of us, I do not see what good we will ever be.

We must ask God that we may abide in Christ.

Do the things that He says, and bring forth fruit.

You cannot bring forth fruit for God in a tangled wilderness or a howling desert.

There is no fruit for God there.

You can only bring forth fruit when that is redeemed; when the water flows through and fertilizes it; when the things that are fallen are taken out of it; when the seed that is sown in it brings forth something—then you can get fruit.

So with our natures; so with others' natures.

Hence it is that

**The Mission of the Christian Catholic Church in Zion Is a Mission to Restore.**

This earth once was beautiful.

Serpents did not crawl on their bellies, and suddenly spring out of decayed logs or holes in the earth, and strangle, sting and bite.

There was nothing that hurt or destroyed; and the day is coming when there shall be nothing that shall destroy.

The march of a true Christian civilization is absolutely destructive to vermin of every kind.

**Moral, Spiritual and Physical Vermin Must Be Destroyed.**

If they who are on this earth now in the flesh will not obey, God says there is nothing for it but the Fire; a real Fire; more real than any Fire that we can kindle.

The most real fires are not the fires of a crackling mass of thorns and a torch.

That is not a Fire half so real as a Fire that is invisible; a heat that becomes so intense, that at last it melts the very earth, and causes it to flow in rivers of Liquid Fire; a heat so great that it expands the earth and makes it quake; a heat so terrific that it rises up and rushes into the water, and bursts forth into steam, and tears the mountains apart, and convulses the very ocean.

That is Fire; heat, intense heat.

A visible fire is not necessary to produce heat.

You have only to take a burning-glass and put it in the ray of the sun, and concentrate it upon a little speck of dirt or wood, and you will soon see that the wood begins to smoke, and in a moment it bursts out into a flame.

There is no Fire like God's Fire.

**There Is No Fire That Will Purify Like God's Fire.**

Our God is a Consuming Fire.

The Sun of Righteousness, a Consuming Fire, burns up every unclean desire.

Let us thank God for truths that are so beautiful, so real, so helpful, as those which our Master gives us.

Let us thank God that there is a Fire; not only a hell-fire, not only a "Lake of Fire," not only a Punitive Fire, but a Fire that purifies and blesses us.

I believe that when we have let the Divine Fire do His work, nothing will ever, in the days to come, be seen to have any injurious effect.

It is His work, because the Divine Fire is just that same blessed Spirit, who comes as the Wind, the sweet Breath of God.

He comes as the Holy Oil, with the comforting, sustaining, enriching and anointing Power of God.

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He comes like the Water, to fructify and to fertilize.

It is only Fire sometimes that will do the right work, and it is only ashes, sometimes, that can do the fertilizing work.

It seems to me as if the very fields had to be fertilized by the ashes of the things that God has to destroy.

The destructive powers as well as the constructive powers of God are abroad.

**The Christ's Victory over the Devil.**

To this end was the Son of God manifested, that He might destroy the works of the Devil.

Yet, at one time, it seemed as if the Devil had destroyed Him.

The Devil thought he had Him.

He had Judas Iscariot's testimony.

That would crucify Him

He had bought it for thirty pieces of silver, and had bought Judas, too.

He had a number of false witnesses; had the whole thing fixed up, and the warrants were issued for His arrest.

Herod, Pilate, the Sadducee, the Pharisee and the Herodians were agreed that they would destroy Jesus.

In the fierceness of the Fire, every one of the apostles forsook Him and fled, and He was left alone to bear the agony, the Inward Fire, which brought the sweat of blood to the Redeemer's brow, in the dark depths of Gethsemane.

The Devil tortured Him all that night, lashed Him, mocked Him, pressed a crown of thorns into His bleeding brow, and a scourge into His bleeding back.

He carried Him from the priestly halls to the halls of Herod.

To and fro He was taken, until at last when the day dawned, the horrible mockery of a trial was gone through—a trial in which the judge acquitted the prisoner because he found no fault in Him, but handed Him over to death to please a cruel priesthood and a deceived mob.

Then came the last agony! Oh, how it seemed as if the Fire burned.

What long expiring agonies! and then all was quiet. His Voice was hushed.

They took Him down from the cross

They rolled Him into a bloody grave, and they sealed the stone, and then they could spend their Sabbath in peace—the murderers who wanted a Sabbath without the sight of a Saviour on the cross!

**A New Sabbath Takes the Place of the Jewish Sabbath.**

Their Sabbath is gone forever, and a new Sabbath has come.

The first day of the week brings it.

Their fire is burnt out. It has done all it can do.

It could not affect His Spirit: for His Spirit went down into the very fires of hell.

His Spirit came up triumphant out of the fires of hell, reëntered the body and reascended to heaven in that glorified body.

His Spirit sent back the Fire, the Holy Fire, the Baptism of a Divine Fire.

It never can die.

Wherever it is kindled it must purify and burn!

Woe to them who want to suppress that Fire!

That Fire must burn, for it is the Fire of God, the Fire of Truth and Love and Purity and Power.

It must burn up all apostasies and hypocrisies of every kind, and destroy and destroy and destroy, until every evil thing is destroyed.

It is a Fire that destroys no good, but it destroys every evil thing.

Let the Fire of a Divine Love burn, and if there is a spark of filthy impurity in any of your hearts, may God burn it out.

Ask God to burn it out!

To give way to the fire of Damning Lust and Evil Desire is to go the way to hell.

Let the Holy Fire of Love, that purifies, burn.

That is the way to heaven; the way of life.

I am glad that the Word comes with such power.

I am glad that the Fire is kindled.

**I Am Glad That the Baptism of Fire Has Come.**

I am glad that the Pentecostal Baptism continues to be Tongues of Fire.

May God grant to our dear people all over the world that they shall speak with the Tongues of Fire today; Holy Fire; the Fire of Love; of Faith; the Fire that kindles Hope in despairing souls and spirits.

May they speak with the Fire that kindles Divine confidence in doubting, miserable beings; the Fire that burns up hatred, and keeps Faith burning upon the altar of the heart; the Fire of a Holy Love.

Love, not lust; Love that never dies: "For now abideth Faith, Hope, and Love, and the greatest of these is Love.

Pray with me.

PRAYER OF CONSECRATION.

My God and Father, in Jesus' Name, I come to Thee. Grant to me that I may abide in Thee; that I may not be cut off by my own sin; that I may not be withered and cast into the Fire; but that I may abide in Thee and Thy words abide in me, and that I may obey Thee, and be able to pray the prayer that prevails Hear me. Bless me. Help me to take the Message of Peace in the Spirit of Peace, in the Spirit of Love; that a Holy Fire may be lit in many hearts today; for Jesus' sake. Amen. (*The above prayer was repeated, clause by clause, by all the little household audience present, who were going out in the afternoon in Zion Seventy work.*)

The General Overseer then prayed as follows:

CLOSING PRAYER.

Father in heaven, I beseech Thee to hear the prayer that has now been offered by all, and to grant that they may glorify Thee in their spirits, their souls and their bodies, which are Thine.

BENEDICTION.

And the grace of our Lord Jesus, the Love of God, and the fellowship of the Holy Spirit be with you and keep you ever. Amen.

The General Overseer then saluted all with the words:

"Peace to thee!"

The household replied:

"Peace to thee be multiplied!"

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# EARLY MORNING MEETING AT SHILOH TABERNACLE

*REPORTED BY E. W. AND A. W. N.

IN the coolness and matchless beauty of the early morning of Lord's Day, August 24th, nearly 2,000 citizens of Zion City, including 500 of Zion Seventies and their officers, who were about to go out with their Message, gathered in Shiloh Tabernacle to greet with joy their General Overseer upon his return from a fortnight's rest at Ben MacDhui.

The Message from the man of God was on the subject, "Salt! Light! Good Works!" and was delivered principally to the Zion Seventies.

It was deeply spiritual and intensely practical.

Its mighty power manifested itself in the intense earnestness with which the Seventies joined in a special Prayer of Consecration just before a portion of them left to take their train for their Lord's Day's work in Chicago, and the cities south of Zion City. All present experienced a deep spiritual refreshing which will never cease to make itself felt in their lives and hearts.

Shiloh Tabernacle, Zion City, Illinois, Lord's Day Morning, August 24, 1902.

Service was opened by the congregation singing Hymn No. 355.

The General Overseer read from the 42d chapter of Isaiah, at the close of which he offered prayer

After a few remarks, the following address was delivered by the General Overseer:

## SALT! LIGHT! GOOD WORKS!

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.

Salt! Light! Good Works!

During the Feast of Tabernacles I spoke to you from the 5th chapter of Matthew, and expounded the Nine Beatitudes.

The words that follow the teaching of Jesus on the Mount I now open to you. In the 13th verse of the 5th chapter of Matthew:

TEXT.

Ye are the Salt of the earth: but if the Salt have lost its savor, wherewith shall it be salted? It is thenceforth good for nothing, but to be cast out and trodden under foot of men. Ye are the Light of the world. A City set on a Hill cannot be hid.

### You Cannot Hide Zion City.

It is literally "set on a hill," and the mariners on the lake tell me that it is becoming increasingly interesting to them, as they sail up the coast to Milwaukee and the farther points; that the City is beginning to stand out.

It rises on an average of 3 feet every 300 feet until it rises to 165 feet.

I stood 35 feet higher than that, yesterday afternoon at Mount Carmel.

I thought I had never seen a more beautiful sight, and I never had.

It is literally "set on a hill," and, foreshortened as the view is in the distance, it is just like a gem of light.

What will it be when we get the Temple up, and send the light from the top of that dome?

*The report which follows has not been revised by the General Overseer.



INTERIOR OF SHILOH TABERNACLE.

Literally, a City set on a hill cannot be hid.

"Neither do men light a lamp and put it under the bushel."

It was a common way to keep the light still burning when people did not want the light to trouble them; when they wanted to sit in semi-darkness. Then, when they wanted the light to give light to those in the house they simply took away the bushel measure.

Neither do men light a lamp and put it under the bushel, but on the stand; and it shineth unto all that are in the house.

So you must shine

### First to Those in the House.

I do not care a snap about your shining in Kenosha or in Chicago, or in any town along the line, unless you have been shining in the house.

If you are a saint only abroad and a devil at home, I want your resignation from Zion Seventies.

We want saints abroad and devils nowhere in Zion. We want saints at home and then we will have saints abroad.

Even so let your light shine before men, that they may see your good works, and glorify your Father which is in heaven. . . . .

It is impossible but that occasions of stumbling should come: but woe unto him through whom they come! It were well for him if a millstone were hanged about his neck, and he were thrown into the sea, rather than that he should cause one of these little ones to stumble.

### The Saddest Thing That Has Ever Happened in Zion

occurred during my short absence.

A member, an officer of this Church, a contractor in this city, has made shipwreck of faith and of a good conscience, and wrecked himself upon the rocks of deceit and falsehood and hypocrisy, and gone down to hell, with the awful crime of a cowardly self-murder.

But he had murdered himself before he took that deadly draft.

He had murdered himself by his lies, by his deceit, by his shameful lying to myself, and to the officers of this Church, who were afraid, from many signs, that he was doing wrong.

He concealed his sin. He took the damning drug secretly, and he covered up his lies.

Even the very day before his death, when settling a matter before the Judge of Arbitration, he had an opportunity of seeking for that mercy that Zion had never failed to extend to the penitent sinner.

When an investigation was held two weeks before, and he said that he had told his full liabilities, he lied.

Instead of being so many thousands to the wrong, he was four times further to the wrong side of his ledger than he had said.

He lied unto God, and he died.

Every Ananias and Sapphira in Zion will find that it does not pay to lie to God.

I pray God that the sinners in Zion may be afraid! (Amen.)

"Ye are the Salt of the earth."

That man had a measure of grace. There were things in the past years which made us know that he had a measure of grace, but the Salt lost its savor.

### Salt Suffers from Admixture of a Foreign Element.

It is one of the most impossible things, you say, for salt to ever lose its savor, and there are some who contend that salt cannot lose its savor except when it is mingled with a foreign element. I think that is about true, scientifically.

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If you have received the Grace of God, you have the Salt that preserves from corruption, the Salt that prevents putrifaction, the Salt that retains the nutrition, the Grace that alone can keep you who have laid yourselves upon the Altar of Sacrifice—for every sacrifice was salted—that nothing unclean, nothing ill-smelling, should be upon the Altar of God.

Ye, who are the Salt of the earth, if you let into your heart the admixture of a foreign, of a diabolical element, you lose your savor.

If into the unselfishness which is essential to the possession of a really Divine Life, you let covetousness, you let greed, you let the grasping desire to be something when you are nothing, if you let pride enter, you take in the foreign element.

That is the element which entered into the heart of the archangel in heaven and cast him down to deepest hell; which made of the mighty Lucifer, Son of the Morning, a Son of Darkness and of Death, of Disease and of Hell.

You let that element of pride enter, and it will destroy the savor, and you will never be salted again. Never!

You will be cast out, and your body will be trodden under foot of men.

### I Have Not an Inch of Ground in Zion City for the Body of a Suicide!

A man who goes to Waukegan to buy the damning poison that he cannot buy in Zion City, and like a mean coward leaves his poor wife and daughter, and disgraces Zion with his crime—he shall be buried where he got his damning poison; but the body of a suicide shall never lie in consecrated ground in Zion City.

I am responsible for that body being buried in Waukegan. I telegraphed: "Nobody bury the body. Let the dead bury their dead."

You say, perhaps, that is hard.

Yes, it is hard for the widow, it is hard for the orphan, it is hard for those who have been defrauded, and it is hard for Zion to have been lied to, and to have been robbed; that is what is hard; and, hardest of all, is that the disgrace should come upon Zion; that one in our midst should lose his savor and be thenceforth good for nothing but to be cast out, neither fit for the land nor yet for the dunghill, trodden under foot of men.

Yes, that is hard, and I would say it if the disembodied spirit stood by my side.

I am angry that a man should be such a coward who had been under my ministry and had been taught to be brave; for if there has been anything that we have taught the people of God in Zion, surely we have taught them to be courageous and brave.

### The High Value of Christian Courage.

I have said that those who led the procession to hell were the fearful, were the cowards and the unbelieving.

I have been more desirous that you should be brave than that you should be faithful, in a sense.

I have felt that the brave man, the brave Christian, who would be brave and face anything, had a Divine Courage. I will trust God that such a man shall have a Divine Faith. I never knew a courageous Christian who, when the time came, lacked faith.

I have never known a courageous Christian who, when the time came, failed in faith, but I have found timorous cowards fail every time, and I want none of them.

If you are cowards, go back to the Methodists, Presbyterians and Baptists, or other apostasies. There are plenty there.

The ministers in the pulpits are cowards.

The Salt has lost its savor.

The admixture of the foreign element, of fear, and pride, and sin of every kind, has taken the savor out of the Salt of the apostate churches, until they are good for nothing.

Go where you belong if you are a coward; you do not belong to Zion. There is no place in Zion for the coward.

Let us be brave if we have to die today.

Perhaps some of us will be brought back dead.

The Spartan mother said to her son when she presented his shield, after she had put on his helmet and buckled on his armor, "Return with this shield or upon it."

Do you know what she meant?

She meant this: "Go into battle and take your shield, but never be a coward. Come with your shield. If it is all dented and battered, the better I shall like it. If you are killed, come back upon it"—for it was the custom of the Spartans to place their dead upon their shields, and to carry their bodies back to Lacedemonia and bury them in Sparta.

When one said to a Spartan king, "Where are the walls of the city?" the monarch replied, "Here! The walls of our cities are brave hearts."

Sons and daughters of Zion, the walls of Zion are Salvation, and it is the Salvation that is in the individual heart that makes the walls of Zion.

### Go out with the Shield of Faith.

Take your Shield.

I give you the Shield of Faith; come back with it or upon it; but do not come back having left your shield in Milwaukee, having lost it in Kenosha or Chicago.

"Ye are the Salt of the earth."

Oh, my brothers and my sisters, the only thing I would be tempted to fear would be a loss of savor.

My cry is, O God, let me die now rather than be like Salt that has lost its savor.

Oh, do not let me be left to become a coward, a recreant, an unfaithful man, to sell my birthright for some mess of pottage. God help me that it shall never be so.

The next thing is:

### "Ye Are the Light of the World!"

Carry this with you today: "Ye are the Light of the World!"

I notice that the Master says "I am the Light of the world"; and yet He says: "Ye are the Light of the world."

Beloved, the Master has gone beyond the vale, but He has left His Spirit, and the clear Light of the Holy Spirit makes the Christian to be the Light of the world.

"Ye are the Light of the world."

We have a right to say we are not "a light," but "we are The Light."

The Apostle John said:

We know that we are of God, and the whole world lieth in the evil one.

### There Is a Sublime Egotism about Truth.

We have to go with the consciousness not merely that we are a light, but that we are The Light.

We are carrying the True Light which alone can "enlighten every man that cometh into the world," and show him the Way to heaven.

There is no other Light!

He is the Way, the Truth, the Life, the Light, and we are His, and we shine with His Light.

Beloved, do not put your light today under a bushel.

I do not care who it is that opposes you, no matter how big the man is or woman, do not be awed.

If the very Mayor of "Beer" himself were to speak to you, just say, "I am so happy that I have an opportunity of speaking," not aloud, but say it in your heart, "Thank God, I can talk to the Chief Beer Barrel." (Laughter.) Talk to him very lovingly, and do not be afraid of him. He is only the biggest beer-barrel of them all.

They would never elect an abstainer to be mayor of Milwaukee. No Zion man would have a chance.

### Do Not be Afraid; and Do Not be Impudent.

Be very gentle.

Do not be impudent. There is no bravery in impudence. Impudence and bravery are entirely separate.

Bravery always exercises a humility and a simplicity, and a sincerity, and a respectfulness; we can afford to be quiet.

The other fellow can rage, but we can afford to be quiet.

If you are quiet, you have the best side of it.

Do not add fuel to the fire. Be gentle, and when you see that a man is very angry, you be very smooth, and happy and cool.

Pour coals of fire, hot as love can make them, upon his head.

Be gentle!

But we are Light, all the same.

Do not be dark lanterns today; do not let down the slide.

Pull up all the slide, and let the Light shine.

You are going into dark places. Do not hide the Light under a bushel.

Do not be ashamed.

### Good Words Do Not Count Half as Much as Good Works.

Even so let your Light shine before men, that they may see your Good Works.

You are doing a Good Work. You are wearing your shoe-

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leather, and you are wearing out yourself in your journey through the streets, and the poor places. You are doing a Good Work.

You are bringing the Water of Life, and the Light of Life, the Love of God to these weary hearts.

Even the worst men in Milwaukee or Chicago will say, "Leave these men alone; leave these women alone; they are doing a Good Work. Thank God for their Good Work!"

You will find that the harlot in the deepest depths, and the poor drunkard will say, "They are doing a Good Work, thank God that somebody cares for our souls!

"Thank God, that somebody comes into the slums of Milwaukee and Chicago and seeks us, and has nothing but good words, and nothing but kind and helpful hands, Good Works."

Even the worst will say, "Thank God."

The Sabbath bells to them bring shame.

They hide their heads, these children of shame, when the Sabbath bell rings.

They once were in happy, Christian homes. But the Salt has lost its savor; they are being trodden under foot.

**God Can Restore the Savor.**

God can give Salt. He can give grace to the worst. Some day we will go down to hell and find the poor suicide there.

We will not find him in heaven. He has made his bed in hell, but even there God's right hand will find him.

There are many who have made their beds in hell in the cities, and in the villages—yes, in the fine houses.

Seek them; and oh, so shine with humility, with simplicity, that men may not praise you, but that they may say: "Thank God!"

They will glorify your Father in Heaven, and they will say: "O God, I thank Thee that that woman came down into this den of iniquity today," or "into this fine house where there is nothing but devilry."

Take your Message, and they will thank God.

Do not ask them to thank you, and if they should say, "Thank you," reply, "I am glad you thank me, but will you not thank God? Will you not glorify God? Will you not think of your Father in Heaven who sent His Son to redeem you?"

So carry your Message today that they will not glorify Dowie; that they will not glory you, but will glorify God.

Oh, let them glorify the Father in Heaven!

Zion Seventies, stand. (The Zion Seventies arose.)

I want you to pray, Zion Seventies, as you stand.

PRAYER OF CONSECRATION FOR ZION SEVENTIES.

My God and Father, in Jesus' Name go with us today, and give us a True Humility, Thine own Spirit of Purity and Gentleness and Love. May we carry the Grace like the good Salt that will preserve and that will bless, and may we carry the Light that will show the sinner the Way, the Lamb of God who taketh away the sin of the world. Give us Patience, and Grace, and Assurance, as we go forth in the Whole Armor of God, with the Shield of Faith. May we never lay it down, but may we return with it or upon it. May we be borne by angels into the Everlasting Habitations; for Jesus' sake. Amen.

PRAYER BY GENERAL OVERSEER.

Father, we commend to Thee the Zion Seventies that go out today, with Hope, and Love, and much Wisdom. May they be greatly blessed, and return with great Joy, saying that even devils were subject unto them through Thy Name. Let them not glory, in even that, but let them glory that their names are written in heaven. We ask it for Jesus' sake. Amen.

Zion Seventies, you may go, but I have more to say to the others.

Beloved friends, now that Zion Seventies have departed, I thank God for these Seventies.

I do not want to scold you who are here, because some of you have duties that keep you here today, just as sacred as those which take these others away.

I also understand there are many of you who will not have to go until 10 o'clock because you are going north.

**The Necessity, to the Christian, of Work for God.**

I am grateful to God that many of you are able to give this service to God.

I say to you who think you are not able, you had better bethink yourselves what use you are.

If you are good for nothing, that is just the word the Lord said concerning those whose Salt had lost its savor. It is about time that you were gone, and that you were trodden under foot.

You are not fit for the land; you are not fit for the dunghill, and if you are good for nothing, I do not see what good you are in Zion.

It seems to me that as long as a man has grace enough and strength enough to be able to toddle around two or three blocks in Milwaukee, or two or three blocks in Chicago, I believe that if that old man or old woman would go and say, with a sweet smile, "Peace be to this house," perhaps his very age, his very venerable appearance will make the man, or woman, or youth who gets his Message, receive it kindly.

People will not usually speak rudely to a man or woman who has gray hairs.

All men respect age, more or less, and they would say kind words.

Perhaps you could get into hearts and homes where younger men or women could not get, where they might be rude to younger men or women.

Some of my best workers in Australia were between seventy and ninety years of age.

**Good Work of Aged Men and Women.**

I remember an old man, named Slater, who was eighty-seven years of age.

I added him to my Seventies, though they were not called that, but I parceled all the districts around my church.

Sometimes, the ministers of other churches complained that I was working in their parishes. I said, "I guess I am, because my parish is the world, and I am bound to get into your parish. You will be very welcome in my parish. Come into my end of it; perhaps you will be able to tell my people something. Anyhow I am going to tell your people something they do not know. It strikes me you need me in your parish."

That old man came to me and said, "Now you know you have laid it hard upon us, but I am eighty-seven, and I am very lame."

I said, "Father Slater, I do not think you would be so lame if you went out, if you did this work for God, if you took two hours a day. Do you not walk out in the gardens and fields two hours a day?"

He said, "I do."

"Well, then, you could walk from door to door and sit down in their houses, and chat with them and pray with them."

"Why," he said, "I could," and he started with his bundle of tracts.

He went from door to door, and was one of the wisest and one of the best visitors I had.

I had more results from that aged father in Christ's labors than from any ten of the rest.

They went, and they left their Message, and they were in a hurry, but he went and knocked at the door, and said: "God bless you; you take this little tract; perhaps you would let me come in and sit down. I am just a little tired. It has been quite a way from the last house."

They would say, "Certainly, come and sit down, father."

He would sit down and give them the Message. He would say, "Have you a little time for talk?"

The woman would say, "Yes, if it is good talk."

He would talk about God.

"I would like to tell you about Jesus," he would say, "and I would like to tell you how good He is to me."

He would begin and give his own testimony. Presently he would get the woman crying, and she would say, "I wish my husband were good. I wish my children were good."

He would say, "Mother, let us pray for them."

The poor, tired woman would kneel down, and dear, old Father Slater would take out his little Bible, and read two or three verses and kneel down and pray, "O, God, take care of this woman's husband, who is exposed to so many temptations to drink and gamble. Take care of her children, some of whom have gone to school; some are just going into business. O God, bless these little feet; bring them back again safely."

One woman said to him, the next time he came, "Father, Slater, that prayer was answered; my husband came back and said, 'Maggie, I tried to drink today, and the beer did not taste good. I spat it out. I do not believe I am going to drink any more.'"

She said the children were so good. It was the means of the blessing of all that family.

I want to encourage you old people; you are good for something, and good for a good deal more than you think.

I want you to get into Zion Seventies. If you cannot do

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what is called full work, take half work, and we will use four of you where we would otherwise use two. You will get through and do better work, perhaps, than the younger people.

**Pray for Zion.**

Pray for every sick one today, in Zion and out of it.

Pray for those who are upon the distant outposts of Zion, far away yonder in Australia, in South Africa, and away in Asia; little bands at Yokohama, Shanghai, and throughout those vast empires, where there are more than five hundred millions of people that know not spiritually their right hand from their left. Oh, what a responsibility!

We are the Light of the world. We are shining in dark Japan, and getting into the hearts of people who break away from us in Chicago because they will not pay the price—will not do right.

Yes, we are the Light of the world.

As I look around in the world, I see very few lights.

Oh, it is so dark, so dark!

Millions of people in France and Italy and Spain and Germany, and all over Europe, have a religion, but it is dark; the Light has gone out. It is under a bushel. It is under the bushel of Lutheranism, Romanism and apostasy of every kind. It is under a bushel of Ecclesiasticism.

Women cannot work. Men cannot sing. They have no desire to go out and tell the Story because they have no Story to tell.

**A Stinging Rebuke to an Apostate Minister.**

One minister said in a grumpy way: "That Dr. Dowie actually has crutches and braces and other discarded instruments on the walls of Zion Tabernacle.

"We do not hang crutches and braces on our walls."

The person to whom he was speaking said: "No, sir. Have you any to hang?" (Laughter.)

The man said "No."

"Then do not grumble if Dr. Dowie has them. I am no Christian, and I am no Methodist, but for you, a minister, to be grumbling because Dr. Dowie has got crutches to hang up, and the poor people do not have to use them, is something I cannot understand. What are you grumbling at, anyhow? If your Bible is true, is not God the same God and the Healer still? Why do you not preach that and get something to hang up?" (Laughter and applause.)

The world itself glorifies the Father in Heaven when it sees Good Works done.

That man was not a Christian, but he gave that man "Hail Columbia."

The parson afterwards said he never got such a rebuke in his life. He admitted it, and I guess he just had enough grace in him to see he had put his foot in it.

Let us pray; and you pray for me.

I have done my work in the streets and lanes of the city, but if I had my choice today, I would rather go with Zion Seventies than preach here, but I do not have that joy now.

My duty puts me here, and while I would like to be in the front of that little battle, today, I have to be here, directing operations, and in the front of another and bigger battle, perhaps.

We each have our place, and we each have to do our work.

**The Work from House to House and Heart to Heart Is Intensely Interesting.**

It helps one so much. If I had not done it in the past for long, long years, I would not know how to talk to the multitudes.

The reason why I know how to talk to the multitudes is because I have talked to individuals.

I have been with them in their sorrows, in their sickness, in their sin, in their joys.

I have been with them when the baby was born, and I have been with them when the baby died.

I have been with them when the Light had gone out, and there did not seem to be any Light at all anywhere.

I have seen the Light come back again, and the dimly burning Light burn brighter, and the eyes through tears seeing the Holy Land.

The daily life was taken up again, and they went on.

The holy thought of the departed became only a part of the undying influence that God wrought in them, letting the Life and Beauty into their hearts. They were comforted.

O God, help us to be comforted and help us to be brave.

You are to be brave.

**Be Gentle in Your Bravery, but be Brave.**

Let no warrior turn his back on the foe. There is no armor for the back. There is a breastplate but there is no backplate. May God bless you!

Pray silently, then I am going to ask some of you to pray audibly.

After silent prayer and a number of audible prayers had been offered by members of the congregation, the audience arose and sang "Bringing in the Sheaves."

All then joined in repeating the

PRAYER OF CONSECRATION.

My God and Father, in Jesus' Name, take me as I am. Make me what I ought to be in spirit, and in soul, and in body, and may I be willing to make the sacrifice needed, whatever that sacrifice may be, for Jesus' sake. Amen.

BENEDICTION.

Beloved, abstain from all appearance of evil, and may the very God of Peace Himself sanctify you wholly, and I pray God your whole spirit and soul and body be preserved entire, without blame, unto the coming of our Lord Jesus the Christ. Faithful is He that calleth you, who also will do it. The grace of our Lord Jesus the love of God our Father, the fellowship of the Holy Spirit our Comforter and Guide, one Eternal God, abide in you, bless you and keep you, and all the Israel of God everywhere, forever. Amen.


# ZION AT BEN MacDHUI

## Rev. John Alex. Dowie

(ELIJAH THE RESTORER)

General Overseer of

The Christian Catholic Church

will preach in A LARGE PAVILION TENT at

**BEN MacDHUI,**

**Near MONTAGUE, WHITE LAKE, MICHIGAN**

on

**Lord's Day Afternoon, August 31st**

AT 3 O'CLOCK

A Special Steamer has been chartered to bring over from Chicago and Zion City, by way of Waukegan, on Saturday, August 30th, several hundreds of Zion's White-Robed Choir and a number of Officers of the Christian Catholic Church in Zion.

A Processional will leave the steamer at the Ben MacDhui Dock at 2:30 P. M., Lord's Day, August 31st, and proceed, by way of the Terraces, to the Upper Lawn; from thence to the Pavilion, where the service will begin at 3 P. M.

Steamers, Launches, and Boats bringing parties from the various towns and resorts on White Lake will please land their passengers not later than 2:30 o'clock; and vehicles and pedestrians will please to enter by the Ben MacDhui entrance at the North end of the grounds.

All parties will please to proceed at once to the Pavilion at the South end of the Lawn.

ALL HEARTILY WELCOME ALL SEATS FREE

**CHRIST IS ALL AND IN ALL**


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# NOTES OF THANKSGIVING TO ZION'S GOD

*By DEACON O. L. SPRECHER, Private Secretary to the General Overseer*

THEN they that feared Jehovah
Spake one with another:
And Jehovah harkened, and heard,
And a book of remembrance was written before Him,
For them that feared Jehovah,
And that thought upon His Name.

ZION is filled with thanksgiving throughout every hour of every season of every year.

The teaching of Zion has gone unto the ends of the earth.

A practical and a real Repentance has been taught and wrought out in the hearts of multitudes.

This has opened the way for the real and Divine Faith, which has been followed by definite and abundant blessing in the spirits, the souls and the bodies of those who obeyed from the heart "that form of doctrine delivered unto them."

In Zion it does not matter what the time of the year or of the season may be. It is all God's time.

We believe He is always ready and willing to hear and answer prayers.

There is no closing of church doors because of heat in summer.

There is no cessation from devout and earnest worship and a fulfilling of God's commands.

The teaching of Elijah the Restorer keeps God's people consecrated to Him and in the place where they can expect prayer to be answered.

As the summer draws to an end, Zion does not need to look back upon any part of the season in which the ministry of God has been neglected, or the prayer of faith has not been offered.

Consequently the testimonies continue at all times, and again we record "Notes of Thanksgiving to Zion's God."

### Swollen Feet Healed.

6037 LOOMIS STREET,
CHICAGO, ILLINOIS, August 11, 1902.

DEAR GENERAL OVERSEER: My heart is full of praise and thanksgiving

I suffered several months with my feet and legs.

They swelled so badly that sometimes I could scarcely walk.

I sent in a request for prayer and was healed on the third day.

I could walk to my work with ease.

The swelling has all gone.

I have not suffered since.

I give all the glory to God, and thank you for your prayer. (MRS.) F. T. ROGERS

### Child Healed of Convulsion.

38 FERNWOOD STREET,
CLEVELAND, OHIO, August 18, 1902.

DEAR GENERAL OVERSEER: We thank you for your prayers for our little three-year-old girl, while we were at the Feast of Tabernacles.

The trip and the changes, while she was cutting some double teeth, affected her so badly that she had a convulsion.

We had Deaconesses Wing and Kindle pray for her at the time, and I also took a request for prayer to the afternoon service.

On my return from that service, she was playing around out doors.

Yours in His service, G. H. SPELLMAN.

### Warts Removed in Answer to Prayers.

VERSAILLES, ILLINOIS, August 14, 1902.

DEAR GENERAL OVERSEER:—Some time ago I wrote you and asked you to pray that we might have rain.

In a few days it rained so hard that some of our neighbors said, "Whoever heard of such a rain in August?"

We also have had some nice showers.

Last winter I wrote to you to pray that eight large warts on my husband's hand might be removed.

One was almost as large as a dime, and was growing larger all the time.

In about four days after I wrote you it had the appearance of being dead.

Gradually it and all the others grew smaller, until in six weeks there was no trace of any of them to be seen.

We thank you for praying, and thank God for answering your prayers.

Sincerely, (MRS.) FANNY GRIEVE.

### Wonderfully Healed of Morphine Habit, Heart Trouble, Constipation, Nervousness and Bronchitis.

MANKATO, MINNESOTA, August 14, 1902.

DEAR GENERAL OVERSEER.—On the 15th of July I sent a letter requesting prayer.

The Lord answered and wonderfully healed me of rheumatism.

I have been feeling well ever since and have had a better appetite.

A short time after, both my ankles were poisoned.

They were badly swollen.

I trusted God, and they got well.

Four years ago next November the Lord healed me of the terrible morphine habit.

It was used by me through ignorance and the advice of doctors.

I was also healed of heart trouble, constipation, nervousness and bronchitis.

I returned home at that time, a new person in spirit, in soul, and in body.

I do not think I would be alive today, if it had not been for the Healing Power of God.

I feel so glad I am living in the days of Elijah the Restorer.

Since my husband and I visited Zion City, we feel more and more as though we would like to live there.

Pray for us that a way may be open for us that we may get to Zion City to live.

I praise God for the way I was led to Zion through LEAVES OF HEALING, and I thank you, dear General Overseer, and your dear wife, for the many prayers you have offered up for myself and husband, and the help we have received from God.

May God bless you and Zion.

(MRS.) MARIA DUFFY.

### God Heals the Sick.

ELMA, IOWA, August 15, 1902.

DEAR GENERAL OVERSEER: It is with great pleasure that I can testify to God's healing power.

Sunday, before the Feast of Tabernacles, my arms began to pain me.

I paid little attention to it at first, but before a week had passed they were very painful and badly swollen.

My legs from the knees down to the ankles were the same as my arms.

I prayed myself, but did not send any request for prayer as I was not at home, and had no chance to send one.

However, a friend of mine in Zion City asked you to pray for me, and about the time you prayed my arms and legs began to get better.

In a few days they were entirely healed.

I think it was rheumatism.

I thank you for your prayers and give God all the glory.

May God bless you and yours till Jesus comes, is the prayer of

Your sister in Christ,
(MISS) MINERVA A. GIBSON.

### God Hears Prayer for the Little Ones.

NEW PARIS, INDIANA, August 12, 1902.

DEAR GENERAL OVERSEER:—A few weeks ago I sent you a request for our little boy Harold.

I mailed the letter on Friday evening.

Sunday forenoon the blessing came.

He became entirely well and began to eat naturally.

He has been well ever since.

For this blessing I do praise God, and thank you for your prayers. Yours truly,
CLARA RODIBAUGH.

### Mother Delivered in Childbirth.

AURORA, ILLINOIS, July 30, 1902.

DEAR GENERAL OVERSEER:—Some time before my confinement fear entered my heart, as I had not Zion teaching enough to know God's Way of saving.

Time and again I promised God I would trust Him for all, which I did.

When I became convinced that I would be sick, my husband at once went to send a message.

During his absence, being all alone, I never once doubted, but believed His promise in 1 Timothy 2:15, and continually prayed.

God heard and answered, and in less than twenty minutes baby was born.

We thanked God for Zion teaching, and gave Him all the glory.

Yours in the Master's service.
(MRS.) HENRIETTA MORLOCK.

### Mother Speedily Delivered in Childbirth.

BERROS, CALIFORNIA, August 9, 1902.

DEAR GENERAL OVERSEER:—We rejoice and thank God for a dear little son who is now two months old.

God gave speedy and safe deliverance in about thirty minutes.

I had only four labor pains, and an hour previous to this I was out gathering wild blackberries.

We also thank God that I am able to nurse this baby. Before I suffered with sore nipples and a gathered breast.

I hope that this testimony will help other mothers to trust in God, and God alone, at such times.

My mother was the only person present with me at the time of his birth, and I have been

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blessed in spirit, in soul and in body by trusting in God.

We thank you for your prayers in my behalf, and may the dear Lord spare you and your wife to do the blessed work He sent you to do.

We thank God for a Zion baby girl and boy, and may they grow up to be workers for God.

Your sister in Christ,

(MRS.) BELL C. CALLENDER.

### Little Boy Healed.

MISHAWAKA, INDIANA, June 5, 1902.

DEAR GENERAL OVERSEER: We thank you all for your prayers for our little boy.

He was very sick for over a week.

He had a severe spasm and other complications, but we knew that we could trust him in God's hands.

Since his recovery he has been stronger than ever before.

God saved him, and we give Him all the praise.

Yours in Jesus' Name, (MRS.) E. T. KREPS.

### Healed of Catarrh, Spasmodic Croup and a Sprained Knee.

CARLISLE, NEW YORK, August 11, 1902.

DEAR GENERAL OVERSEER: — Your prayers have been fully answered, and I thank you and all Zion people who have ever prayed for me.

My sick days have been greatly lightened.

I have been healed of catarrh and spasmodic croup and a very badly sprained knee.

Last fall Rev. William Hamner Piper prayed and my knee was healed of all pain and the swelling all went down.

Yours faithfully, (MRS.) C. J. SCOTT.

### Healed of Neuralgia, Catarrh and Erysipelas.

1405 BELT AVENUE,
ST. LOUIS, MISSOURI, August 9, 1902.

DEAR GENERAL OVERSEER:—Last October two doctors were treating me for neuralgia.

They both told me I could not be cured.

Reading LEAVES OF HEALING caused me to send you a request for prayer.

Tuesday evening following the Saturday I sent it, the pain left me suddenly, and I was so happy in the Lord, praise His Holy Name!

In December I was directed by Sister Snider, a member of Zion, to Elder and Evangelist Hall.

Through their prayers I was healed of catarrh of nineteen years' standing, and of erysipelas.

When I told the doctor about it, he said, "Well, Mrs. Lytchliter, when the Dowieites cannot cure you, send for me."

I said to him: "Praise God for Dr. Dowie and his Elders and Evangelists whom He enables to pray for me!"

May God bless and comfort you and your dear wife till Jesus comes, is my prayer.

JENNIE LYTCHLITER.

### God Hears Prayer for the Sick.

OTTAWA, ILLINOIS, August 15, 1902.

DEAR GENERAL OVERSEER.—Your letter of the 13th at hand.

I may state that the sickness for which I sent the request was caused by the eating of improper food.

I felt God's work being done in my body the moment I dropped the request for prayer in the mail-box.

Before you had received it, He had entirely delivered me.

Yours very truly, ALLEN STUTENROTH.

### Deliverance in Childbirth.

UPPER SANDUSKY, OHIO, July 9, 1902.

REV. W. H. PIPER.

*Dear Brother in Christ*:—God graciously answered your prayer. In just one hour the Lord blessed us with a little boy weighing eight and three-quarters pounds.

This is my fifth child and I never had such an easy delivery before.

I praise the Lord and I thank you and I also thank the General Overseer and Mrs. Dowie for their prayers, as they also prayed for me.

Faithfully yours in Jesus, EMMA DIRMEYER.

### Blessed in Tithing.

ZION CITY, ILLINOIS, August 18, 1902.

REV WM. HAMNER PIPER.

*Dear Overseer*:—I have received many blessings through obedience in paying tithes.

For about five years I have been entirely faithful to this command, and it has been a joy.

God has kept His promise, so that I believe I can truthfully say my income has increased tenfold in that period.

With a full heart I praise Him for this and all His loving-kindness and faithfulness.

Yours in His service,

(MRS.) NETTIE E. GREEN.

### Child Healed of High Fever.

WAUBAUSHENE, ONTARIO, July 27, 1902.

DEAR GENERAL OVERSEER:—I sent you a letter on June 26th, asking prayer for our little girl, one and a half years old.

She was very ill, and, knowing that you could not get the letter in less than three days, I sent you a telegram, as we needed immediate help.

She was in a high fever and did not notice us most of the time.

She ate very little and was in a stupor, breathing very short and fast.

When we moved her she threw out her hands as if afraid of falling.

She took sick on June 22d and we sent you a telegram on the 26th.

On the 27th she was worse, with higher fever and was more restless and would cry out.

I felt that you had prayed, and I just told the Lord that we were fully trusting Him and looking nowhere else, and that He had to deliver her because He had promised that we should never be put to confusion.

I thank God for that promise, which, with many others of His promises, has been a great help to us in times of trouble.

When I told the Lord that He had to deliver *now*, I had the witness that He had done it, although the child did not seem any different.

I knew the blessing had come, and shortly afterwards she was a great deal better and kept improving.

From Saturday, the 28th, and during the next day, there was a wonderful change, and we could dress her and carry her about.

She gradually grew better and is well today, and I feel that I cannot thank God enough for His goodness to us all.

I thank you for your prayers in our behalf and for all your kindness, and I pray that God will bless you and yours.

Yours in Jesus,

(MR.) and (MRS.) RICHARD BOYD.

## TRAIN SCHEDULE Between Zion City and Chicago

**Effective May 18th.**

| NORTH BOUND TO ZION CITY. | | SOUTH BOUND FROM ZION CITY. | | SUNDAYS | |
|---|---|---|---|---|---|
| | | | | NORTH BOUND. | |
| Leave | Arrive | Leave | Arrive | Leave | Arrive |
| 7.00 a.m. | 8.25 a.m. | *6.48 a.m. | *8.14 a.m. | *9.00 a.m. | *10.14 a.m. |
| *9.00 a.m. | *10.14 a.m. | *9.39 a.m. | *11.10 a.m. | 2.15 p.m. | 4.04 p.m. |
| *11.30 a.m. | *12.37 p.m. | *11.44 a.m. | *1.15 p.m. | *5.00 p.m. | *6.56 p.m. |
| 2.00 p.m. | 3.13 p.m. | ‡1.18 p.m. | ‡2.50 p.m. | *8.00 p.m. | *9.14 p.m. |
| 3.00 p.m. | 4.16 p.m. | *‡2.29 p.m. | *‡4.00 p.m. | | |
| 4.15 p.m. | 5.30 p.m. | 5.14 p.m. | 6.45 p.m. | SOUTH BOUND. | |
| *5.20 p.m. | *6.56 p.m. | *7.59 p.m. | *9.30 p.m. | *8.19 a.m. | *9.45 a.m. |
| *8.00 p.m. | *9.14 p.m. | | | *11.44 a.m. | *1.15 p.m. |
| | | | | 5.14 p.m. | 6.45 p.m. |
| | | | | *7.59 p.m. | *9.30 p.m. |

* Signifies change train at Waukegan.
† Train does not run South on Saturdays.
‡ Saturday only.

**North Bound Excursion Tickets** for Sunday Service in Shiloh Tabernacle or week-day visits to Zion City are on sale at Zion Building, 1201 Michigan Avenue; these Tickets for worshipers, lot seekers, sight-seers, home-settlers, and workmen, not residents of Zion City, are sold only by Zion representatives. Single and commutation tickets at regular rates are sold at depot.

To travel between Zion Building and C. & N.-W. Ry. Depot Chicago, take South Side Elevated Road from Twelfth street to Fifth avenue and Randolph street. A bus at Zion City meets all trains and can take passengers from depot to any point about the City at reasonable rates.

**Zion City Transportation Bureau,** of Zion City, Illinois supervises the railway ticket, steamship, excursion, freight, express and transfer business of Zion and her people everywhere.
Direction as to railroad and steamship routes given, upon request.

DEACON DANIEL SLOAN.
*Superitenndent of Zion Transportation.*

## *Notice to the Christian Catholic Church in New England.*

*REV. DANIEL BRYANT, PRESIDING ELDER* of the Christian Catholic Church in New England, with his wife, Evangelist Emma D. Bryant, is conducting an itinerancy throughout the New England States, beginning August 26th and extending late into September. Arrangements have been made to conduct meetings in the following cities:

| | |
|---|---|
| Guilford and Laconia, N. H., | September 11th to 14th |
| Franklin Falls, N. H., | September 16th to 18th |
| North Springfield, Vt., | September 19th to 21st |
| Colebrook, N. H., | September 23rd to 25th |
| Stewartstown, N. H., | September 26th to 28th |

The ordinance of believers' baptism by Triune Immersion will be administered in each place. Let the members and friends rally to the work and make these meetings a rich harvest for God. Let all the Branches and Gatherings communicate at once concerning meetings in their locality. All communications should be addressed to

*REV. DANIEL BRYANT,*
*19 GREENOUGH AVENUE, . . CAMBRIDGE, MASS.*

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# OBEYING GOD IN BAPTISM.

## "Baptizing Them into the Name of the Father and of the Son and of the Holy Ghost."

### Thirteen Thousand Seven Hundred Thirty-Five Baptisms by Triune Immersion Since March 14, 1897.

Thirteen Thousand Seven Hundred Thirty-Five Believers have joyfully followed their Lord in the Ordinance of Believers' Baptism by Triune Immersion since the first Baptism in Central Zion Tabernacle on March 14, 1897.

| | | |
|---|---|---|
| Baptized in Central Zion Tabernacle from March 14, 1897, to December 14, 1901, by the General Overseer. | 4754 | |
| Baptized in South Side Zion Tabernacle from January 1 1902, to June 14, 1902, by the General Overseer. | 37 | |
| Baptized in Shiloh Tabernacle, by the General Overseer. | 263 | |
| Baptized by Overseers, Elders, Evangelists, and Deacons at Headquarters. | 2612 | |
| Total Baptized in Tabernacles at Headquarters. | | 7666 |
| Baptized in places outside of Headquarters by the General Overseer | 641 | |
| Baptized in places outside of Headquarters by Overseers, Elders, Evangelists and Deacons. | 4617 | |
| Total Baptized outside of Headquarters | | 5258 |
| Total Baptized in five years and three months | | 12,924 |

| | | | |
|---|---|---|---|
| Baptized since June 14, 1902: | | | |
| Baptized in Shiloh Tabernacle by the General Overseer | 279 | | |
| Baptized in South Side Zion Tabernacle by Elder Farr | 16 | | |
| Baptized in South Side Zion Tabernacle by Evangelist Stuemagel | 3 | | |
| Baptized in Shiloh Tabernacle by Overseer Speicher | 72 | | |
| Baptized in Shiloh Tabernacle by Elder Brooks | 2 | | |
| Baptized in Lake Michigan, Zion City, Illinois, by Elder Cairns | 10 | | |
| Baptized in Lake Michigan, Zion City, Illinois, by Elder Dinius | 9 | | |
| Baptized in Shiloh Tabernacle, by Overseer Piper | 116 | 507 | |
| Baptized in Australia by Deacon Hawkins | 11 | | |
| Baptized in Australia by Deacon McCullogh | 7 | | |
| Baptized in Australia by Overseer Voliva | 12 | | |
| Baptized in California by Elder Taylor | 3 | | |
| Baptized in British Columbia by Elder Simmons | 4 | | |
| Baptized in England by Evangelist Cantel | 69 | | |
| Baptized in England by Deacon McKell | 9 | | |
| Baptized in Illinois by Deacon Sprecher | 3 | | |
| Baptized in Illinois by Elder Reed | 3 | | |
| Baptized in Indiana by Elder Osborn | 4 | | |
| Baptized in Indian Territory by Elder Reed | 2 | | |
| Baptized in Kansas by Elder Reed | 4 | | |
| Baptized in Massachusetts by Elder Bryant | 19 | | |
| Baptized in Michigan by Deacon Van Woerkom | 1 | | |
| Baptized in Minnesota by Elder Jenson | 5 | | |
| Baptized in Michigan by Elder Adams | 4 | | |
| Baptized in Michigan by Elder Hayden | 3 | | |
| Baptized in Missouri by Elder Hall | 5 | | |
| Baptized in North Dakota by Elder Simmons | 2 | | |
| Baptized in Ohio by Elder Bouck | 7 | | |
| Baptized in Ohio by Elder Fockler | 4 | | |
| Baptized in Ohio by Overseer Mason | 12 | | |
| Baptized in Pennsylvania by Elder Hammond | 8 | | |
| Baptized in Switzerland by Elder Hodler | 55 | | |
| Baptized in Washington by Elder Ernst | 23 | | |
| Baptized in Washington by Elder Simmons | 2 | | |
| Baptized in Wisconsin by Elder Loblaw | 14 | | |
| Baptized in Wisconsin by Deacon Lake | 9 | 304 | 811 |
| Total Baptized since March 14, 1897 | | | 13,735 |

The following-named believer was baptized in the South Side Tabernacle, Chicago, Lord's Day, August 24, 1902, by Elder G. E. Farr:

Boer, Jariet.....6348 Laflin street, Chicago, Illinois

The following-named ten believers were baptized in Lake Michigan, Zion City, Illinois, Saturday, August 23, 1902, by Elder T. A. Cairns:

Bosworth, Mrs. Estella.....Zion City, Illinois
Butler, Fannie.....Zion City, Illinois
Hicks, Susanna.....Brookfield, Wisconsin
Hills, Martha Ellen.....West Union, Illinois
Irwin, Clyde.....440 Oxford street, Alliance, Ohio
Koch, Mary.....Champaign, Illinois
Lovin, Mrs. I. L.....Kokomo, Indiana
Luber, Mrs. Minnie.....Brookfield, Wisconsin
Reiman, Kate.....Murphysboro, Illinois
Koss, G. H.....Clarkton, Missouri

The following-named eight believers were baptized in Zürich, Switzerland, Lord's Day, July 20, 1902, by Elder Hodler:

Mattenberger, Alfred.....Zehnderweg 12, Zürich 2, Switzerland
Steinemann, August.....Löwenstrasse 8, Zürich, Switzerland
Bär, Mrs. Hulda.....Oberthorgasse 23, Winterthur, Switzerland
Schöne, Miss Marie.....Stockerstrasse 51, Zürich, Switzerland
Haab, Mrs. Louise.....Forchstrasse 318, Zürich, Switzerland
Hunziker, Mrs. Lina.....Rüschlikon b, Zürich, Switzerland
Baumgartner, Mrs. Anna.....Weyach b, Zürich, Switzerland
Notz, Mrs Susanna.....Höngg, Kt. Zürich, Switzerland

The following-named seven believers were baptized at Seattle, Washington, Lord's Day, August 17, 1902, by Elder August Ernst:

Barth, Harry.....435 First avenue north, Seattle, Washington
Barth, Miss Ida.....435 First avenue north, Seattle, Washington
Crawford, G. H.....1101½ Second avenue, Seattle, Washington
Henderson, Mrs. Addie.....1002 East Forty-third street, Seattle, Washington
Henderson, Miss F. Blanche 1002 East Forty-third street, Seattle, Washington
Henderson, Miss May.....1002 East Forty-third street, Seattle, Washington
Swank, Oscar M.....4038 Eleventh avenue east, Seattle, Washington

The following-named five believers were baptized in Minneapolis, Minnesota, Lord's Day, August 17, 1902, by Elder C. J. Jenson:

Anderson, Mrs. Dara.....316 Nineteenth avenue, Minneapolis, Minnesota
Amgell, John Albert.....Robinsdale, Minnesota
Park, Charles Andrew.....St Louis Park, Minnesota
Park, L. Mai Liebendorfer.....St. Louis Park, Minnesota
Vingivold, Miss Bertha.....1828 Fourteenth avenue, Minneapolis, Minnesota

The following-named four believers were baptized at Copley, Ohio, Lord's Day, August 10, 1902, by Elder C. B. Fockler:

Boughton, J. A.....Everett, Ohio
Boughton, Mrs. J. A.....Everett, Ohio
Martenes, Austin.....Copley, Ohio
Martenes, Maggie.....Copley, Ohio

The following-named three believers were baptized at Cleveland, Ohio, Lord's Day, August 24, 1902, by Elder R. N. Bouck:

Foust, Cora M.....Corner Barber avenue and Pearl, Cleveland, Ohio
Harding, William.....92 Ontario street, Cleveland, Ohio
Wilcox, Miss Helen E.....Sunbury, Ohio

The following-named two believers were baptized at Francisville, Indiana, Tuesday, August 12, 1902, by Elder Osborn:

Engle, Daniel.....Francisville, Indiana
Walter, Mrs. Mary Ann.....Francisville, Indiana

The following-named two believers were baptized in Zion Tabernacle, Philadelphia, Pennsylvania, Lord's Day, August 24, 1902, by Elder G. Hammond:

Atkiss, Moses.....2715 Neff street, Philadelphia, Pennsylvania
Hollingsworth, Leon.....3846 Brown street, Philadelphia, Pennsylvania

The following-named two believers were baptized in the Charles river, Cambridge, Massachusetts, Lord's Day, August 3, 1902, by Elder Daniel Bryant:

Arthur, Mrs. Christina.....448 Hampshire street, Lawrence, Massachusetts
Fielden, Mrs. Margaret.....48 Howe street, Methuen, Massachusetts

The following-named two believers were baptized in the Merrimac river, Lawrence, Massachusetts, Friday, August 15, 1902, by Elder Daniel Bryant:

Gotham, Mrs. Adelaine.....63 Cross street, Lawrence, Massachusetts
Jewett, Mrs. Adelaide.....Methuen, Massachusetts

The following-named two believers were baptized at Chickasha, Indian Territory, Tuesday, August 12, 1902, by Elder D. A. Reed:

Bryson, Robert Logan.....Chickasha, Indian Territory
Bryson, Mrs. Kate.....Chickasha, Indian Territory

The following-named believer was baptized at St. Joseph, Michigan, Lord's Day, August 10, 1902, by Elder J. R. Adams:

Peters, Mrs. Mary.....Coloma, Michigan

**Notice to Officers and Members of the Christian Catholic Church.**

Send all newspaper clippings concerning the General Overseer, the Elders, or any department of the work in connection with the Christian Catholic Church in Zion, to Deacon Carl F. Stern, Room 309, Zion Home, 1201 Michigan Avenue, Chicago, Illinois. Send as soon as possible after publication, and carefully mark *name and date of the paper clipped from* on each article. If this is not done, the clippings are absolutely useless.

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# ZION'S BIBLE CLASS

*Conducted by DEACON DANIEL SLOAN*

## MID-WEEK BIBLE CLASS LESSON, SEPTEMBER 17th or 18th.

### Great Thoughts about Eating.

1. *Let the food which renews the spirit ever be first.*—John 6:47-55.
   A healthy spirit is best and should ever be first.
   The bread of heaven is life to the spirit.
   To feed on this is to live forever.
2. *Be thankful for what God has given you.*—1 Timothy 4:1-5.
   Do not eat without thanksgiving.
   You cannot thank God for that which He condemns.
   You must know the truth about food you eat.
3. *Let every care be dispelled and eat in calmness and quietness.*—Ecclesiastes 4:1-6.
   One cannot eat properly under agitation.
   One must be calm in mind to digest food.
   A little thus eaten does much good.
4. *Be happy and joyful as you eat.*—Ecclesiastes 9:7-9.
   The meal-time should be a joyous time.
   Wait for joy in the heart before attempting to satisfy hunger.
   Eat no meals under pressing darkness of spirit.
5. *Eat only in faith for good effects.*—Romans 14:19-23.
   Believe the food will do you good as you eat it.
   Food is to overcome physical weakness.
   Food is to correct physical ailments.
6. *Do not be fussy about your eating.*—Luke 10:5-8.
   Do not contend for things being just so.
   If things are clean, eat them.
   Do not grumble, for this is worse than unsavory food.
7. *Never overeat, for it has its ill effects.*—Proverbs 25:26-28.
   Great harm comes of overeating.
   The thing you like best, eat in moderation.
   To become gluttonous is surely to sin.

*The Lord our God is a Food-providing God.*

## SUNDAY BIBLE CLASS LESSON, SEPTEMBER 21st.

### How to Live Long.

1. *Beware of evil thoughts and their train of sin.*—Mark 7:14-23.
   Evil thinking does no one good.
   Evil thoughts are soon followed by sinful acts.
   What a man thinks proves what he is.
2. *Beware of becoming cross.*—Proverbs 16:23-31.
   A cross disposition does not make peace.
   The soft answer is always best.
   Becoming vexed is not healthful.
3. *Beware of being idle.*—Ecclesiastes 10:12-20.
   A person must work to live.
   Idleness harms one.
   Health depends on exercise in labor.
4. *Beware of courting sin.*—1 Timothy 2:19-22.
   Every sin must be shunned.
   One must cut loose from wickedness.
   The lusts of life end in death.
5. *Beware of long-facedness.*—Ecclesiastes 8:1-5.
   A wise heart gives a cheerful countenance.
   Sad countenances show depressed spirits.
   A broken spirit rots the bones.
6. *Beware of nonsense in dress.*—Isaiah 3:16-24.
   Moderation and neatness are necessary.
   Superfluous clothing and jewelry are detestable.
   Such things are conducive to disease.
7. *Beware of silly companionship.*—Proverbs 13:15-23.
   One is greatly influenced by the company they keep.
   To do as Rome does is to be destroyed.
   Do not fool with those who squander time or substance.
8. *Beware of the Devil in every form.*—1 Peter 5:6-11.
   The Devil is a roaring lion.
   The Devil is a cunning bear.
   The Devil comes as an angel of light.

*God's Holy People are a Cautioned People.*


### LEAVES OF HEALING.

Two Dollars will bring to you the weekly visits of the "Little White Dove" for a year; 75 cents will send it to a friend for thirteen weeks; $1.25 will send it for six months; $1.50 will send it to your minister, or to a Y. M. C. A., or to a Public Reading Room for a whole year. We offer no premiums, except the premium of doing good. We receive no advertisements, and print no commercial lies or cheating enticements of unscrupulous thieves. LEAVES OF HEALING is Zion on wings, and we keep out everything that would detract the reader's mind from all except the Extension of the Kingdom of God, for which alone it exists. If we cannot send forth our Little White Dove without soiling its wings with the smoke of the factory and the dirt of the wrangling market place, or compelling it to utter the screaming cries of the business vultures in the ears of our readers, then we will keep our Dove at home.


## SUGGESTIVE NOTES FOR THE USE OF ZION'S BIBLE CLASS OUTLINES

*A reference encyclopedia of Bible truth* can be had by those who will make the proper use of Zion's Bible Class Lessons which appear in LEAVES OF HEALING. They open up wonderful resources of preparation for *Zion's Seventies* together with those conducting *Cottage Prayer Meetings* or *Zion Gatherings*. These studies have been issued since Volume V, Number 27, and now number about 200 lessons. They extend over a wide range of Bible topics and subjects of practical use. *Doctrinal teachings are presented, covering the full scope of Bible truth*, concerning GOD, MAN, SIN, REDEMPTION, THE CHRISTIAN, A HOLY PEOPLE, THE CHURCH, CHRISTIAN WORK, THE WORLD, THE AGE BEYOND and FINAL ESTATES. These lessons can be clipped out of the paper and pasted in a book and indexed under the doctrines, subjects, topics and words of which they treat. This will be a book of ready reference and can be added to regularly. The subjects, with the varied methods of treatment as they appear in comprehensive outline, with citations of Scripture from every book of the Bible, together with practical questions or remarks thereon, may be added to by explanations and observations and illustrations which will enable every one who devoutly studies and diligently uses them to rightly divide the word of truth, and thus in an increasing measure become thoroughly furnished unto every good work.

*How to study or teach a Zion Bible Class Lesson* should not prove to be a difficulty to any one. It is the intention to cover simply the vital truths and important doctrines of the Bible, presenting a phase of some subject in each lessson from a given point of view, with selections of Scripture which have a plain and positive meaning, viewed from a broad light of Bible research. No commentaries are to be used, for they, in most part, are nothing but the traditions of the elders, which make void the Word of God. They, like many of the translations of the Bible, give a dark meaning to God's truth. They set forth lack of faith and show the low standard of spiritual conception at the day or time in which the work was done.

*The safe rule for all is to read the Word of God in the power of the Holy Spirit, comparing Scripture with Scripture.* Let the concensus of Scripture texts on one given subject, with the true meaning of the words involved, determine the points of view from which the subject must be approached.

For instance, take Zion Bible Class Lesson in LEAVES OF HEALING, Volume VII, Number 18—"*Why some keep out of Zion*": To illustrate the plan of going at a lesson, consider closely this lesson; for personal comprehensive study must, of course, precede the presentation of such a subject by a leader at a Zion Gathering. The first reason given is, "*Because they are so used to old and corrupt theological views*," as shown in Luke 5:36-39, which goes to show that a Church, in age and spiritual declension, will worship old and cherished dogmas which are held only in form, and will not accept the truths which come with waves of revival blessing.

Show how this is true in all Protestant churches in their apostasy, for they will not give up their hospitals, sanitariums, drugs, favorite medicines, surgery and doctors and trust God, who is the Creator, Redeemer and Preserver of the lives and health of the bodies of His people through Jesus Christ His Son.

The next question brings out the fact that *if a new truth would get into an old Church with its lack of spiritual power, it would tear the Church to pieces.* Such a Church is filled not with the unity of the Spirit, but with backsliders from pulpit to pew, who know not God in the power of the first love where "Christ is All and in All" and is trusted for everything in a full and complete consecration.

The third question cites the fact that *people are slow in accepting new truths.* So used are they to an old treadmill experience, bound in by walls of creeds and denominational teachings, that they cannot see that the Holy Spirit will ever continue to show things to come as God's plans unfold step by step throughout the age.

This same treatment is applied to the *seven other reasons under this one subject*, which is founded on that glorious prophecy in Jeremiah 3:14, 15. The analysis underneath the Scripture subdivisions of the lesson is in question form, but they can be turned into statement form and be verified, not only by the text cited or other well-known passages, but also by observation and personal experience, all of which should be brought to bear on a lesson, with such illustrations everywhere abounding as are true to the case in point. A person with spiritual perception, natural simplicity and earnestness of presentation can make Zion's Bible Class Lessons to be an increasingly great blessing to the thousands who are now studying them, as well as the tens of thousands who will yet be molded, stimulated and established in their relation to the every day affairs of life through Holy Living and fruitful service, by this method of presenting Bible truths.

### A True Use of Sabbath Day Hours.

They should be improved well by every member and friend of Zion. The Bible Class Lesson outline should, with the Bible in hand, be gone over carefully and prayerfully, and the sermon by the General Overseer should also be attentively read. Assemble, sometime during the day, your own family. Invite in, if possible, those who want to know God in power, or desire from Him some blessing for spirit, soul or body. Where this is not possible, go where the sick and sinful, poor and neglected are, who have tasted only of the bitterness of life, and open up to them the Gospel which Jesus commanded should be preached to the poor. *Where there are two or more members of Zion near you*, do not fail to regularly come together sometime during the Lord's Day. Pray and speak with one another, and study together the Bible Class Lesson and talk over the marvelous doings of God in Zion. DO NOT OFFEND GOD BY GOING TO SOME CHURCH SERVICE WHERE GOD IS EVER DISHONORED AS THE HEALER, CLEANSER, KEEPER AND PROSPERER OF HIS PEOPLE. Do not go to hear His truth perverted by the cry of Peace, Peace, when sudden destruction is so near because of the prevalent wickedness of the world, which, with a worldly Church, is becoming more and more corrupt. Do not go where scoffing is everywhere heard from so-called Christians at the imminent coming of "the great God and Saviour Jesus Christ." He will receive unto Himself only those who look for Him; even ZION, whom He is now calling into Purity and Holy Living, who daily, in obedience to Her Lord, whatever the cost may be, is thus making herself READY TO SOON BECOME THE BRIDE OF CHRIST AT HIS APPEARING.

### Publisher's Notice.

The remittance must accompany receipt of subscriptions at the Publishing House, no difference by or for whom or for whatever time they may be given, or whether forwarded through Ordained Officers, Branches, or Gatherings of the Christian Catholic Church in Zion. Accounts will be carried with Ordained Officers, Branches, or Gatherings, on quantity orders of periodicals consigned on sale for monthly settlement, but to include only such articles as bear the imprint of Zion. Cash must accompany all orders for books, Bibles, and other merchandise, whether ordered by individuals, Branches, or Gatherings.


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# ONE PAGE OF LEAVES OF HEALING

*SOILED AND TORN, PICKED OUT OF THE GUTTER BY A LITTLE CHILD, was the means, under God, of bringing the truth of the Everlasting Gospel of Salvation, Healing, and Holy Living, through Faith in Jesus the Christ, the Son of God, into the heart of a poor, suffering, dying woman. She was saved and healed.*

*Hundreds have been saved and healed and brought into Zion as the result of her testimony. The work of that torn page is STILL GOING ON.*



*What a blessed privilege to send forth a paper to which God has given such power!*

*What a solemn duty to send it as far and wide as possible!*

*We want the prayers and co-operation of every true Christian in extending the circulation of LEAVES OF HEALING to*

## 100,000 Yearly Subscribers by January 1, 1903

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Address **H. WORTHINGTON JUDD, Secretary and Manager**
ZION LAND AND INVESTMENT ASSOCIATION
**DANIEL SLOAN, Assistant Manager** ZION CITY, ILLINOIS

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**The Most Blessed Opportunity** of these latter days was to live in Zion Headquarters from the beginning until now. Comparatively few had that opportunity. The next best opportunity is that of reading these Eight Volumes. That is within the reach of almost every one. No member of the Christian Catholic Church in Zion can afford to miss that opportunity.

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# ZION'S INVESTMENTS

GENESEO, ILL., May 30, 1902.
MR. CHARLES J. BARNARD.
*Dear Brother in Christ:*—I am free to state that I am well pleased with Zion's Investments as being both safe and profitable. Interest and dividends have been promptly paid; in fact everything of a business relation has received prompt attention.
Hoping to add to my former investments in the near future, I remain,
Faithfully yours in Christ's service,
JAMES M. WELTON.

---

CRESCENT CITY, FLORIDA, May 30, 1902.
DEACON CHAS. J. BARNARD,
Zion City, Illinois.
*Dear Brother in Christ:*—I am a Shareholder in the Lace Industries, and my only regret is that I haven't more money to invest, but fully intend to invest all the surplus cash that I can raise in Stock in the various enterprises of Zion City, as I consider every one of them gilt-edged.
I have never invested money in any enterprise where the guaranteed interest has been so promptly paid.
May God bless all of Zion's Institutions and help me to earn more money to invest.
Your Brother in Christ,
S. L. BENHAM.

---

ZION CITY, ILL., May 29, 1902.
DEACON CHAS. J. BARNARD,
General Financial Manager,
Zion's Institutions.
*Dear Brother in Christ:*—I rejoice to say that I thank God that He ever led me and my wife to place what money we had in Zion's Investments, for we found them not only safe, but also profitable, and the interest on these investments has always been paid promptly.
I am a Shareholder in Zion Land and Investment Association and Zion Lace Industries. I also had Exchangeable Stock in Zion City Lumber Association.
If I were the possessor of a million dollars I would place every dollar of it in Zion's Investments. They are, in my opinion, the best in the world.
Faithfully yours.
JOHN G. HAUCK.

---

BLUFF POINT, N. Y., May 31, 1902.
MR. CHARLES J. BARNARD.
*Dear Brother in Christ:*—In regard to Zion's Financial Investments I regard them the safest and best that I know of, and only regret that I am not in shape to make larger investments.
The interest has been the most promptly paid of any investments I have ever made.
Yours in His service.
FRANK H. PURDY.

---

LASALLE, ILL., May 31, 1902.
CHARLES BARNARD.
Zion City, Illinois.
*Dear Brother in Christ:*—Please accept thanks for your prompt payment of interest on my shares of Stock in Zion Investments.
I think them the best investments one could wish for, as they are safe and all right.
Thanking you again for your prompt business methods as Zion's Financial Manager, I am,
Faithfully yours in Christ,
WILLIAM C. BEREITER.

---

WOOSTER, OHIO, July 7, 1902.
MR. CHAS. J. BARNARD,
General Financial Manager
I received interest of six per cent; also the additional two per cent promised. Zion has fulfilled kept her pledge in this matter, which I knew she would.
I want to thank Zion for giving me so safe and good an investment, and I sympathize and thank Ex- selling me the interest for.
Now to invest Zion's investments; they are as good as gold.
A Sister in Christ,
MATTIE BLACK.

FITCHBURG, MASSACHUSETTS, May 30, 1902.
MR. CHAS. J. BARNARD,
General Financial Manager of Zion's Institutions,
Zion City, Illinois.
*Dear Brother in Christ:*—I think it well to state to you my confidence in Zion's Financial Enterprises.
After more than three years' experience with investments in Zion, I do not hesitate to commend them as safe and profitable. Fairness of Zion's dealing and the promptness of dividends paid, places these securities with the very best. Besides my three years' and more experience, before investing in Zion, I took as full precautions as I do when investing elsewhere—learning of Zion's Organizer, and Managers of its different departments, through Attorneys, Banks, and one of the best Commercial Agencies, and then personally, and I have no regrets for placing my money with Zion, and shall take pleasure in further investments.
Very truly in the Interest of Christ's service,
28 Lawrence Street. G. W. RICHARDSON.


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Stock certificates bear 8 per cent interest, and are exchangeable at any time for lots in Zion City under the special 1100-year lease, and at opening of new subdivisions have preferential right of selections.

**ZION LACE INDUSTRIES** Offices and Factories, Zion City
Manufacturers and Finishers of Laces, Insertions, Curtains, Children's Wear, Hand-made Lace, etc. Interest 6 per cent, with contingent dividends amounting to an increase of 1 per cent per annum for six years, making it at that time a 12 per cent investment.

**ZION CITY GENERAL STORES** Headquarters, Zion City
Control the entire mercantile business of Zion City. Equipped for mail order shipments throughout the world. Interest 8 per cent after October 1st.

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Controls the entire fresh food business at Zion City—Butter, Eggs, Milk, Meat, Fish, Fruit, Ice, etc. Interest 6 per cent, with contingent dividends amounting to an increase of 1 per cent per annum for four years, making it a 10 per cent investment at that time.

**ZION CITY LUMBER ASSOCIATION**
Yards and Offices, Zion City
Supplying the entire demand for lumber and building material in Zion City. Interest 7 per cent, with discount on material purchased of the Association. Profit-Sharing Series, principal ayable in five, ten, fifteen and twenty years. Interest 6 to 9 per cent.

**ZION CITY POWER, PLUMBING, LIGHTING AND HEATING ASSOCIATION**
Furnishes electric lights for all public buildings and private residences, and controls all plumbing in Zion City. Interest 6 per cent, with contingent dividends amounting to an increase of 1 per cent per annum for four years.

**ZION SUGAR AND CONFECTION ASSOCIATION**
Will manufacture a complete line of modern and original confections of the very highest standard of purity and workmanship for domestic and export trade. Interest 6 per cent, with contingent dividend amounting to an increase of 1 per cent per annum for four years.

**ARTICLES OF AGREEMENT MAILED ON APPLICATION**
**CORRESPONDENCE INVITED**

**Address Communications to** **ZION CITY BANK** **ZION CITY ILLINOIS**


ZION CITY, ILLINOIS, May 29, 1902.
CHAS. J. BARNARD,
General Financial Manager
Of all Zion's Institutions and Industries.
*Dear Brother in Christ:*—I have never doubted the impression that came to my mind three years since when, after reading LEAVES OF HEALING relative to building Zion City, I felt assured it would be one of the greatest commercial cities in the world.
I at one time in subscribing for $10,000 worth of Stock in Zion Land and Investment Association in July, 1901. When the land was offered for sale I turned this Stock over to the Association for land.
Some of the land I have sold for ninety per cent gain and have refused to sell more.
I am pleased with my Lace Stock.
Interest has been paid promptly on all my investments in Zion.
And, by the grace of God, Zion City is a very lively place.
Yours in Christ, ARNOLD TAFT.

LATHROP, MO., May 31, 1902.
MR. CHAS. J. BARNARD,
Zion City, Illinois.
*My Dear Sir:*—I wish to express to you my opinion regarding Zion Industries. Will say that I am more than pleased with the investments already made, being, I believe, one of the first to take stock. Consider it safe and profitable, always paying interest promptly when due.
Those having money to invest could not find a better place, I think, than in Zion.
Sincerely yours, C. R. FORMAN.

---

ZION CITY, June 14, 1902.
C. J. BARNARD.
*Dear Brother:*—I consider it a great favor to state frankly that I consider any and all of Zion's Investments very profitable and perfectly safe, my interest always receiving prompt payment on all my investments therein.
I have only one regret, and that is that I have not more to invest.
Your Brother in Christ,
G. L. VAN FLEET.

---

LONDON, ENGLAND.
DEAR DEACON BARNARD.
I am quite satisfied that the shares in Zion's Industries are perfectly safe and profitable, and, since I have become a Shareholder, the interest on my investments has been promptly paid. With kind regards, I am,
Yours sincerely, J. MACDUFF.
70 Guilford street,
Russell Square, W. C.

---

FREEMAN, MO., June 3, 1902.
MR. CHAS. J. BARNARD.
*Dear Brother in Christ:*—I receive my interest every six months regularly. If I had ten thousand dollars, I would put in Zion City before any other place I know of.
I consider it in safe hands—in the hands of God. I am sorry I haven't more to send there.
May God bless the City of Zion, is my prayer.
Yours respectfully,
PAUL DUNKEN.

---

CHICAGO, ILL., June 3, 1902.
CHAS. J. BARNARD,
General Financial Manager,
Zion's Institutions and Industries.
*Dear Deacon Barnard:*—I have been a Shareholder in several of Zion's Industries and Institutions for some time, and I believe these investments to be safe and profitable.
My interest has always been paid promptly, and I am well satisfied.
Yours sincerely,
KATHERINE JOHNS.
(Formerly of Dyer, Indiana.)

---

FALLS CITY, NEB., June 9, 1902.
CHAS. J. BARNARD,
General Financial Manager,
Zion City, Illinois.
*Dear Brother in Christ:*—I wish to express my appreciation of Zion's Financial Institutions. My experience has been very satisfactory in a business way. The interest has been promptly paid when due, and I consider my investment in Lace Stock safe and profitable. This has proved to be my experience in Zion Land and Investment Association.
Yours for the extension of God's Kingdom along all lines.
RUTH WEAVER DENNIS.

---

CHICAGO, June 6, 1902.
MR. CHAS. J. BARNARD,
Zion City, Illinois.
*Dear Brother in Christ:*—I wish to express to you my entire satisfaction with my investment in Zion Lace Industries Stock. And further that I very much appreciate the promptness with which I receive my interest.
I am sure that investors can do no better than with Zion Industries Stock. The safety and the satisfaction of having one's capital employed where it will contribute to the building of the Kingdom of God on earth are prime recommendations.
Trusting for a wonderful blessing on Zion's Industries,
I am as ever, E. W. RIDER.

# WHERE GOD RULES, MAN PROSPERS

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ASTOR, LENOX AND TILDEN FOUNDATIONS.

He sendeth His word — PATIENCE — 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 XI. NUMBER 20. CHICAGO, SEPTEMBER 6, 1902. PRICE FIVE CENTS.

# GOD'S WITNESSES TO DIVINE HEALING.

## INSTANTLY HEALED OF TERRIBLE INTERNAL DISEASES AFTER TWENTY YEARS' SUFFERING.

BLESSED ARE YE WHEN MEN SHALL REVILE YOU.

Great Britain was stirred, religiously, as it had not been for many years.

Pulpit and platform, secular and so-called religious press were ringing with the notes of the conflict.

In London and many other great cities of the United Kingdom, great mobs filled the streets, raging and screaming; threatening and actually inflicting violence.

Ecclesiastical, financial and political powers joined in the fight.

The whole world was filled with the echoes of the battle.

On one side were all these men and agencies, which the world counts powerful.

On the other was one man who stood practically alone, humanly speaking, and who had come thousands of miles across land and sea to this great empire.

But that one man, although, in a sense, a stranger in a strange land, was the Messenger of God's Covenant, Elijah the Restorer, and the Prophet foretold by Moses.

That was the secret of the power which made his ministry like a firebrand. That was why men reviled him and persecuted him and said all manner of evil against him falsely, for his Master's sake, "for so persecuted they the prophets which were before him." And the blessing which Jesus the Christ pronounced upon those so reviled and persecuted, God bestowed upon him and his work.



MARY E. WESTERMAN.

The persecutions and the blessings which followed were among the strongest proofs of his prophetic mission.

While the World, the Flesh and the Devil howled and raged, people were being saved.

While the secular and religious press was filled with the most bitter revilings, the people were being healed.

While pulpit and platform were saying all manner of evil against him falsely, the people were being blessed.

God was proving that this one man, with Him on his side, was an absolute majority upon all the questions at issue, and was giving this one man glorious victory over all his foes.

While this great conflict was at its height, LEAVES OF HEALING, bearing the Message of God's Covenant as proclaimed by this prophet, came into the

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hands of the woman whose portrait is given on the front page of this paper.

For over twenty years she had been an invalid, much of the time almost perfectly helpless.

During all that time she had suffered more than words can describe from internal diseases, and from the worse than useless treatments of physicians and surgeons.

Their poisonous drugs and their murderous knives had not only failed to relieve her of the cruel torture of her diseases, but had added immeasurably to her agonies.

False and absurdly inconsistent was the teaching of the apostate church of which she was a member, telling her that her sickness was the will and work of God, wrought for her good, and at the same time sending her to the physicians to have that sickness removed.

At last, the doctors had told her that they could do no more for her.

The only hope she had, humanly speaking, was that death would come and end her sufferings.

But LEAVES OF HEALING brought new hope into her life.

LEAVES OF HEALING told her that her sickness was not the will of God.

LEAVES OF HEALING told her that disease, like sin, of which it was the result, was from the Devil, who was the defiler of humanity, the cruel author of all evil, and that God had sent His Son to destroy the works of the Devil.

It told her that He had carried out His Divine mission, while on earth in the flesh, by going about "teaching, preaching and healing all manner of disease and all manner of sickness among the people."

It told her that He had fulfilled His Divine mission by "bearing our sicknesses and carrying our sorrows."

It told her that He had fulfilled His Divine mission, when He "took our infirmities and bare our diseases" upon the cross.

It told her that He had not changed; that He was still destroying the works of the Devil, and that He was with us still, as He promised, "All the Days, even unto the Consummation of the Age," and that He was the very same Savior, Healer, Cleanser and Keeper as when He was on earth in the flesh.

It told her that His Healing Power was for her, if she would but trust Him.

Joyfully she accepted that wonderful Message.

With deep sincerity, she fulfilled all the conditions, throwing aside all human means, the drugs which had brought her nothing but added suffering, and began to trust God alone.

She asked the Messenger of God, who was in another city, to pray for her.

When he prayed, "in the Name of the Lord Jesus, in the Power of the Holy Spirit, and in accordance with the Will of God, our Heavenly Father," for her healing, she felt, instantly, the Power of God flow through her entire being, and became perfectly whole.

All the pain and suffering and weakness of that score of years of sickness passed away in the twinkling of an eye.

God had once more fulfilled His Covenant, and had vindicated His Prophet.

God is no respecter of Persons.

The "healing of the seamless dress" of the Christ is "by every bed of pain," and all who will fulfil the conditions of Repentance, Faith and Obedience may "touch Him in life's throng and press, and be made whole again." A. W. N.

## THE WRITTEN TESTIMONY OF MRS. MARY E. WESTERMAN.

MORLEY, ENGLAND, July 16, 1902.

DEAR GENERAL OVERSEER:—It is with a heart full of gratitude to God and to you as His servant, that I send you my testimony.

In 1879 my health began to fail.

In 1880 a baby girl was born to us, at which time I suffered serious internal injuries.

Dr. Steel of Morley, was attending me.

After lying in bed for six weeks I was only able to sit up a few minutes at a time.

My husband, growing anxious about my condition, consulted other doctors; for my sufferings, which were great, were aggravated by frequent attacks of fits.

After suffering thus for seven years, I was told by Dr. Scattergood, of Leeds, that my only hope of recovery was in an operation, which, he said, was not without considerable danger.

Clinging to that little hope the doctor gave me, I consented to enter the Women's and Children's hospital at Leeds in May, 1887.

Dr. Scattergood and three other surgeons then operated upon me.

Nine days later, through inflammation, I lay between life and death, and for weeks I remained in a very critical condition.

At the end of eleven weeks I was considered to be in a fit state to be removed.

I was then taken to my mother-in-law's home, where I remained three weeks.

Then I was taken to my own home at Morley.

I remained in bed thirteen weeks, suffering constant pain also, from many returns of inflammation.

I was then attended by Dr. Clarke, of Morley.

He could give me no relief, and advised another operation.

I was so anxious to recover, for the sake of my husband and my little ones, that I consented, thinking all the time I was suffering the Will of God.

I confidently resigned myself to His Will, not fearing death.

I was taken to the Leeds Infirmary in April, 1891.

Dr. Braithwaite and others then attended me.

It was their intention to remove certain diseased organs, but when they saw my internal condition they feared to operate.

After keeping me two weeks they sent me home incurable, a hopeless invalid.

For a time I lay in great agony.

Several times my friends sent for Dr. Clarke, thinking I was passing away.

I revived a little but remained very weak, suffering much and seldom able to get out, requiring assistance when I walked a little in a very feeble manner.

But God in His mercy sent the good news of a full Salvation for spirit, soul and body, by Mrs Campbell, of Ardsley, who also left me a copy of LEAVES OF HEALING and some other Zion Literature.

I then began to learn that it was not the Will of God that I should be afflicted with disease, that disease is from the Devil, and that Jesus is still the same Savior and Healer and Keeper of His people who obey and trust Him fully.

This sister told me how the Lord had wonderfully healed her in answer to prayer, and in other ways encouraged me to trust the Lord for healing.

As my faith grew stronger, I improved a little.

I gave up eating swine's flesh and all other unclean food, also the use of medicine, and the pills I had thought indispensable for twenty years.

A request was sent to you to pray for my healing, when you were at Grimsby.

I, at the same time, in the Name of the Lord, threw off my support.

When you prayed for me on Lord's Day morning, December 23, 1900, we at the same time were praying in our meeting in East Ardsley.

I shall never forget the warm thrill of Divine Power that went through my whole body at that time.

I seemed to be carried out of myself for a minute or two.

The voice of our dear Deacon, telling me to praise God for what He had done, seemed to bring me to myself and I realized that I was perfectly healed.

I give God all the glory, for He has done for me what all earthly physicians had failed to do.

I began at once to do my home duties, soon being able to do all, including my washing.

The Lord gave me back the elasticity of my youthful step.

My daughter, who was twenty years of age and who had been required at home to that time, from then was at liberty to go out to work.

From that time the Lord has kept me well without medicine of any kind.

Dear General Overseer, I thank you for your prayers and for the teaching I have received from LEAVES OF HEALING.

I pray God's blessing upon you and your dear wife and son.

I was a member of the Primitive Methodist church eighteen years.

I thought they would be glad to hear my testimony and would willingly receive Zion teaching, but they rejected it, and I was glad to find refuge in Zion.

We now hold Zion cottage meetings in our home and God is wonderfully blessing us.

Praying God's blessing upon you and Zion everywhere,

I remain, yours truly, MARY E. WESTERMAN.

## Toothache Relieved In Answer to Prayer.

SAUK CITY, WISCONSIN, July 28, 1902.

DEAR GENERAL OVERSEER:—I do thank Mrs. Dowie with all my heart for her prayers in behalf of my little boy, James.

He had had toothache for a week.

The last day and a half he could not eat nor drink, and his lips were badly swollen.

He became better suddenly at noon, July 24th. He was very hungry, and could eat anything without pain.

I thank God fervently, and also thank Overseer Dowie.

Yours sincerely, (MRS.) HENRIETTA DIEHL.

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AND He said unto me, What seest thou? And I answered, I see a Flying Roll. . . . Then said He unto me, This is the curse that goeth forth over the face of the whole land.—*Zechariah 5:1, 3.*

GOD gave the Prophet Zechariah a glimpse down the ages to these latter days, when, after the lapse of centuries, the Covenant which He gave to His people, when He brought them out of Egypt under Moses, should go forth over the face of the whole land as a roll or book.

The Hebrew word *ha-'a-lah*, which is here translated curse, means a Covenant.

Because a covenant or agreement between parties to do certain things is sealed with an oath, the word oath or curse is sometimes used in the Bible for Covenant.

In this Covenant God told the people that He would save them from their sins, and heal them from disease and sickness and keep them whole, if they would harken to His Voice and do what was right in His eyes and keep His Commandments. (Exodus 15:26.)

God desired for Himself a nation in whom He should reign as King—a Theocracy.

When these people kept this Covenant they were prospered and blessed.

But when they grew weary of the Covenant because they wanted to do as they pleased, they threw it aside and found that they were cursed just as people always are when they turn from God to serve the Devil.

There is no neutral ground in this war between the forces of good and evil for the possession of man.

Man is given freedom of choice, but God is saying to the world: "Choose you this day whom ye will serve." (Joshua 24:15.)

The Prophet, in looking along the stream of time to the present, may have seen in John the Baptist, preparing the way for the coming of the Lord by preaching Repentance, the beginning of the Covenant.

He may have seen the Lamb of God take the place of the sacrificial lamb in the Covenant and shed His blood once for all for the sins of the world.

Then it is probable he saw our Lord form the Primitive Apostolic Church, with its miraculous powers.

If so, he saw that these powers continued in the Church through the third century.

If he did not see these things as he looked forward in his vision, we can see them, looking backward through the pages of authentic history.

The writings of the Christian Fathers give us abundant testimonies to the continuance of the miraculous powers given by our Lord to His disciples.

We quote from Origen, who wrote in the third century, and says:

> And some give evidence of their having received through their faith a marvelous power by the cures which they perform, invoking no other name over those who need their help than that of the God of all things, and of Jesus, along with a mention of His history. For by these means we, too, have seen *many persons* freed from grievous calamities and from distractions of mind and madness, and countless other ills which could be cured neither by men nor devils.

A degenerate and worldly Christianity came with the conversion of Constantine and with the period known as his age miracles ceased.

But with every spiritual reformation we find these miracles which characterized the apostolic period.

The Waldenses, Moravians, Huguenots, Covenanters, Friends, Baptists and Methodists all have their record of them.

And the revival of these gifts always brought persecution with it.

A dead church disturbs nobody and nobody disturbs it.

But it can be said of Zion, as of the Primitive Apostolic Church, that it turns the world upside down.

It is the Flying Roll of Zion Literature which is largely helping to do it.

How wonderful that the Prophet Zechariah, ages ago, should have been shown the Covenant of Salvation, Healing and Holy Living, flying over the world as a roll!

Carried on the wings of the Little White Dove, beautiful emblem of the Holy Spirit who accompanies its Message with power, it goes forth from Zion, bearing the testimonies of a Cloud of Witnesses, proving that God is still the Healer of the people.

Kind Reader, we ask your help in sending out the Flying Roll with its Message of the Full Gospel.

### The Little White Dove Alights with Its Message on the Floor of a Hotel.

DANSVILLE, NEW YORK, July 10, 1902.

DEAR GENERAL OVERSEER: — About two months ago I accidentally or providentially got hold of a March number of LEAVES OF HEALING, which had been picked up from the floor of a hotel.

I read it through, and was so thankful to my Father in Heaven for sending the Little White Dove to me.

I am very familiar with the blessed Bible, and have for ten or fifteen years believed that we were living in perilous times, or in the latter days spoken of in the prophecies, and I have been longing to find somebody who thought as I did.

You cannot imagine what an uplift it gave me when I read your LEAVES OF HEALING.

I have had no doctor nor taken any drugs for fifteen or twenty years.

When people asked me who was my physician, I always said I had none but the Great Physician, the Christ.

I was more afraid of the doctors than I was of the disease, and I believed in Divine Healing.

I at once subscribed, and the LEAVES has been coming to me over two months.

I lend copies to my neighbors and some church members, who call it a humbug.

Some say it is true, but the faith is lacking.

I enjoy the LEAVES so much that I can hardly wait for it from one week to another.

I have sent some to other states.

When I wrote for the LEAVES, I asked you to pray for a dear sister in Nebraska.

I have sent two numbers of the paper to her.

She was afflicted with heart disease and nervous prostration.

I received a letter from her today, written by herself.

She had not been able to write for over a year before.

She says she is improving in strength, and loves the LEAVES.

Forty years ago I had my foot and ankle mashed and broken.

It was so nearly amputated that the doctors wanted to take it off.

My husband would not allow the doctors to take it off, and it got well almost miraculously.

I walked in six months, but I have called it my poor limb ever since.

For the last few years I have suffered with lameness and rheumatism a great deal.

I wrote you to pray for my foot, and, thanks be unto God! I have had no lameness in it for six or eight weeks.

I am writing this without glasses.

I would like to attend the Feast of Tabernacles, but I am too aged to go so far, being past seventy-eight.

I heartily endorse everything I read in LEAVES OF HEALING.

It is Bible doctrine.

I do unwaveringly believe that you are Elijah the Restorer.

In the Name of the Lord,

(MRS.) REBECCA E. WHITEMAN.

### The Zion Roll Carries Blessing to Germany.

From Germany one who has been blessed by BLÄTTER DER HEILUNG writes:

Peace to thee.

I thank you very heartily for LEAVES OF HEALING which you sent to me through Brother Peters.

I get much blessing for spirit, soul and body through reading the LEAVES.

I am quite sure that this is the Full Gospel of Purity, Peace and Power, for body, soul and spirit.

I have experienced it myself and my family also have proved that Jesus the Christ is the same today.

When I take the Shield of Faith the fiery darts of Satan cannot hurt me.

Jesus is always Conqueror.

I would like to have some more Zion Literature to distribute.

### Zion Literature Sent out from a Free Distribution Fund Provided by Zion Guests and the Friends of Zion. Report for the Week Ending August 30, 1902.

| | | |
|---|---|---|
| 1668 | Rolls to | the Hotels of Switzerland |
| 725 | Rolls to | the Hotels of the United States |
| 1400 | Rolls to | England |
| 523 | Rolls to | Various States of the Union |
| | Number of rolls for the week | 4,316 |
| | Number of rolls reported to Aug. 30, 1902, | 2,442,107 |

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He sendeth His word and healeth them.

# LEAVES OF HEALING

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| Subscription Rates. | | Special Rates. | |
|---|---|---|---|
| One Year | $2.00 | 100 Copies of One Issue | $3.00 |
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Subscribers desiring a change of address should give present address, as well as that to which they desire LEAVES OF HEALING sent in the future.

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*Long Distance Telephone South 960. Cable Address "Dowie, Chicago."*

All communications upon business must be addressed to

MANAGER ZION PUBLISHING HOUSE,
1300 Michigan Avenue, Chicago, U. S. A.

Subscription to LEAVES OF HEALING, A VOICE FROM ZION, and the various publications, may also be sent to

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CHICAGO, ILLINOIS, SATURDAY, SEPTEMBER 6, 1902.

## TABLE OF CONTENTS.

LEAVES OF HEALING, SATURDAY, SEPTEMBER 6, 1902.

GOD'S WITNESSES TO DIVINE HEALING—
Illustration—Mary E. Westerman, . . . . . 649
Written Testimony of Mary E. Westerman, . . . . . 650
ZION'S LITERATURE MISSION, . . . . . 651
EDITORIAL NOTES—
Zion at Ben MacDhui, . . . . . 652
God Shining Forth out of Zion, . . . . . 652
The Summer Is Ended, but the Harvest Is only Begun, . . . 653
The Dawn of a New Day Finds Expression in Zion City, . . 653
Opening of a Nine Months' Campaign in Chicago, . . . . 653
God Is Judge Himself, . . . . . 653
Two Special Discourses in the Chicago Auditorium, . . . 653
Discourses to Deal with Whole Situation of the World, . . 654
Zion's World-wide Mission, . . . . . 654
Week of Preparation and Organization, . . . . . 654
Splendid Rally Last Wednesday Night, . . . . . 654
Organization of Two New Zion Seventies and Officers, . . 654
To Reach all Chicago once a Week, . . . . . 654
Zion Lace Industries Entertains Wholesalers, . . . . . 655
Zion College not to Open before October 5th, . . . . . 655
Zion's Financial Institutions, . . . . . 656
Zion City a Success, . . . . . 656
Morning and Night, . . . . . 657
CARTOON—
"Fool!" . . . . . 658
ZION AT BEN MACDHUI—
Scripture Reading and Announcements, . . . . . 659-662
Address—"How Shall We Escape?" . . . . . 662-664
NOTES FROM ZION'S HARVEST FIELD, . . . . . 665, 666
NOTES OF THANKSGIVING TO ZION'S GOD, . . . . . 667-669
JUNIOR SEVENTIES, . . . . . 670
OBEYING GOD IN BAPTISM, . . . . . 671
ZION'S BIBLE CLASS, . . . . . 672
A VOLUNTEER ZION MESSENGER IN SOUTH AFRICA, . . . . 673-675
STIRRING TRUTHS FOR WIDE AWAKE CHRISTIANS, . . . . . 676
ZION LAND AND INVESTMENT ASSOCIATION, . . . . . 677
HOW ARE 150,000 YEARLY SUBSCRIBERS TO BE SECURED BY JANUARY 1, 1903? . . . . . 678
NOTICE OF MEETINGS IN THE CHICAGO AUDITORIUM, . . . . 679
ZION'S INVESTMENTS, . . . . . 680

# *EDITORIAL NOTES.*

## "OUT OF ZION, THE PERFECTION OF BEAUTY, GOD HATH SHINED FORTH."

AND FROM Zion God is still sending forth His Light and His Truth.

FAR AWAY from the centers of great population, beside our quiet little "Galilee," it was wonderful to see last Lord's Day the multitudes assembled at "Ben MacDhui."

From the little towns of Montague and Whitehall, at the northern end of White Lake, and from all the lovely homes on either bank, down to Michillinda and Sylvan Beach, on the shores of the great Lake Michigan, the people came in steamers and boats, and in thousands through the gates of "Ben MacDhui" on the land side: on foot, in great wagons, and carriages of all descriptions, until nearly 5,000 persons had assembled on the upper lawn.

NEVER SHALL we forget the thrilling sight, as, from the steamers lying at "Ben MacDhui" dock, the White-robed Choir emerged, and passing on to the lawn at the foot of the terraces, in silent and orderly processional, followed by many Robed Officers of the Church, they ascended the stair-cases in the center of the terraces, and passed on to the great pavilion, singing their lovely processional hymn as they entered and passed upward to the large gallery that we had erected.

(*A large double-page photo-engraving of this scene will appear in this paper in our next issue.*)

WHEN WE REACHED the platform and stood up to pronounce the Invocation, it seemed impossible, for a moment, to suppose that we were at our summer home, for there met our gaze a sea of upturned faces, in thousands upon thousands, away in that lonely place.

But there they had come; and the stillness and solemnity of God's Presence was there.

"Out of Zion" God was shining, amid scenes of beauty which made that tent a canopy in a great natural cathedral, under the dome of an unclouded sky, in a setting of emerald and sapphire; for the green grass and the blue lake were all around us.

And so the song which that great company poured out from their hearts to God was most fitting:

In the Heavenly Pastures fair,
'Neath the tender Shepherd's care,
Let us rest beside the Living Stream today;
Calmly there in Peace recline,
Drinking in the Truth divine,
As His Loving Call we now with Joy obey.

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THE GREEN PASTURES and the still waters were there, and the glorious sunlight was bathing all nature in garments of glory, leading the thousands upon thousands to the spiritual truth of the chorus, which rang out with greater and greater volume as the hymn proceeded:

Glorious streams of Life Eternal,
Beauteous fields of Living green,
Tho' revealed within the Word
Of our Shepherd and our Lord,
By the Pure in Heart alone can they be seen.

IT WAS A delightful ending to the Summer, and a preparation for the Harves

"THE SUMMER is ended."

But the Harvest is not past; for we are now entering upon the richest and most prolific harvest that Zion has ever seen.

BETWEEN FIVE and six hundred of our people, including several hundreds of the Choir and Officers, had come across the lake during the night, and shortly after the sun had risen they steamed out of Lake Michigan into the waters of White Lake, and anchored side by side at the foot of our terraces.

When it was all over and the daylight had faded, they quietly sailed away out into the starlit night, and reached Zion City early in the morning.

The telegram which we received at "Ben MacDhui" that morning told us of the thrilling sight which our lovely Zion City presented as the vessels passed it to the nearest available port, Waukegan.

It seemed to them a Morning Land indeed, and that is what Zion has become.

It is the Dawn of a New Day which finds expression in the City of Zion, in the organization of the Christian Catholic Church in Zion, and in its glorious and continuous activities which the sun is ever shining upon: for the sun never sets upon Zion.

All around the world Zion is working in the light; for her banner floats from east to west, from north to south, o'er all the earth.

AND NOW once more in Zion City we take up the work which God has given us to do, and tomorrow we open a Nine Months' Campaign in the great Chicago Auditorium, where, God willing, Zion's Banner will be unfurled every Lord's Day.

God will speak there, through Zion, words that shall bless the whole earth.

GOD, EVEN GOD, Jehovah, hath spoken,
And Called the Earth from the rising of the sun
Unto the going down thereof.
Out of Zion, the perfection of beauty,
God hath shined forth.
Our God shall come, and shall not keep silence:
A fire shall devour before Him,
And it shall be very tempestuous round about Him.
He shall call to the heavens above,
And to the earth, that He may Judge His people:

GATHER MY SAINTS together unto Me;
Those that have made a Covenant with Me by Sacrifice.
And the heavens shall declare His righteousness;
For God is Judge Himself.

YEA, it is true!

"God Himself is Judge!"

Men may judge each other, but their judgment cannot stand.

The Judgments of God, imperishably written by His finger, shall alone endure and be found upon the eternal record.

WE ARE going into this campaign with great delight, in the consciousness that it will probably be the last continuous series of services, extending through so long a period, that we shall ever hold in Chicago, or possibly in any other city than in the City of Zion.

WE CANNOT get any building in Chicago that will seat the numbers which now attend our services in Shiloh Tabernacle; and although thousands more can gather in the Auditorium, they cannot find seats, and frequently more than three thousand persons have been compelled to stand.

The only other place which can hold more is not available—the Coliseum—in which we once spoke to 12,500 persons, of whom about four thousand stood throughout the entire service.

The time has come for a larger Shiloh Tabernacle in Zion City; and it will soon be time for Zion Temple, where we hope to seat 30,000.

IT IS A great delight to have the joy of ministering with the living voice to these living multitudes; and it is a still greater delight, when we add the joy of communicating our Message, through these pages, to the hundreds of thousands, and indeed to millions, whose faces we can never see on earth.

WE HAVE determined, before we enter upon our series of Seventeen Messages, in which we shall deal with the terrible Present Day Apostasies of so-called Christianity, that we shall deliver two discourses, entitled,

THE PROBLEMS OF THE WORLD, AND THEIR SOLUTION
and
"THE MILLENNIUM, OR CHAOS,"—WHICH?

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THESE DISCOURSES will deal with the whole Situation as God has led us to view it.

We shall sketch the Conditions of the Nations as we see them, in Europe, Asia, Africa, Australasia and America, and point out that the Divine Solution, the Establishment of the Kingdom of God, is the only one that can bring Peace to the Distracted World.

IN DOING this we seek for the earnest prayers of Zion everywhere.

IT IS WELL for all in Zion to remember that Zion cannot anywhere live on its past, or live merely for a locality.

ZION MUST live for God, and her mission is coextensive with every Continent and every Island of the Seas, and is to every creature dwelling thereon.

ZION MUST everywhere remember that God is "calling," from the rising of the sun to its going down, and that it is "out of Zion," which He alone can make perfect in beauty, that He will shine forth amid the darkness of organizations, which are selfish, cruel and base, which, when fully successful, only promote universal chaos.

Amidst this Darkness the Voice of God is saying out of Zion, "Let there be Light!"

With the Light, Order and Beauty, Life will come forth, since the Command of God is a Word of Life.

The Life is the Light.

THE WEEK now closing has been in Zion, from an Ecclesiastical standpoint, one of Preparation and Organization.

MANY CHANGES are being made and will continue to be made in the administration and in the assigning of different duties to various Officers.

Of this we shall have more to say later on.

BUT WE desire now to express our great satisfaction with the splendid Rally in Shiloh Tabernacle, Zion City, of from three to four thousand members of the Church, over which it was our joy to preside, last Wednesday night, September 3d.

WE ADDED two more Seventies, with their Captains of tens and Leader, to the Band which has been going forth for some time past from Zion City every Lord's Day, into the surrounding cities and villages.

WE HAVE now organized in Zion City ten complete Zion Seventies which, with their Officers, number 780 persons.

IN ADDITION to these we have raised a corps of Emergency Seventies, which will go forth next Lord's Day into Chicago with our large Choir and Officers, and many members of the Church.

Probably 2,000 members of the Church from Zion City will go in with us to begin the Fall campaign in Chicago.

THE TRAINS carrying these Seventies and other workers will leave about 8:30 and 9:30 a. m.

On their arrival in Chicago these Messengers of Zion will, in accordance with carefully prearranged plans, be distributed, first, in the central districts of the city, and then into the southwest and north sides of the city, as far as they can reach.

THEY WILL join hands with the Zion Seventies now residing in and around Chicago; and it is probable that we shall be able, before the afternoon assembly in the Auditorium, to reach nearly half a million of people in their homes.

WE SHALL continue this work, God willing, until we are able to reach, at least once in every week, the homes of Chicago's entire population of over two millions.

We have mapped out the City into one thousand five hundred districts and can cover the ground with three thousand workers, going two and two, as the Zion Seventies now do.

This may seem to many beyond our powers; but since we have received the Divine Command to deliver our Message to every creature within reach we shall most certainly obey, trusting God for the Power.

Our numbers are adequate to doing this by proper organization; therefore, we say that it is within God's Power, and as we are "a Willing People," we cannot doubt that this work will be accomplished.

AGAIN WE SAY to Zion everywhere, Pray for the Seventies of the City of Zion, and of the City of Chicago, that the Harvest Time upon which we are now entering may be one

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of great ingathering, and that multitudes may be won for God, and brought into fellowship with Him through the operations of the Christian Catholic Church in Zion.

STEADY AND continuous progress is being made by Zion in all parts of the world.

A hundredth part of the tale can never be told in these columns.

Zion is too busy making history to be able to record it fully; but the results of Zion's toils are everywhere becoming apparent.

ZION CITY continues to put on her "beautiful garments," and everywhere throughout the city houses are rising, and preparations are being made for the building of a very large number before winter.

Many also are making their preparations to build very early next spring.

ZION LACE INDUSTRIES had the pleasure of receiving representatives from the great Wholesale Dry Goods Houses of Chicago last Thursday, September 4th.

Messrs. Marshall Field & Company; the J. V. Farwell Company; Carson, Pirie, Scott & Company; Mandel Brothers; A. M. Rothschild & Company; C. A. Stevens & Brother, and others, sent their principal lace experts and buyers. They came by special invitation, in a private car on the 9 a. m. train, and remained until 2:29 p. m.

We made our first Display of Lace for the market in the beautifully decorated parlors of Elijah Hospice, where twenty complete sets of lace, from the narrowest to the widest widths, were displayed, winning the admiration of all.

These gentlemen visited our Factory, which covers five acres and has a floor space of eight and a half acres, and were driven over the city.

We also had the pleasure of entertaining twenty-four at Lunch in Shiloh House.

WE ARE offering more than two millions of yards of lace of our own manufacture, and buying is likely to go on briskly.

We think it probable that the Wholesale Trade of Chicago will take all we can make for some time to come.

This will be good news to our investors in these Industries.

We shall have more to say concerning this when the buying has proceeded further.

It is quite clear, however, that we shall require to increase our machines by scores, and our operators by hundreds and by thousands, in the not distant future.

OTHER ZION ENTERPRISES are proceeding satisfactorily, and buildings in connection with these are going rapidly forward.

IN CONNECTION with the Opening of the Schools this Fall in Zion City, WE ASK INTENDING SCHOLARS NOT TO COME TO ZION CITY FOR ENROLMENT IN ZION COLLEGE AND SCHOOLS EARLIER THAN MONDAY, OCTOBER 5TH.

It has been simply impossible, with all that we have had to do, to get the Educational Buildings ready in time.

WE ARE building the first wing of the Central Educational Institutions very solidly of stone and brick and it is now in an advanced condition.

We are also preparing buildings for four large Zion Junior Schools in different parts of Zion City, which are also being pushed forward.

THE TEMPORARY School Accommodation available will, meanwhile, be utilized to the utmost.

We are preparing Permanent Accommodation for more than 2,000 Pupils in the various buildings now being constructed in Zion City.

SHOULD SOME Pupils arrive on or before September 15th, the date announced some time ago for the beginning of our school year, we shall take good care of them; and, probably, make some temporary arrangements for their work until the College and Schools fully open.

Our large corps of able professors and teachers will be early at their posts.

Correspondence on this subject must be addressed to Overseer W. Hamner Piper, whom we have appointed Overseer-In-charge of Zion's Educational Institutions.

THE EDUCATIONAL Advantages of Zion City will be very many, and the safeguards numerous.

The entire absence of many of the temptations in other cities will be, in itself, a great means of blessing.

IT WILL NOT be long, we trust, ere we shall be able to announce that Zion College and Zion Junior Schools are fully equipped and in thorough working order.

WE SHALL probably be able to gather the children of Zion City into temporary quarters on September 15th, and our

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announcement in these Notes has reference principally to intending scholars who live at a distance.

WE FEEL it right to call attention to the announcements of the Managers of the Financial Institutions of Zion.

We heartily invite intending investors to visit Zion City and see with their own eyes, and hear with their own ears, that which will make them, we cannot doubt, desire to cast in their lot with us.

WE HAVE not borrowed a dollar from "the world" for the purpose of carrying on any department of our work in Zion and we do not desire to do so.

We have a right to ask that all "in whose hearts are the Highways of Zion" shall consider the Voice that is calling them "from the rising of the sun to the going down of the same" to gather together and to concentrate their energies and efforts by investing and coöperating to the full extent of their power in the establishment of Zion City, and of its splendid Financial and Industrial Institutions.

THE WORDS from the 50th Psa.m already quoted:

Gather My saints together unto Me:
Those that have made a Covenant with Me by Sacrifice—

have an application not only to the "gathering" into Church association, but to the "gathering" into the Kingdom of God and to association in all its varied interests.

IT IS WELL for God's people to remember that this call into "Gatherings" and into "Cities" is in accordance with the "Sure Word of Prophecy":

Cry yet again, saying,
Thus saith Jehovah of Hosts:
My Cities through Prosperity shall yet be spread abroad;
And Jehovah shall yet comfort Zion,
And shall yet choose Jerusalem.

IT IS FROM these great Zion Ecclesiastical, Educational, Commercial and Political centers that the Light of God will shine.

The success of God's City of Zion from which we write will make the establishment of Zion Cities throughout the world much easier and much quicker.

This City of Zion near Chicago must be a success in the fullest possible sense ere we can undertake others.

It is a success so far as it has gone.

It has already achieved all the success that has seemed possible in the time, and even in the eyes of the world it has appeared to be a marvelous success.

THIS IS admitted on every side by impartial critics, as well as by friend and foe.

WHY, THEREFORE, should there be any hesitation upon the part of Zion everywhere to enter into closer and closer association with Zion's Enterprises in Zion City?

IS IT RIGHT that their capital, and the many talents committed to them by our God, should continue to be earning large results for the World, the Flesh and the Devil, when they can be earning results even larger than is possible in the world, through the combination and coöperation of sober, righteous, godly and industrious Christian people in Zion City?

WE WRITE these words, not as a wail—for Zion has no such chord in all her songs—but as an appeal which we have a right to make to all who love God and Zion.

IT IS THEIR duty and their privilege, and it will be greatly to their interest, to respond to this Call from God out of Zion.

WE TRUST that large numbers of our friends will, in this lovely, cool and pleasant fall weather, when all is sunny and bright, and the last portion of the great harvest with which God has favored America is being reaped, make it convenient to come to Zion City, and communicate with our General Financial Manager and his able associates in all Zion's Business Institutions.

WE ACKNOWLEDGE and openly declare that we covet for God and for Zion the resources of God's people which are now being entrusted to men and to institutions which are selfish, and worldly, and sometimes positively devilish.

It is time for God's people to hear this Call; to gather together into Zion all over the earth "from the rising to the setting of the sun."

ZION IS Going Forward!
Are you standing still?

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IT IS OUR joy, in closing these brief Notes, written at the end of a week of great toil, to declare, therefore, as a Watchman on Zion's Watch-tower:

THE MORNING HAS COME; AND GOD IS SHINING FORTH FROM ZION!

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BUT, ALAS, the Night also is coming, when no man can work!

God's saints shall then rest from their earthly labors, and enter into the Rapture of the King.

Then, after the Night which will follow their departure, they will return to earth with a glorious burst of Heavenly Light, with Christ our King; for He shall come, "Whose right it is to reign," and He will bring us with Him.

---

IT WILL be very delightful to return after that brief Rapture, and resume possession of God's property in this little City of Zion; for God's People, in His Name, will then take possession, as He shall direct, of every foot of Earth.

---

THIS IS the Purpose of God: for it is declared in His Word that when the Christ shall come to reign, all must submit to Him or perish.

---

"*Watchman, what of the Night?*" is the Cry of the weary, fainting multitudes, looking up out of the darkness, where they are tossed about on the waters of the wide, heaving Sea of Sin and Sorrow.

But, alas! the great majority of the so-called Watchmen in the Apostate Churches, who ought to be able to answer, are blind, ignorant, dumb, dreaming and sleepy, as was prophesied:

His Watchmen are blind,
They are all without knowledge;
They are all Dumb Dogs,
They cannot bark;
Dreaming, lying down, loving to slumber.

---

BUT IN ZION this is not so; and to the multitudes who are crying "*Watchman, what of the night?*" our answer is:

The Morning cometh, and also the Night:
If ye will inquire, inquire ye:
Turn ye! Come!

---

BRETHREN, PRAY FOR US.

# 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 sufferers are expressly declared to have been "oppressed of the Devil." (1 John 3:8; Matthew 4:23; Acts 10:38.)

*The Gifts of Healing are Permanent.*

It is expressly declared that the "Gifts and the calling of God are without repentance," and the Gifts of Healing are amongst the Nine Gifts of the Spirit to the Church. (Romans 11:29; 1 Corinthians 12:8-11.)

*There are Four Modes of Divine Healing.*

The first is the direct prayer of faith; the second, intercessory prayer of two or more; the third, the anointing of the elders, with the prayer of faith; and the fourth, the laying on of hands of those who believe, and whom God has prepared and called to that ministry. (Matthew 8:5-13; Matthew 18:19; James 5:14, 15; Mark 16:18.)

*Divine Healing is Opposed by Diabolical Counterfeits.*

Amongst these are Christian Science (falsely so-called), Mind Healing, Spiritualism, Trance Evangelism, etc. (1 Timothy 6:20, 21; 1 Timothy 4:1, 2; Isaiah 51:22, 23.)

*Multitudes Have Been Healed Through Faith in Jesus.*

The writer knows of thousands of cases and has personally laid hands on scores of thousands of persons. Full information can be obtained at the meetings held in the Zion Tabernacles in Chicago, and in Zion City, Illinois, and in many pamphlets which give the experience, in their own words, of many who have been healed in this and other countries, published at Zion Printing and Publishing House, 1300 Michigan Avenue, Chicago, and also at the Branch Office, Shiloh Boulevard, Zion City.

"*Belief Cometh of Hearing, and Hearing by the Word of God.*"

You are heartily invited to attend and hear for yourself.

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FOOL!

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# ZION AT BEN MACDHUI

PORTED BY I. M. S. AND A. W. S.

THE regular annual meeting neld by the General Overseer at the beautiful summer residence of Overseer Jane Dowie at Ben MacDhui, on White Lake, near Montague, Michigan, Lord's Day, August 31, 1902, was one of the most delightful as well as one of the most blessed and helpful events in Zion in this wonderful summer.

The attendance from Chicago and Zion City and that from the summer resorts around White Lake, from the neighboring cities and villages, and from the farms roundabout was larger than at any previous meeting at Ben MacDhui.



The beauty of the service, the intense interest of the great audience, the splendid singing of Zion's White-robed Choir, and, most of all, the deeply spiritual and yet intensely practical address of the General Overseer, all conspired to make the service one which will mark an epoch in the community in which it was held.

The 300 members of Zion White-robed Choir and several of the officers left Waukegan at about 9 o'clock Saturday evening, August 30th, by the steamer "C. W. Moore," which had come from Chicago earlier in the afternoon, bringing the Chicago contingent.

The remainder of the officers and some hundreds of guests left Waukegan on the steamer "Easton" at ten minutes after 10 o'clock the same evening.

The evening was a most beautiful one, the stars shining in countless myriads from a cloudless and moonless sky, a gentle breeze blowing from the southwest.

About midnight, however, the wind began to increase in violence, and by morning the two little steamers were pitching and tossing in a heavy sea.

In spite of this, however, the boats continued safely on their way, and the officers and crew remarked that there were exceedingly few of the passengers sea-sick, compared with the number usually thus afflicted under such circumstances.

As the sun came up and revealed the high, sandy bluffs of the Michigan shores, it seemed to the company gathered on deck that there was no opening by which they could enter White Lake. But the steamers kept steadily on their way and were soon swinging round the lighthouse at the end of the breakwater, and entering into the quiet waters of the beautiful little lake, so well known to Zion throughout the world as the General Overseer's little Galilee.

The "Easton," although leaving Waukegan an hour later than the "Moore," reached White Lake about half an hour before that steamer.

As this steamer proceeded up the lake, gradually the beautiful shores, terraces and groves of Ben MacDhui came into view.

To the delighted eyes of the Zion people on the boats it appeared, as it indeed is, the rarest and loveliest gem in all the beauteous setting of summer homes and resorts around White Lake. As the boat drew nearer, Zion band sending its sweet music out upon the Sabbath morning air, the General Overseer; his son, Deacon A. J. Gladstone Dowie; Elder H. D. Brasefield, who is visiting at Ben MacDhui, and several others were seen on the dock.

The General Overseer was waving a loving welcome to his guests, and from every available point on the steamers fluttering handkerchiefs waved a response.

As the boats drew within earshot, the General Overseer's cheery voice rang out, "Peace to thee!" and with a shout went up the response, "Peace to thee be multiplied!" As the boat was being made fast, Overseer Jane Dowie came to the dock and gave her guests a very warm welcome, to which they responded heartily.

The greater part of the morning was spent by the guests in a delighted contemplation of the indescribable beauties of Ben MacDhui.

It would take several columns of this paper to tell in detail of all the loveliness of this scene. The broad, green terraces, mounting from the lake-level to the great expanse of velvety lawn, in the midst of which the white gables of the cottage gleam through stately trees; the grottoes, rustic pavilions and sparkling fountains, the many shade-trees, the gracefully winding drives, the innumerable flowers, blazing with Divinely-given glory and color, from every available place, bordering the walks, growing in profusion around all the buildings, arranged in artistic beds and groups, showing themselves with a very lavishness of loveliness from unexpected points; the courts, gardens, orchards, groves and woods all harmonize to make a picture in which the eye is ever finding new delights, and for which the heart is lifted in praise and thanksgiving to God.

At 10 o'clock in the morning a few clear notes from a Zion bugle brought the people together in a great pavilion tent, which had been set up at the southwest end of the grounds, for morning prayers.

The tent is the one which was used at the Feast of Tabernacles last year for the great assemblies, and this year for the children's meetings. The tent had been brought over from Zion City and set up, a large and substantial platform built,

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and hundreds of benches constructed for the purposes of this special meeting.

At this morning prayer-meeting the General Overseer gave his people a hearty welcome to Ben MacDhui, and told them how he had awakened at 3 o'clock in the morning, hearing the wind, and had very earnestly prayed for their safe arrival.

After some announcements and prayer this meeting was closed.

Immediately thereafter, the General Overseer, Overseer Jane Dowie, and their son, Deacon A. J. Gladstone Dowie, received all their guests in the handsome drawing-room of the cottage, the people entering the front door, receiving a hearty hand-clasp and "God bless you" from their hosts and hostess, and passing out by a side door.

Immediately after noon the guests from the neighboring country for miles around began to arrive. By sail-boats, steamers, launches, and row-boats they came to the dock, and on foot, on bicycles and by wagons and carriages, they came in at the great Ben MacDhui gate.

It was a most significant evidence of the influence of the General Overseer and his household in the community, that practically all the population of the two villages, Montague and Whitehall, and of all the summer resorts around the lake, came to this meeting with every manifestation of love and respect for their neighbor.

Seventeen hundred entered the Ben MacDhui gate by vehicles, and an uncounted number on foot, besides those who came by water.

At 2:30 o'clock the Processional of Zion White-robed Choir and Zion Robed Officers formed at the dock, and, marching to the music of Zion band, crossed the wide lower lawn and then slowly mounted the beautiful terraces and, turning to the southwest, proceeded to the pavilion.

As they entered the pavilion, the white-robed singers sang the words of the Hymn:

Open now thy gates of beauty,
Zion, let me enter there;
Where my soul in joyful duty
Waits for Him who answers prayer:
Oh, how blessed is this place,
Filled with solace, light, and grace.

Yes, my God, I come before Thee,
Come Thou also down to me;
Where we find Thee and adore Thee,
There a heaven on earth must be.
To my heart, oh, enter Thou,
Let it be Thy temple now.

Thou my faith increase and quicken,
Let me keep Thy gift divine,
Howsoe'er temptation thicken;
May Thy Word still o'er me shine,
As my pole-star through my life,
As my comfort in my strife.

Speak, O God, and I will hear Thee,
Let Thy will be done indeed;
May I undisturbed draw near Thee
Whilst Thou dost Thy people feed.
Here of life the fountain flows,
Here is balm for all our woes.

No words can describe the beauty and power of that scene.

The thousands of guests on the grounds witnessed this solemn act of praise and worship, in deepest and most reverent silence.

When the General Overseer, Overseer Jane Dowie and their son, who had joined the rear of the Processional when it came upon the upper lawn, came upon the platform, the great audience which had gathered in the tent arose and received the invocation.

Nearly every available seat in the great pavilion was occupied, there being at least 4,500 people present.

With a Divine inspiration, God's Messenger declared the Everlasting Gospel, and called the people to Repentance.

The thousands present heard with open hearts.

The Holy Spirit applied the fearlessly uttered truths and the loving call, so that many an eye filled with tears and many a rebellious spirit was subdued.

The audience was with the speaker from the start, and, at the close, many, who had never before given themselves to God, arose and, in true repentance, repeated the solemn Prayer of Consecration after the General Overseer.

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Ben MacDhui, Montague, Michigan, Lord's Day Afternoon, August 31, 1902.

At the close of the Processional, the General Overseer came upon the platform, the people rising and standing with bowed heads while he pronounced the

INVOCATION.

God, be merciful unto us and bless us,
And cause Thy face to shine upon us;
That Thy Way may be known upon earth,
Thy Saving Health among all the Nations;
For the sake of Jesus. Amen.

PRAISE.

All then joined in singing Hymn No. 307,

In the heav'nly pastures fair,
'Neath the tender Shepherd's care,
Let us rest beside the living stream today;
Calmly there in peace recline,
Drinking in the truth divine,
As His loving call we now with joy obey.

CHORUS—Glorious stream of life eternal,
Beauteous fields of living green,
Though revealed within the Word
Of our Shepherd and our Lord,
By the pure in heart alone can they be seen.

RECITATION OF CREED.

The General Overseer then led the Choir and Congregation in the recitation of the Apostles' Creed:

I believe in God the Father Almighty,
Maker of heaven and earth:
And in Jesus Christ, His only Son our Lord;
Who was conceived by the Holy Ghost;
Born of the Virgin Mary;
Suffered under Pontius Pilate;
Was crucified, dead, and buried;
He descended into hell,
The third day He rose from the dead;
He ascended into heaven,
And sitteth on the right hand of God the Father Almighty;
From thence He shall come to judge the quick and the dead.
I believe in the Holy Ghost;
The Holy Catholic Church;
The Communion of Saints;
The Forgiveness of sins;
The Resurrection of the body;
And the Life everlasting. Amen.

READING OF GOD'S COMMANDMENTS.

The General Overseer then read, very impressively, the Eleven Commandments, the Choir and Congregation reverently singing the Response, "Lord, have mercy upon us, and incline our hearts to keep this law."

I. Thou shalt have no other gods before Me.

II. Thou shalt not make unto thee a graven image, nor the likeness of any form that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself unto them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children, upon the third and upon the fourth generation of them that hate Me, and showing mercy unto thousands of them that love Me and keep My Commandments.

III. Thou shalt not take the Name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh His Name in vain.

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IV. Remember the Sabbath Day, to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is a Sabbath unto the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath Day, and hallowed it.

V. Honor thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee.

VI. Thou shalt do no murder.

VII. Thou shalt not commit adultery.

VIII. Thou shalt not steal.

IX. Thou shalt not bear false witness against thy neighbor.

X. Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor anything that is thy neighbor's.

Hear also what our Lord Jesus the Christ, the Son of God, hath said, which may be called the Eleventh Commandment:

XI. A New Commandment I give unto you, that ye love one another: even as I have loved you, that ye also love one another.

The Choir then chanted the

TE DEUM LAUDAMUS.

We praise Thee, O God; we acknowledge Thee to be the Lord
All the earth doth worship Thee, the Father everlasting.
To Thee all Angels cry aloud, the Heavens and all the Powers therein.
To Thee Cherubim and Seraphim continually do cry,
Holy, Holy, Holy, Lord God of Sabaoth;
Heaven and earth are full of the Majesty of Thy Glory.
The glorious company of the Apostles praise Thee.
The goodly fellowship of the Prophets praise Thee.
The noble army of Martyrs praise Thee.
The Holy Church throughout all the world doth acknowledge Thee,
The Father of an infinite Majesty;
Thine adorable, true and only Son;
Also the Holy Ghost the Comforter.
Thou art the King of Glory, O Christ.
Thou art the everlasting Son of the Father.
When Thou tookest upon Thee to deliver man,
Thou didst humble Thyself to be born of a Virgin.
When Thou hadst overcome the sharpness of death,
Thou didst open the Kingdom of Heaven to all believers.
Thou sittest at the right hand of God in the Glory of the Father.
We believe that Thou shalt come to be our Judge.
We therefore pray Thee, help Thy servants,
Whom Thou hast redeemed with Thy precious blood.
Make them to be numbered with Thy Saints in glory everlasting.
O Lord, save Thy people and bless Thine heritage;
Govern them and lift them up forever.
Day by day we magnify Thee;
And we worship Thy Name ever, world without end.
Vouchsafe, O Lord, to keep us this day without sin.
O Lord, have mercy upon us, have mercy upon us.
O Lord, let Thy mercy be upon us as our trust is in Thee.
O Lord, in Thee have I trusted, let me never be confounded.

The General Overseer then read from the Inspired Word of God, first in the Book of Psalms, the 65th Psalm, then in the Gospel according to St. John, a part of the 12th chapter, beginning at the 20th verse and ending at the 36th verse, closing with the prayer,

May God bless His Word.

The Choir and Congregation then joined in the singing of Hymn No. 44.

Overseer Jane Dowie then offered the general supplication, after which the General Overseer offered the following prayer:

PRAYER BY THE GENERAL OVERSEER.

Our Father, answer the petition that has been offered, and in Thy great compassion, reach every spirit clothed in flesh, within the sound of our voice today. (Amen.)

Let them know that God is seeking for their hearts; let them know that the Christ is still standing, knocking at the door, and bidding them to open that He may come in, and by His Spirit, establish His Kingdom within their spirits, their souls and their bodies, that they may take their part in the glorious consummation of the age, so rapidly approaching.

Our Father in Heaven, bless these people (Amen) and grant to them, many of whom are, like ourselves, but sojourners beside this beautiful little lake, when they go back to the cities and their varied employments, that they may live for God and do right. (Amen.) And so live that God shall be glorified and men blessed.

And now help us as we pray for the sin-stricken and disease-smitten, here and everywhere.

Bless Thou Thy people, by whatever name they may be called, in this and every land throughout the world. (Amen.)

Bless all in Thy Holy Catholic Church, the names of whom are enrolled in heaven.

O God, save Thy people (Amen) and bless Thine Heritage.

Bless Thou the Christian Catholic Church in Zion, which Thou hast raised up in these latter times to do Thy work in Zion, and through Zion, throughout the world.

Bless Zion in America. (Amen.)
Zion in Asia. (Amen.)
Zion in Africa. (Amen.)
Zion in Australasia. (Amen.)
Zion in Europe. (Amen.)
Zion in the Islands of the Seas. (Amen.)

And now hear us for all who are seeking prayers at this moment.

Hear us for the dying, and for the hearts that are breaking as they watch for the parting breath of the babe, or of the aged man or woman, the father or the mother, or the friend.

Help us, O God, to help our beloved, so that when the grave opens, we may say that they are not there, but that they are forever with the Lord.

Now help us to pray, as Jesus, in the days of His flesh, taught us when He said, "After this manner therefore pray ye."

(Choir and Congregation chanted, with the General Overseer, the Disciples' Prayer.)

The General Overseer then announced the series of seventeen Elijah's Restoration Messages, to be begun in the Chicago Auditorium on the following Lord's Day.

He then said: I desire to say

**A Few Words to My Friends and Neighbors.**

This is the only opportunity that I have had of thanking you, on behalf of myself, my wife and my son, for the many expressions of tender sympathy which you have given us, in words, in letters and in resolutions of local bodies.

I desire especially to thank the village council of Montague for their very kind resolutions of sympathy with us in our great sorrow of May 14th last, when our only daughter and sister was so suddenly taken from us.

I cannot in any better way express to you my appreciation than in the way for which I have provided this afternoon. I have ordered Zion Printing and Publishing House to send by one of these steamers 1,000 tubes, each containing copies of the two Memorial Numbers of LEAVES OF HEALING, containing the story of our daughter's departure, her farewell message, and the many tokens of sympathy, which were so touching to read and to receive.

I especially desire these to be given to my friends and my neighbors on both sides of the lake. Please accept them as my gift.

We know where to find our darling. It is not here, amid these beautiful scenes, but amid the infinitely more beautiful scenes, those of the "inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven" for those, "who, by the power of God, are guarded through Faith." She is beside those "green pastures" and "still waters" of which we have been singing, in the land where there is neither sin nor disease, where there are no tears and no graves.

May God help you all to meet her there! (Amen.)

**The Ben MacDhui Meeting an Annual Event.**

Before I deliver my discourse I wish to say that if God permits me to continue in the flesh for some years yet to come, as long as He spares me, I shall hope to continue this annual meeting here.

I cannot leave my central point, Zion City, very long.

This city was begun to be built only a year ago and has already a population of about seven thousand persons, nearly every family owning their home.

Our industries are being rapidly built up.

One factory has eight acres of floor space.

Better still, Zion schools and Zion College, and, best of all, the Church of God, are growing, so that probably before the end of this year, we will have at least ten thousand persons in residence in Zion City. Shiloh Tabernacle, which is seated for five thousand two hundred persons, is filled, and sometimes overflows, every Lord's Day afternoon. On that Day of Rest meetings are held from 6:30 a. m. to 7:30 p. m in that Tabernacle with average attendances of from ten to twelve thousand.

Our principal week-evening Assembly, held on Wednesday, is frequently attended by four thousand persons.

I suppose that there are something like four to five thou-

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sand houses that are to be built on lots already owned and paid for by the people, within the next two years.

So, you see, our little city, in all its varied interests, will keep us busy.

I can only hope to spend a few days here every year. Next year, if I am permitted, I shall hope to speak at least two Lord's Days; but that is as God may direct.

This is the only service that I can have here this year.

**Welcome to Ben MacDhui.**

I again thank you, who have come from Zion City and Chicago on my invitation, and from various parts around and from all the resorts and little points on the lake.

I am glad to see you all and to give you a very hearty welcome to Ben MacDhui.

The Choir then sang "Zion, awake!" after which the General Overseer offered the

INVOCATION.

Let the words of my mouth and the meditation of my heart be acceptable in Thy sight, be profitable unto this people and unto all to whom these words may come, in this and every land, in this and all the coming time, until Jesus come. Amen.

In the 12th chapter and 32d verse of the Gospel according to St. John I read to you the words of Jesus.

TEXT.

Jesus said:

And I, if I be lifted up from the earth, will draw all men unto Myself.

I will link with this the words in the 2d chapter of the Epistle to the Hebrews, in the 3d verse:

How shall we escape if we neglect so great Salvation?

**A Question Which Cannot be Answered.**

There is a question in this Bible which no man can ever answer; which no demon can ever answer; which no angel can ever answer; which God Himself can never answer.

That is the question which I have just read:

How shall we escape if we neglect so great Salvation?

No man can tell you.

No devil can tell you.

No angel can tell you.

God Himself has no other way!

If you are not saved in God's Way, there is no other.

You cannot be saved your own way.

You cannot be saved in any man-made way.

No church can save you.

It takes God Almighty to save the church, and He finds it in a great mess every now and then!

God Himself can save you only in His own way!

"How shall we escape," then, "if we neglect so great Salvation?"

**How Great Is this Salvation?**

The greatness of it is simply immeasurable; for it is as great as God the Eternal.

It is as great as Eternity.

It is great in its depth and height and length and breadth.

That Salvation is a Salvation the Mercy of which is above the heavens.

That Salvation is a Salvation so great that the Psalmist rightly said, "If I make my bed in hell, behold, Thou art there."

This Salvation is not transient. It is eternal. It never stops.

It is not a Mercy that endureth for a time; but the "mercy of Jehovah is from everlasting to everlasting."

Jesus said: "And I, if I be lifted up from the earth, will draw all men unto Myself."

That Salvation saves.

It saves the spirit.

It saves the soul.

It saves the body.

It saves the home.

It saves the business.

It saves the city.

It saves the land.

It saves the world.

It is a Salvation that is coextensive with the Universe: for

**It Is a Universal Salvation.**

Jesus said: "And I, if I be lifted up from the earth, will draw ALL men unto Myself." It is not *some;* it is ALL.

It matters not that you reject that Salvation. You cannot be saved in any other Way.

When you have gone to hell you will find that the only Salvation is by the same old Way.

The mighty Saviour, who went down into hell to find the damned who rejected their God in the days of Noah, where they had spent thousands of years, the same Lord who preached to those "spirits in prison," will continue to seek the perishing and the lost until He has found the very last of them: for He has said, "I, if I be lifted up from the earth, will draw ALL men unto Myself."

It is written, "As in Adam all die, even so in Christ shall ALL be made alive."

Oh! the depths and the riches of that Salvation which saves to the uttermost; which keeps on saving on earth and in time; which keeps on saving in hell and throughout Eternity, until the Word is fulfilled which Christ said, "And I, if I be lifted up from the earth, will draw ALL men unto Myself."

**Going Through Hell to Reach Heaven.**

A very poor thing it would be if a man should will to reject that Salvation, and to say, "I am glad to know that there is a chance for a poor devil like me. I will not mind about how I live on earth; because you tell me I will be saved anyhow."

It would be a poor business, would it not, if, when you could go to a city by a swift and convenient train in an hour, you should tramp around through marshes and forests, and drag yourself ten thousand miles through devious ways to reach that city?

What a fool a man would be who could get through in an hour, happily, who would say, "I will tramp on ten thousand miles in beggary, misery, hunger and cold, to reach it"?

Why should a man be so stupid and so foolish as to reject a Salvation so great that it cleanses the sinner from his sin; that it heals the sick one of his maladies; that it makes the unclean sweet and pure and white?

Why should any man, whom God is willing to save here, want to go through hell to find that Salvation?

**You Cannot Escape the Damnation of God, If You Reject Salvation Here.**

You cannot go to heaven! There is no place in heaven for the stinkpot and the beerpot and the swines' flesh-pot, and the dirty adulterer and the harlot.

There is no place in heaven, with its purity, for the unclean book, and the unclean thinker, and the unclean speaker, and the unclean boys or youths who defile themselves!

**Heaven Is for the Pure.**

Ere you enter that City, you must come to Him, and be made clean in spirit, in soul, and in body; so that you may enter in. Otherwise you will have to go to hell with the harlot, and the murderer, and the thief, and the adulterer and the false swearer, and those that have broken the commandments of God and rejected His mercy.

Where, where can you find Salvation, if it is not in Christ?

Has Socratic philosophy ever saved any one?

Has infidel philosophy ever saved any one?

Has a human creed ever saved any one?

It takes the God, who made this spirit, this soul, and this body, to redeem it and to save it.

He can and He will!

Blessed be God, He does save! (Amen!)

I say to you plainly, in simple language, that you had better settle this matter, else the cry will come from you, as you descend into the dark depths, "The harvest is passed, the summer is ended, and we are not saved! not saved!"

You cannot tell how quickly death will feel, with cold, icy hands, for your heart-strings.

In that hour where will you be, if you have neglected, if you have rejected, that Salvation of God, through faith in Jesus the Christ? But if you have accepted it, it is well.

**None Who Have Trusted God Ever Were Sorry for It.**

I never knew one in any part of the world; I never heard of one, who ever on the death-bed cried out, "Oh, I am sorry that I trusted Jesus the Christ of God!"

But, oh, what multitudes have cried, "I have wasted my life! I would not obey God! He sought for my heart. In condescending compassion He stooped to knock at the door of my

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heart, and I denied Him rest! I shut up my heart, and I said, 'Go, when I have a convenient season I will call for Thee!' And I perished in my folly."

What folly that is!

Let me reason with you. Let me ask you if there is any good reason why you should not live a life of faith in Jesus the Christ the Son of God; why you should not give up the filthiness of the flesh, the foul and disgusting poisons that you smoke and drink and eat, the filthy books that you read, the dirty association of the unclean dance, of gambling, and of Secret Societies, where the Name of God is not honored, where Jesus the Christ is not honored, where a god is worshiped whom the Christ knows not, where the Son of God is crucified afresh?

Is it not best to quit your sins; to give your spirit, your soul and your body to God; to find in the association of those who walk in the Light, as God is in the Light, that Salvation which Jesus came to bring?

**How Salvation Is Gotten.**

"How shall I get it?" you say. It is very simple. You may get it before you leave this tent.

You will get it before you leave this tent, if you are willing.

God is willing! He has never been unwilling!

You are all His offspring.

I am so glad that the Apostle Paul, on Mars Hill, when speaking to the Athenians, could say, "as certain even of your own poets have said," speaking of Aretas, "For we are also His offspring." "In Him we live, and move, and have our being."

You are the spiritual offspring of God, who is "the Father of spirits." Your bodily nature and your psychical nature are inheritances from earthly parents who have gone before you.

More or less muddy and dirty is the stream of the defiled blood of humanity—defiled by nicotine in the form of tobacco; defiled by alcohol, and defiled by scrofula, for every man that eats swine's flesh is eating cancer, scrofula, trichinosis, ulcerations and diseases of the bowels. He is eating cholera and the foulest flesh that ever cursed this world.

He is giving a heritage of filthy blood to the generations unborn.

He is disobeying God, who said concerning the swine: "Of their flesh ye shall not eat, and their carcasses ye shall not touch. They are unclean unto you."

The Lord Jesus the Christ, when He answered the prayer of devils, the only prayer of devils He ever answered, destroyed two thousand swine.

When the devils said, "Send us into the swine, and not into the abyss," He looked at the demons who possessed that man at Gadara; He looked at the filthy swine, and He said to the legion of demons, "Go!"

They went, and the swine went, too.

I wish every pig in Michigan could go this afternoon, too! (Amen!) (Applause.)

It would be a mighty blessing to you.

It would be the saving from filthy scrofula, filthy cancers, filthy trichinosis and tuberculosis.

If you could only send with all these devils, every bit of your tobacco and all of your damning liquor, and we could get rid of these filthinesses, what a blessing it would be!

Every one of you knows that. Say Yes or No!

Many voices—"Yes!"

General Overseer—Say Yes or No again!

More voices—"Yes!"

**A Test for Tobacco Users.**

Every woman in this place knows it. She has as much right to smoke and chew as you have, you stinkpot! (Applause.)

If you think it is a good thing for you to use this poison, bring home some cut-plug, and bring home some cigars, and say to your dear wife and daughters, "Now, light up! Chew it, and churn it. Let us chew tobacco and smoke it together!"

You do not want that, do you?

Male voices—"No!"

You do not want your wives to smoke, nor your daughters to smoke; but you like to smoke, you dirty stinkpots! (Laughter. Applause.)

I speak straight out and hard!

What right have you to drink, and your children not?

If it becomes you to drink whisky and beer and rum and wine, or any other form of "liquid fire and distilled damnation"—for that's its right name—it is a good thing for your wives and little ones.

You had better quit it, and quit it now!

If you do not quit it, it will drag you down!

Like silken cords wound around you, invisibly, it will draw you until at last you find that the cords end in the head of a deadly serpent: for "at the last it biteth like a serpent and stingeth like an adder!"

Look not upon it!

**Quit It.**

Then give your heart to God!

Get out of association with the people who find their greatest pleasure in dancing around like tetotums (illustrating; laughter), and drinking champagne, and having plenty of real pain in the morning. (Laughter.)

Get out of it!

Quit your dirty nastinesses and filthinesses, and start upon a life that will make people happy and pure and good!

Get right yourself and then others will be put right, too.

Oh, I love to preach this Gospel; for it is direct, it is simple.

It tells me that Jesus saves my spirit from the power of evil habit; that He saves my soul—my animal life—from all its defilement; that He saves my body and makes it His Temple, so that every desire and power becomes subordinate to His will, and my body and yours the Temples of God.

This is His purpose!

Maidens, youths! Ask God not only to preserve in you the physical, but to give you the psychical purity and spiritual strength that will make life worth living; and death—oh, death!—you will not see it!

I know! I have been there with many who have gone down into the "dark valley," as men call it; but there was no "dark valley."

**A Splendid Spiritual Triumph.**

My daughter was told that within six hours she must pass from us.

The pathological conditions were clearly described to her at her own request.

When I said, "My darling, the pathological conditions are such that unless God works a succession of miracles, which I see no sign of His working, we must part from you; and it becomes me to tell you," there was not a tear nor a tremor in that beautiful face and voice, that form that had been so lovely and strong.

Turning to me that lovely face, she said, as calmly as if she were in the college class-room, "Papa, describe those conditions."

I described the pathological conditions. She asked one or two questions, just as she might have done in the class-room.

When I had finished she turned to me and said, "Thank you, papa; I fully understand."

She could not clasp her hands; they were outstretched, dead.

They were burned to a cinder.

She raised her lovely face, closed her eyes, and said: "When I pass through the waters, they shall not overflow me: for Thou art with me, and I am not afraid!"

There was no tremor in her voice as there is in mine.

There was no tear in her eyes as there is in mine.

She was not afraid!

She had given her life, in its maidenly beauty, in its childhood, to God, and she had never taken it back.

Although she loved life, although she loved her friends and associates and had a future before her, she gave it all up in a moment, and said: "My Father! living or dying, I am Thine! I am not afraid!"

**He Who Rests in God Fears Not Death.**

How many of you tonight, if you were told that within six hours you must depart, would not be afraid?

You need not be, if you have given your heart to God.

Jesus came to die for sinners, and Jesus lives to plead for sinners.

There is not one here today who may not be His if he will but this moment surrender and repent, and ask God to make him new.

The mighty Spirit of God, permeating, as He does, this assembly, sweeter than the lovely air we breathe, will enter

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your heart and purify you, and open the door, that the Christ may come in.

As in Adam all die,
So also in Christ shall all be made alive.

Let us be made alive now; every one of us!

All who seek that life in God, rise and tell Him so. (A great many, probably more than two thousand persons, arose.)

Do not be ashamed! Every one who desires the Life in God, stand and tell Him so.

Stand and tell God.

Do not mind what your neighbor thinks. Stand and tell God. (A great many more. probably five hundred stood.)

Now pray!

PRAYER OF CONSECRATION.

My God and Father, in Jesus' Name I come to Thee. Take me as I am. Make me what I ought to be, in spirit, in soul and in body. Give me power to do right no matter what it costs. Give me Thy Spirit, that my spirit may be clean; that my soul may be clean; that my body may be clean, through Jesus the Christ, my Lord, my Cleanser, my Saviour, my Keeper, my Advocate, my God. Father in heaven, give me power to maintain this consecration; for Jesus' sake. Amen. (*This prayer was repeated, clause by clause, after the General Overseer.*)

The Doxology was then sung, after which the General Overseer pronounced the

BENEDICTION.

Beloved, abstain from every appearance of evil; and may the very God of Peace Himself sanctify you wholly; and I pray God your whole spirit, and soul, and body, be preserved entire, without blame, unto the coming of our Lord Jesus the Christ. Faithful is He that calleth you, who also will do it. The grace of our Lord Jesus, the love of God our Father, the fellowship of the Holy Spirit, our Comforter and Guide, one Eternal God, be with you all and keep you ever. Amen.

The recessional, "Onward, Christian Soldiers," was then sung by Zion Choir as they and the Officers of the Church marched from the pavilion tent to the steamers at the dock.

The guests from the neighborhood took their various means of conveyance for their homes, with many expressions of gratitude for the blessings of the day, and the Zion City and Chicago guests saw the sun go down on one of the most beautiful scenes their eyes had ever witnessed.

The boats left with bands playing and people on board and on shore shouting their good-bys, at about 7 o'clock in the evening.

As the boats drew away from the pier, their brilliant searchlights were turned on and swept the shore.

Now they would reveal the General Overseer and a little party with him, standing on the dock, waving good-by; then they would gleam for a moment upon the white gables of the cottage, bringing them out in startlingly beautiful contrast with the green of the trees and lawn; then they would sweep a little lower, and show Overseer Jane Dowie and a little party of ladies waving their handkerchiefs to the departing guests; and then they would sweep majestically up and down, waving a brilliantly ponderous good-by.

As far as they could see Ben MacDhui, the passengers watched the play of the lights upon its never-to-be-forgotten shores.

The passage to Waukegan was easily and pleasantly made, and when the day dawned the voyagers were treated to the wonderful sight of Zion City, gleaming in the morning sunlight, on the shores of the blue lake. For half an hour the city was in sight, while the people drank in its beauties with hearts overflowing with praise and thanksgiving to God.

Upon arrival at Waukegan, the Zion City people left the boats and returned to their homes by a special train, while the Chicago people remained on board, arriving safely in the latter city a few hours later.

### Notice of Removal.

The Offices of Deacon E. S. Anderson, General Recorder and Financial Secretary of the Christian Catholic Church in Zion, have been removed from 1201 Michigan avenue, Chicago, to Temple Cottage, Zion City, Lake County, Illinois. As per instructions of the General Overseer in LEAVES OF HEALING of April 5, 1902, pages 1017 and 1018, all remittances for tithes and offerings, and all reports and correspondence relating thereto, should be addressed to E. S. Anderson, Zion City, Illinois. Checks, drafts, express orders and postal money-orders should still be made out in the name of Rev. John Alex. Dowie. Drafts should be drawn upon Chicago, New York, Philadelphia or Boston. Drafts drawn upon other points, and personal checks drawn upon banks outside of Chicago and Zion City, should contain ten cents for exchange. Postoffice money-orders should be drawn upon Zion City, which is now a money-order office. Never send silver through the mails, and never send bills if it is possible to get an order; if not, it is much safer to register the letter containing the bills.

### Has God Blessed You in Tithing?

Have you realized a fulfilment of God's promise to those who "bring the Whole Tithe into the Storehouse"? If so, let others know how true the promise is. Write your testimony and send it to Rev. William Hamner Piper, Overseer-in-Charge of the Educational Institutions of the Christian Catholic Church in Zion, 1201 Michigan Avenue, Chicago, Illinois. Let your testimonies be brief and straight to the point.

AND THE sons of them that afflicted thee shall come bending unto thee; and all they that despise thee shall bow themselves down at the soles of thy feet; and they shall call thee The City of the Lord, The Zion of the Holy One of Israel.—*Isaiah* 60:14.

### Important Notice.

It is of great importance that all mail for all departments of Zion Printing and Publishing House should be addressed as indicated below. This address is sufficient, and any addition to it of any kind will only complicate the delivery of mail, causing delay, inconvenience, and loss. All correspondents are very urgently requested to bear this matter in mind.

*All checks, drafts, and money orders must be made payable to John Alex. Dowie.*

*Drafts and checks must be drawn on Chicago, New York, Philadelphia, or Boston, or must contain ten cents for exchange if drawn on other places.*

ZION PRINTING AND PUBLISHING HOUSE,
1300 Michigan Avenue, Chicago, Illinois, U. S. A

## *Notice to the Christian Catholic Church in New England.*

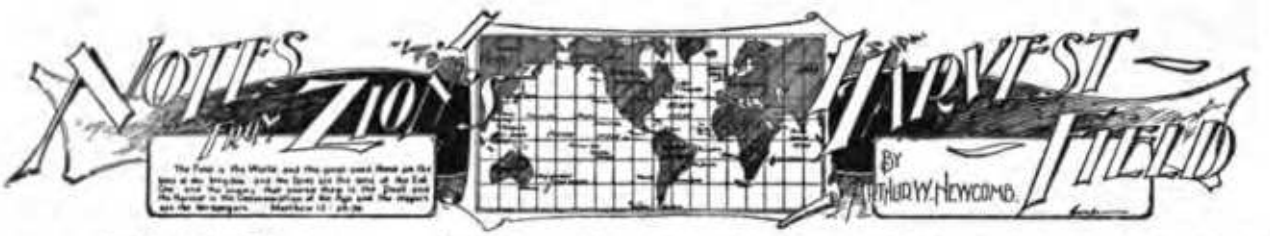
*REV. DANIEL BRYANT, PRESIDING ELDER* of the Christian Catholic Church in New England, with his wife, Evangelist Emma D. Bryant, is conducting an itinerancy throughout the New England States, beginning August 26th and extending late into September. Arrangements have been made to conduct meetings in the following cities:

| | |
|---|---|
| Guilford and Laconia, N. H., . . | September 11th to 14th |
| Franklin Falls, N. H., . . . . | September 16th to 18th |
| North Springfield, Vt., . . . . | September 19th to 21st |
| Colebrook, N. H., . . . . . | September 23rd to 25th |
| Stewartstown, N. H., . . . . | September 26th to 28th |

The ordinance of believers' baptism by Triune Immersion will be administered in each place. Let the members and friends rally to the work and make these meetings a rich harvest for God. Let all the Branches and Gatherings communicate at once concerning meetings in their locality. All communications should be addressed to

*REV. DANIEL BRYANT,*
*19 GREENOUGH AVENUE, . . CAMBRIDGE, MASS.*

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**Auckland, New Zealand.**

Deacon J. Thomas Wilhide, in Charge; Deaconess Elizabeth A. Wilhide, Assisting.

Zion throughout the world is always deeply interested in Zion in Australasia, since it was in those beautiful lands that God first gave to His Messenger the wonderful Message of the Covenant, and it was there that the Full Gospel of Salvation and Healing and Holy Living, which has since become so mighty a power in the whole world, was first proclaimed by Elijah the Restorer.

Immediately before sailing for America, God's Messenger held a mission of two months on the islands of New Zealand, and was very greatly blessed of God in the saving, healing, cleansing, and uplifting of multitudes.

The results of those two months' work have never passed away, and the Zion Gatherings which have since sprung up there, as the result of the circulation of LEAVES OF HEALING and the ministry of officers in the Christian Catholic Church in Zion, have in their membership many who were saved and healed during that mission, fourteen years ago.

The work at Auckland, New Zealand, is in charge of Deacon J. Thomas Wilhide, ably assisted by his wife, Deaconess Elizabeth A. Wilhide.

At a recent testimony meeting held there, a number of very good testimonies were given, which Deacon Wilhide has reported, in part, as follows:

At a meeting held in Tailoresses' Hall, Cook street, Auckland, New Zealand, July 27, 1902, conducted by J. Thomas Willhide, Deacon-in-Charge, the following testimonies were given:

Deaconess Elizabeth A. Wilhide said: "If it had not been for the teaching in Zion, I feel I might now be under the sod.

"I had a serious illness while in Zion, Chicago, a few years ago.

"It was reported that I had galloping consumption.

"I know I was going down rapidly, when God healed me in answer to the General Overseer's prayer.

"I have also been healed of different things since then, and recently I had a work of Divine surgery performed on a lump on my head.

"It had been there for a number of years and was growing.

"One night I asked my husband to lay his hand on it and ask God to take it away.

"Two days after, it came out, and in a short time my head was perfectly healed."

Deaconess Annie Johnson, "Zion House," Prospect Terrace, Mount Roskill Road, said: "My heart is full of joy.

"I cannot praise God enough for sending Dr. Dowie here many years ago, to teach us more perfectly the Way of Salvation for spirit, soul and body.

"I had spinal and other serious troubles and had constant pain for seventeen years, caused by the doctor's treatment in confinement.

"I went to hear Dr. Dowie at Choral Hall.

"When he prayed the most wonderful waves of power went through the meeting, and I felt he was a mighty man of God and the forerunner of the Lord's Second Coming.

"I have never doubted it since.

"He said: 'You all believe Christ bore our sins (1 Peter 2:24) do you not? It is written in Matthew 8:17: "Himself took our infirmities and bare our sicknesses." If one is true the other must be.'

"I saw the truth, and trusted God right there in my seat, and was instantly healed.

"Thank God, He has kept me!

"I have not touched medicine for fifteen years. God has kept me and I praise Him."

Deacon William Johnson said: "I can confirm my wife's testimony.

"I had consumption. Doctors said that I could not live, but I am well today.

"God has used me in healing others.

"I know that His promises are all true.

"I was recently healed of a bad case of blood poisoning in the hand."

Mrs. A. C. Deberg, Salisbury street, Grey Lynn, said: "I thank God for what He has done for me.

"I was a great sufferer. Until I read LEAVES OF HEALING, sent me by Brother Myles, I thought it was God's will.

"I had indigestion from my childhood.

"The doctors wanted to operate.

"I said 'if God healed others, He will heal me.'

"I knelt in prayer, saying I would not get up until healed. It was done in five minutes.

"When you came, two years ago, I learned more. I put away all medicines and now trust God fully.

"God healed our baby in answer to your prayers, recently.

"I give God all thanks, and want to be a worker for Him."

Miss Ada Lehman, said: "I praise God for the joy of being in Zion.

"Two years ago I learned about Zion at Deacon Johnson's.

"Then I read LEAVES OF HEALING.

"I accepted its teaching.

"My mother, brothers and sisters are all in Zion.

"He keeps me."

Archie Lehman, Epsom Road, Mount Roskill, said: "I inquired into the testimonies to healing and found them true.

"Since I have been in Zion, I have received fuller light.

"I can see that all is in accordance with the Scriptures.

"I thank God for saving and keeping me."

Mrs. Ellen Burrows, Ponsonby, said: "I must thank God for what He has done for me.

"I was converted at seventeen years of age.

"I was a Wesleyan for thirty-three years, and I believe a child of God.

"I always wanted more teaching.

"For years I felt that the church was not giving me all that was for me and all I needed.

"I got a copy of LEAVES OF HEALING, read it and said: 'This is the teaching I want.'

"Two years ago, I attended your mission and was baptized.

"I kept on reading the LEAVES till May, then I said: 'Zion's people must be my people and Zion's God my God.'

"I desire to be used only for God's glory."

James Myles, Hobson street, said: "I was paralyzed and God healed me.

"I had an internal stoppage and God healed that.

"He also delivered me from weakness.

"I was careless and had a return of the trouble.

"I lost faith and had an operation performed, but since that I have trusted in God. He keeps me."

Miss Flora Lehman said: "Jesus saved and keeps me.

"He healed me from nervousness two years ago, when you were here before.

"Since being in Zion I have been a better girl.

"I thank Him and desire more of His Spirit."

Clarence Lehman said: "I have been a Christian three years.

"You baptized me two years ago. I thank God for keeping me. I desire to live for Him.

"My joy is in Zion."

Miss Martha Crook, Sunnyside Road, Mount Eden, said: "Praise God, I am in Zion!

"I was never happier in all my life.

"He keeps me in health.

"I often work two nights in the week till 3 o'clock in the morning, at which time our dear General Overseer is praying in Zion.

"I received the light through LEAVES OF HEALING from Deacon Johnson. Then I got more light when you came.

"I buy LEAVES OF HEALING and give it away. God blesses me in this.

"God blesses me in tithing.

"He also blessed me when I was baptized.

"I had headaches from childhood, and indigestion. Both are gone.

"I broke several ribs. Deacon Johnson prayed, God healed me.

"I do not worry or fret about anything. I trust God for everything.

"He keeps me, praise His Name!"

Mr. Crook, Salisbury street, Grey Lynn, said: "I am thankful for Zion.

"I was a member of the church of England, then of the Church of Christ.

"The lack of spiritual rest, nearly drove me mad.

"Since coming to New Zealand, I learned the truth about Zion and have read the LEAVES.

"I was baptized and now I am in Zion.

"I was healed of a severe rash, thank God! and also healed of blood poisoning."

Mrs. Peterson said: "I am seventy-four years old, and very hearty.

"God keeps me.

"When I burn or hurt myself, God heals me in a minute."

Miss Smith, Mount Roskill Road, said: "God is my Healer and Keeper.

"I have been stronger ever since you prayed with me two years ago.

"I thank Him for all."

Mr. Parker said: "I do not take any medicines."

Mr. Flatt, Cobden street, said: "The fire is kindled.

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"Bless the Lord, He has done great things for me, whereof I am glad!

"He saves and blesses me."

Deacon J. Thomas Wilhide said: "I have great reason to thank God for His mercy and blessings.

"God has saved me.

"I have had over sixty doctors and treatments and spent many pounds, and they left me worse rather than better.

"I have been very sick since I came to Australia, but I am better, and perfectly healed from many of my old troubles.

"I have not touched drugs for eight years.

"I have been delivered from all this through the teaching of the General Overseer and Mrs. Dowie."

### Wellington, New Zealand.

Deacon H. Roberts, in Charge.

Deacon Roberts sends us the following very interesting and encouraging account of the work in his part of the Australasian field:

WASHINGTON AVENUE, BROOKLYN,
WELLINGTON, NEW ZEALAND, May 8, 1902.

DEAR GENERAL OVERSEER:—The Zion Gathering in Wellington is growing, and we are having much blessing.

Of many gracious answers to prayer, one remarkable case of healing was that of a well-known business man.

He had suffered for many months with general debility, accompanied with severe pains, which totally unfitted him for work.

After prayer, I laid hands on him in the Triune Name, and every pain immediately disappeared.

New life and strength were imparted to him.

He is now quite well and has resumed work.

To God be the glory!

LEAVES OF HEALING is selling well, and a large number is now being circulated all over the city.

We are very thankful for all the glorious things that are being accomplished in Zion, and pray that, in the abundant power of the Holy Spirit, multitudes shall be drawn in—an exceeding great army.

With kind regards to yourself and all Zion in America.

### South Side, Chicago, Street Meetings

Deacon George W. Matson, in Charge.

All summer long Deacon Matson has been holding street meetings among the people of his race, the African, in the midst of that part of Chicago in which these brethren are settled, on Dearborn street, south of Twenty-second.

God has been greatly blessing his consecrated ministry.

Deacon Matson has a Message from God which has gotten down into the very depths of his being, and God's Spirit gives him the power to proclaim it with an earnestness and conviction which makes it very effective.

The Devil has recognized the power of this colored man, and has often tried to break up the meetings which were doing him so much damage.

Ministers who professed to be servants of God have combined with saloon-keepers, gamblers and others of the lowest element, in an attempt to stop the meetings, but God has given even greater victory on account of the persecution.

Deacon Matson has been very ably assisted in this work by a small but faithful choir of Zion singers, who have been regular in their attendance during the entire season.

It is said that these meetings have been the largest open-air services held in the city of Chicago during the summer, over 3,000 persons attending at one time.

The meetings are held at the corner of Twenty-ninth and Dearborn streets on Monday and Friday evenings of each week, at 7:45, and at the corner of Forty-seventh and Dearborn streets on Wednesday evening of each week, at the same hour.

Deacon Matson would be very glad to see any of his Zion friends at these services and to have them help him with their prayers and their testimonies.


Zion's Onward Movement

SUNDAY SERVICES IN THE CHICAGO AUDITORIUM



THE REV. JOHN ALEX.

DOWIE

[ELIJAH THE RESTORER]

General Overseer of the Christian Catholic Church in Zion

WILL CONDUCT

DIVINE SERVICES

AND DELIVER A SERIES OF

RESTORATION MESSAGES

Every Lord's Day Afternoon at 3 o'clock

IN THE

Chicago Auditorium

COMMENCING

SEPTEMBER 7, 1902

AND CONTINUING TILL JUNE 1, 1903

Services will be opened with a Grand Processional of Robed Officers and White-robed Choir. Doors will open at 2:30 p. m.

ALL WELCOME SEATS FREE FREEWILL OFFERING

CHRIST IS ALL AND IN ALL

REV. JOHN ALEX.

DOWIE

General Overseer of the Christian Catholic Church in Zion

WILL PERSONALLY CONDUCT

DIVINE HEALING MEETINGS

IN

SHILOH TABERNACLE

ZION CITY

EVERY TUESDAY AFTERNOON

Teaching on Divine Healing Through Faith in Jesus, 2:00 to 4:00 P. M.
Praying with the Sick and Laying on Hands, from 4:30 to 6:00 P. M.

Special Train will leave the Chicago & North-Western Railway Depot at 12:15 P. M. Round Trip Fare, 30 cents. A delightful ride of eighty-four miles.

All Welcome Seats Free Freewill Offering

CHRIST IS ALL AND IN ALL


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# NOTES OF THANKSGIVING TO ZION'S GOD

*By DEACON O. L. SPRECHER, Private Secretary to the General Overseer*

HIM who knew no sin
He made to be sin on our behalf;
That we might become the righteousness of God in Him.

DELIVERANCE from sin and its consequences, through Repentance towards God and Faith in the Lord Jesus the Christ, and by the power of the Holy Spirit, is the doctrine which is being continually taught in the Christian Catholic Church in Zion.

God has provided a leader, John Alex. Dowie, to whom He has given the spirit and power of Elijah the Restorer. Faithful to his ministry, he presents to the people the Everlasting Covenants of God.

The Atonement of the Lord Jesus the Christ is declared to be a Full Redemption for the spirits, souls and bodies of all who will truly repent, confess and forsake sin, and surrender to God.

This ministry makes mankind to see how far they have wandered from God and leads them to take the steps which will bring them back to the place where God can work out His Salvation in them.

God's servant in Zion teaches the people and instructs them concerning God's Way, so that the Righteousness of God is being worked out in them.

Wonderful is this ministry!

Wonderful are the deliverances from sin!

Marvelous are the Healings in answer to prayer!

Gracious is the Power which is given, enabling God's people to overcome sin and to live holy lives!

The people, therefore, cannot refrain from telling the Story of their deliverances.

The songs are ever in the hearts, and the words of praise and testimony ready to issue forth from the lips, and pen and printing press help to tell the story.

### Quickly Healed of Effects of Terrible Fall.

ELYRIA, OHIO, August 18, 1902.

DEAR GENERAL OVERSEER:—On August 7th I wired you to pray for my little boy who had fallen off a barn.

He was flying kites and walked backward off a two-story flat-roofed barn.

We picked him up unconscious, carried him into the house, and I prayed for him and he came to himself at once.

He was hurt internally and was in terrible pain.

The first words he said were, "Telegraph the Doctor."

I sent a message to you and then asked him if there was anything between him and God.

He said yes, and told me all.

He was suffering so through his bowels and lungs, that I said we would go right to God, and not wait for you to get our message.

God answered at once and he went right to sleep. When he awoke he wanted something to eat.

He passed blood three times, but suffered no pain whatever after I prayed.

Sunday he was up and dressed, and Wednesday he was out in the yard playing, and kept on improving each day.

I know he would have died had God not healed him, for he was hurt so badly.

There was no reaction and no suffering the second and third days. Each day saw him better, for which I praise and thank God for His goodness to us, and for His Messenger in these latter days to teach us the Way.

I thank Him, too, for keeping all fear from my heart.

When I picked him up in such a condition, head and feet together, and covered in dust and perspiration, there was not one atom of fear, only perfect trust in my Heavenly Father.

He is a shelter in the time of need.

I give God all the glory and thank you for your prayers.

Most sincerely, (MRS.) ELIZABETH AMEND.
Deaconess in Evanston, Illinois.

### God Heals and Keeps.

Mrs. Maude Balliet, of Upper Sandusky, Ohio, writing under date of August 23d, says:

We thank you for the prayers you offered for our little son a year ago when he was so sick with flux.

He has never been sick a day since.

### Healed Nine Years Ago and Wonderfully Kept Since.

GOSHEN, INDIANA, August 17, 1902.

DEAR BROTHER IN CHRIST:—I write you of what God has done for me and mine.

Eight or nine years ago I was very ill. The doctors said I had a tumor in my stomach.

I was treated by seven different doctors and they said I could not live, but they kept on stuffing me with medicine.

I also suffered with piles. I was operated on for this, and was terribly butchered.

I did not believe that the Lord wanted me to die, and as soon as I heard about the Divine Healing Home in Chicago, I asked my husband to let me go.

He consented, and I went all alone, praying the Lord to guide me in the way.

I was so weak I had to lie down on the cars.

I was there nine days, and when I came home I walked a mile to the depot.

This was in April, 1893. I have never taken any medicine since.

I am now fifty-five years old, and am taking care of my aged parents.

Shortly after I returned from Chicago, my granddaughter was bitten by a dog.

We prayed for her, and in a few days the place was healed, and scarcely a mark left.

Your sister in Christ, (MRS.) J. C. PLANT

### God Sets and Speedily Heals Broken Arm.

570 LAFAYETTE AVENUE,
DETROIT, MICHIGAN.

DEAR GENERAL OVERSEER:—It is now two years ago, as near as I can remember, since God healed me of a broken arm.

We did not have it examined by a doctor, but any one could see that it was broken by the way, my hand fell, and the bone stuck up so plainly.

I was sawing a limb of a neighbor's tree, when I fell.

I came into the house, crying to mother that my arm was broken. The pain was intense.

We had not been trusting God very long.

Mother thought it was a testing time, and she said, "Andrew, we must trust God"; and she prayed.

The pain stopped, and the bone set, and I went to sleep, and when I woke up I asked for something to eat.

We did not bandage it, and I carried it in a sling a day or two.

I could soon use it.

It is well now, and I give God all the praise and glory.

My hands were covered with warts, and God took them away, and I thank Him for it.

I am eleven years old, and pray that He will keep me faithful.

### God Rebukes the Devourer in Answer to Prayer.

R. H. Putman, of 529 Race street, Cincinnati, Ohio, writing under date of August 2d, says:

DEAR FRIEND AND BROTHER:—Early in the summer, about a dozen of my fine peach trees were assailed by an insect, which was fast destroying them.

I wrote you, telling the situation, and asking you to pray for those trees.

I heard nothing from you, but within one week the plague disappeared and the trees were soon in beautiful foliage, and have since been healthy and thrifty.

I thank our Father for His goodness, and you for your prayers.

### Instantaneous Healing of High Fever at Time of Prayer.

127 JEFFERSON AVENUE, WAUKEGAN,
ILLINOIS, August 25, 1902.

DEAR GENERAL OVERSEER: — In April we made up our minds to depend upon God entirely.

Our little boy was taken very sick on Saturday, April 19th, and we prayed for him.

I gave him warm baths and tried to keep him as quiet as possible, but his fever grew higher.

Sunday he seemed some better, and we all went to Sunday school, but in the afternoon he seemed worse.

Monday morning he was a little better, but in the afternoon he was worse and kept getting worse until, on Tuesday, he was delirious.

He did not eat anything for two days.

My husband came home at noon, and, seeing how bad he was, said he would take out a request for prayer. I said, "All right; go quickly."

That was one of the first Divine Healing meetings you held at Zion City. At the time Mr Schultz went away, the boy's fever was so high his face was almost as red as a beet.

It seemed as though the blood would burst through his cheeks.

When it came time for you to pray for those who had handed in requests, he rose up and said. "Mamma, I am well. Put on my hat and coat, and let me go out to play"

I had been praying and reading where the leper

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had said, "If Thou wilt, Thou canst make me whole." Jesus said, "I will, be thou whole," and immediately he arose.

I felt of his head, and it was cool. I gave him a drink of milk and he went out to play.

At other times when he has had such an attack he has been sick for two or three weeks.

In May he ran a rusty nail through his shoe, and about an inch into his little foot.

I bathed it, and his father prayed for it to heal, and the next day he wore his shoe, and has worn it every day since.

Yours in His service,

(MRS.) JESSIE A. SCHULTZ.

### Healing of Serious Bowel Trouble.

WYOMING, IOWA, August 16, 1902.

DEAR GENERAL OVERSEER:—Last Tuesday, if I remember rightly, Mr. Graham telegraphed you to pray for our four-year-old daughter, Vivien, who was very sick with bowel trouble.

Blood passed her bowels.

She had from twenty to twenty-five and some days thirty passages a day, and nearly as many at night.

Today she is up and dressed, rocking her doll.

Last night she had rheumatism in her right leg so badly that she could not turn easily alone.

I went to God about it. She is all over it today.

We give God all the glory and thank Him and thank you for praying.

(MRS.) NETTIE E. GRAHAM.

### Boy Instantly Healed of Heart Trouble.—Wonderful Healing of Mother.

MONDOVI, WISCONSIN, August 25, 1902.

DEAR GENERAL OVERSEER:—I have felt for a long time that I must testify to some of the blessings we have received from our Heavenly Father in answer to your prayers and mine. God has been most merciful, for Jesus' sake.

About April 1, 1901, I wrote, asking you to pray for our twin boy, thirteen years of age, who, for five weeks, had been dangerously ill with heart trouble and nervousness.

He has always been a very delicate child, and his heart had troubled him a great deal at times, but at no time had he been so bad as when I wrote to you.

My own dear father could not have answered me more kindly or with more interest than you did.

You wrote that you had prayed for him.

He was very much worse when I received your letter, and for twenty-four hours had not lain down a minute, nor did he for two days and nights after, but had to keep walking to keep his heart beating.

Your letter strengthened and encouraged us, and we kept on praying night and day for his healing, and on Saturday at 5 p. m., while he and I were kneeling in prayer, the blessing came, and he was instantly healed.

He slept that night, but at first we could not induce him to go to bed, so he slept in an armchair.

When he found that he could sleep he went to bed, and, praise God! he slept, and has slept every night since.

Now he weighs 105 pounds, and never was as well as during the past year.

All his acquaintances speak about how well he looks, and yet so few believe that it was in answer to prayer that he became well.

He entered into the spirit of being helped in that way, and always asked me to pray for him when he felt worse, and was always very anxious that I should write to you, and kept inquiring when the answers would come.

In my letter to you I asked for prayer for myself. You did not say that you had prayed for me, and yet I think you did, as my healing began at the same hour that he was healed.

I was at that time entirely healed of some of my troubles, and the rest have been healed since.

That was a year ago last April.

Now I have my full strength and health.

When I was a child five years of age my blood became overheated while I was keeping the cattle out of the grain, and it settled in my eyes.

I was a great sufferer until the age of sixteen.

I had to have my eyes bandaged a great deal of the time, and the pain and soreness was hard to bear and taxed my strength.

After my first child was born I could see perfectly, as the cloud was removed from my eyes.

I remember saying often, "Oh, I am so thankful to see things clearly," but I never thought whom to thank or give praise for it.

I lost my health soon after that, and dragged along through headaches and backaches and pains of different descriptions, and nervous weakness. Some said that I would hardly make a shadow.

When my little girl was five years old, my twin boys came. They were very delicate and sick most of the time until they were nine years old.

Before they were three years old, I had nervous prostration in earnest, and all other ailments peculiar to women.

I have had a great many fainting spells in a day, and some would last for hours.

One lasted ten hours.

They were not all fainting fits, but rather like epileptic fits.

My face and hands would grow purple, so they told me, and my breathing very difficult. Such terrible, nervous sick headaches I had all those long, long years, and I grew very thin in flesh.

We lived in South Dakota fifteen years, and came to Wisconsin in 1896.

The change was almost more than my weak body could stand, and we often thought, during the first six months, that it would cost my life.

After the birth of my little girl in 1898, I was some better, but overwork and the care of my family were too much for me, and I was very ill during the winters of 1899, 1900 and 1901.

I suffered in ways as never before.

The nights were torture, and I was in agony by day and night.

Some time in February, 1901 I met a Mrs. Andrews, of the Christian Alliance, who told me of Divine Healing, and prayed with me several times.

About that time a Mr. Thomas, of the Christian Catholic Church in Zion, gave me LEAVES OF HEALING to read.

While reading the first paper, I accepted its teaching and testimonies as True Gospel.

I began praying for new light, and I received it, and other blessings, too.

I had been a Christian and member of the Baptist church for thirteen years.

A few days after I had read the LEAVES, my little girl was taken with the earache, and cried an hour or more with it.

I thought, "Will God hear me if I ask Him to heal her?"

I prayed silently while holding her in my arms, and God did hear and answered right then, for she stopped crying and said it did not ache any more, and soon was asleep.

It seems that I have everything to thank God for. He is all goodness and mercy.

That night, after my son was healed and I partly, I went to bed, and oh, how I rested and rested and rested, and I have slept well ever since.

I have taken no medicine since a year ago last Christmas, nor have I needed any.

Every day I receive a blessing from God in some form. Never has there been a year in my life when I have had so many blessings and enjoyed life so well.

I can take long walks and rides, too, when before my healing a ride to the gate would sometimes make me so faint and dizzy that I could not hold up my head

I feel that it is a blessing now just to walk on God's nice, soft, green grass, and that without pain.

I trust that my testimony may be of some little help to others, and that it will add to God's glory, and prove beyond a doubt that God is a God of love, and that He fulfils His promises.

If we only love and trust and obey Him, He does all the rest, and oh, so much more than we could think of asking.

Thanks to you for your kindness, and may God's richest blessings be yours.

Your sister in Christ, (MRS.) ETTA LOVEJOY.

### Many Healings in Answer to Prayer.

767 HOWARD STREET, DETROIT, MICHIGAN,
June 20, 1902.

DEAR GENERAL OVERSEER:—In the summer of 1898, at my husband's request, Dr. McLean examined my swollen joints. On pressure of the finger at the knee the print would remain.

My knee had been stiff for months.

Three other joints were similarly affected from the acid condition of the blood.

The doctor wrote: "Suffering from arthritic inflammation of the joints—requiring treatment."

This information never cost me one anxious thought, for had I not already given my body to God to cleanse for His own glory?

I then sent a prayer request to the General Overseer—the only elder I had ever heard of who could pray in faith for the healing of the body.

His answer came: "Repent, restore, confess, wives to husbands, husbands to wives, children to parents. Put away all medicine and means, and trust God fully and only."

I believed it. I renewed my Covenant with God, and a great peace came into my heart.

I expected God's own Word to be verified, and I just went to work to straighten out the crooked, careless paths in which I had been walking.

I failed in a measure, it was all so new to me, but I kept looking daily to God for help all the way, and received many special blessings.

The first thing I knew, the inflammation was all gone out of my joints, and they were as good as new, and have so continued to the present time; although I eat twice as much fruit as I dared to eat the year before, when I was not trusting God.

I never thought of medicine once, as a means, since I saw God's Way of Healing. I emptied out medicines, bottles, syringes and douches, as so much rubbish.

My catarrhal condition vanished when the Spirit of Life came into this Temple of God.

In four years I have not been ailing but one day, and got instant deliverance when a Deacon on the West Side of Detroit prayed for me.

I felt grateful to Him, and I just praised God for His goodness, and for raising up faithful ministers and Deacons and Deaconesses who have learned to pray the Prayer of Faith.

On another occasion, while in the pantry preparing luncheon to be eaten in the tabernacle, the nerve force of my left hand was peculiarly affected.

The feeling of relaxation began at the points of my two small fingers and passed up the arm and down my side to my toe.

It was a wilting sensation, and gradually let my body down sideways, till I landed gently on the floor.

I called to Earle and Grace in the next room to come and pray, for I felt that God would not permit the Devil to hinder us going to service.

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When we did so, I said, "Now take my hands and I will arise in the Name of the Lord Jesus."

I arose with all the previous vigor of body, praising God.

Last January an old trouble came upon me. I was undecided as to the cause, but knew it was of the Devil.

I was led to see Deaconess Lang about it. She faithfully pointed out the course to be pursued. I promised to discharge the painful duty in accordance with God's Word.

Having brought forth the fruits meet for repentance, the deaconess prayed, and God graciously answered, immediately.

Yours in Christian fellowship and coöperation,

(MRS.) A. M. LEE.

### God Delivered Babe from Power of Devil.

ZION CITY GENERAL STORES,
BIBLE, BOOK AND STATIONERY DEPARTMENT,
August 25, 1902.

DEAR GENERAL OVERSEER:—We are so glad to tell you that our loving Heavenly Father gave us, in answer to the prayer of faith, a decisive victory over the Devil, and our dear little Paul was given back to us.

Saturday week, when I reached home from the General Stores at about 7:30, I found my wife very much concerned about our dear baby, who had only that morning been taken ill with cholera infantum.

My dear wife had put the children to bed and we together went into the bedroom to pray at our little one's bedside.

God graciously raised him up out of the stupor he was in and he began to cry.

We reminded our Heavenly Father of our Lord's words, concerning the little ones, that it was not the Will of our Father that one of them should perish.

God heard that prayer, and the answer was given at once, and our little one began to recover.

The Devil, however, was not easily disposed of, and we wrestled earnestly with God in prayer that our little one should not succumb to the adversary's attacks.

At the end of four days and four nights of continuous fighting against the Devil, we realized the mighty truth of the apostle's words, "Resist the Devil and he will flee from you."

God compelled him to flee, and our dear one is now stronger than before the illness.

Praise God from whom all blessings flow!

Yours ever faithfully and obediently in our Master's service, R. E. RANDALL.

### Delivered Quickly from Chills and Fever.

409 EAST MARKET STREET,
WARRENSBURG, MISSOURI, August 28, 1902.

REV. JOHN G. SPEICHER, M. D.

*Dear Overseer:*—Your letter of the 18th duly received, saying you had prayed for me on that date.

I did not have another chill after you prayed, although I had been having hard chills and fever every other day for two weeks.

"Bless the Lord, O my soul, and forget not all His benefits; who forgiveth all thine iniquities; who healeth all thy diseases."

I am eating heartily and gaining in strength, and will soon be on the road again.

I praise God. He has done so much for me.

I thank you most heartily for your prayers.

Yours in Jesus' Name, S. F. HUSTON.

### Immediate Healing of Cramps.

NORTH GREENFIELD, WISCONSIN,
August 27, 1902.

DEAR OVERSEER SPEICHER:—I feel it my duty to write of God's goodness to me in the night of July 28th.

I was taken very sick with cramps in the stomach. We prayed, but it seemed as if the Lord would not answer our prayers as He had often done before, so we obeyed the Word of God and sent for the Elders of the Church. As there are none in North Greenfield who can pray the prayer of faith (they all go to the doctor) we sent two of our daughters to the depot, between 12 and 1 o'clock, to send a telegram to you for prayer.

When they came back the pain was all gone.

I thank you for your prayers and give God all the glory.

I also thank God for the General Overseer and for Zion. It is through him that I came closer to God.

I have lived a Christian life for many years, as far as I had the light, but through Zion I came to a fuller light.

May this humble testimony help some one to trust God.

The Lord bless you and Zion everywhere, is my earnest prayer.

(MRS.) J. MATZENBURG.

### God Answers Prayer for Healing of Skin Disease.

ZION CITY, ILLINOIS, August 30, 1902.

OVERSEER JOHN G. SPEICHER.

*Dear Overseer:*—I feel impressed that I must tell you how God healed me through your prayers.

I had what you called "shingles."

I did not know what it was until I called at your house and you examined the sores and told me it was "shingles" I had.

I had had it over a week then; it was very painful. I could hardly be up and keep my clothing on.

It ached and sometimes pricked my side as if there were a thousand needles, but at the time you prayed and laid hands upon me, the disease was killed.

It did not spread any more from that time on and the pain stopped.

Dr. Ward prayed with me once. The sores were all healed up in four days after you prayed with me.

I thank God for answering prayers, and I thank you for your prayers.

Your sister in Christ,

(MRS.) EMMA SORENSON.

### Blessedly Delivered in Childbirth—Healed of Serious Lung Trouble.

ZION CITY, ILLINOIS, August 25, 1902.

DEAR GENERAL OVERSEER:—I feel it my duty to write and tell you how God delivered me when our baby was born.

I was only sick about an hour.

When our first child was born I was very sick, and suffered a great deal. I depended that time on a doctor, but this time I left it with God.

I had written to Zion for prayers, so we only had a lady, a neighbor of ours, in attendance.

I could hardly realize, after the baby was born, that I had gone through it with so little suffering.

I am so thankful to God for His mercy to me, and for sending his servant to teach us how to live without doctors. It is so much better and safer at all times.

I wish also to tell of the healing I had some time before the baby was born.

I had taken a severe cold and it had settled on my lungs.

I did not cough much, but suffered a great deal with pain in my lungs.

I became so weak that I could scarcely walk around, and was able to eat barely enough to keep me alive.

I began at last to have night-sweats, and to spit up blood.

Becoming convinced that something must be done at once, I sent you a request for prayer.

In a few days the cold was gone and I was very much better.

I thank you for praying for me, and praise God for His goodness to me.

Yours in Christ, (MRS.) E. KELLOGG.

### Protected from Noisome Pestilence.

150 STATE STREET, KOKOMO, INDIANA,
August 21, 1902.

DEAR GENERAL OVERSEER:—I have received your letter stating that you had prayed that the members here might be kept from contagion.

I thank you very much for your prayers, and they were surely answered.

When I wrote to you there was talk of quarantining the city on account of smallpox, but all at once the scare seemed to have ceased, and now we hear nothing more about it. Praise the Lord!

Your sister in Christ,

(MRS.) CHARLES J. PIPER.

### Beautiful Rains in Answer to Elijah's Prayer.

PLATTE, SOUTH DAKOTA, August 19, 1902.

DEAR GENERAL OVERSEER:—Although I have not received a letter from you saying you have prayed for rain for us, we know you have done so, and we thank you very much for your kindness.

We have had beautiful rains, everything is refreshed, and we thank God for His goodness.

The day I wrote the last request, my heart was sad, for I felt that there was a greater dearth that we were suffering from than lack of rain.

I could not wonder that the rain did not come, when I thought how greatly rejected and despised was Zion and her teaching in this vicinity.

Yours in Jesus, (MRS.) C. N. RICHARDS.

### Wonderful Deliverance from Smallpox.

"CAMP BETHESDA," ZION CITY,
August 6, 1902.

DEAR GENERAL OVERSEER.—Peace to thee!

It is with sincere love and gratitude to God for His loving-kindness, His healing and keeping power, that I write these lines.

Words cannot express our joy and thankfulness at this time.

First of all, we thank Jehovah for the deliverance of our dear little daughter Esther of that dreadful disease, smallpox, without having marred her dear little face at all.

We do thank God for His keeping power—how He has kept the other three children and ourselves from even a touch of this dreadful disease.

We praise the Lord for having raised up Zion, the "City of Refuge," for such it has been to us. We thank God there is one place where the afflicted of His people can go for shelter.

We know not what the Lord has in store for us, but we are ready to go where He wants us to go, and to do His will.

Dear General Overseer, we thank you for your loving-kindness.

We thank God daily for having sent Elijah to us, and pray that He will keep you from all harm, that you may be blessed and a thousandfold repaid by our Heavenly Father for all you have done for us.

We shall ever be found ready to protect you, and Zion at large, as far as is within our power.

We especially thank you and all Zion for the prayers that ascended in our behalf and that were answered.

We thank you for the little token you sent us.

I wished you could have had the pleasure of seeing the little ones gathered around the table, with their glad and bright faces, thanking God for the General Overseer and the gift of choice fruit, which they love so much.

In order to show you how all enjoyed their stay at Camp Bethesda, I need only say that Mrs. DeJonge and the children say again and again, that they would like to make this their future home.

We thank God for Overseer Speicher and Dr. Ward, for the kind treatment received, and all those connected with the affairs and management of Camp Bethesda.

But words cannot express our gratitude.

Your servant for Christ,

EDWARD DEJONGE.

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REV. F. A. GRAVES, SUPERINTENDENT.

## CONTENTS OF THE BOOK.

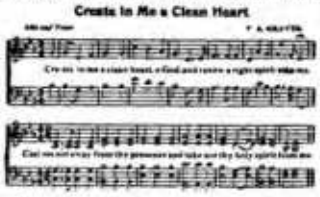
JUNIOR GEMS, selected by Elder F. A. Graves. To be learned one each Lord's Day and repeated in concert from day to day. Tell what it is and where it is.

A pleasant variety can be made by singing the ones set to music as they come in order, or repeat the Gem first, then sing, as the one in charge may direct, and thus comply with Colossians 3:16.

AND the Lord's servant must not strive, but be gentle towards all, apt to teach, forbearing.—2 Tim. 2:24.

BEHOLD, I stand at the door and knock, if any man hear My Voice and open the door, I will come in to him, and will sup with him, and he with Me.—Rev. 3:20.

CREATE in me a clean heart, O God; and renew a right Spirit within me. Cast me not away from Thy presence; and take not Thy Holy Spirit from me.—Psa. 51:10, 11




DO all things without murmurings and disputings—Phil. 2 14

EVEN a child maketh himself known by his doings, whether his work be pure, and whether it be right.—Prov. 20:11.

FOR God called us not for uncleanness but in sanctification.—1 Thess. 4:7.

GO YE therefore, and make disciples of all the nations, baptizing them into the Name of the Father and of the Son and of the Holy Ghost.—Matt. 28:19.

HEREIN is My Father glorified, that ye bear much fruit; and so shall ye be My disciples.—John 15:8.

IF YE abide in Me, and My words abide in you, ask whatsoever ye will, and it shall be done unto you.—John 15:7.

JUSTICE and Judgment are the foundation of Thy throne; mercy and truth go before Thy face.—Psa. 89:14.

KEEP thy heart with all diligence, for out of it are the issues of life.—Prov. 4:23.

LET the words of my mouth and the meditation of my heart be acceptable in Thy sight, O Lord, my Rock and my Redeemer.—Psa. 19:14.

MY SON, give Me thine heart, and let thine eyes delight in My ways.—Prov. 23:26.

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.

O HOW love I Thy law! It is my meditation all the day.—Psa. 119:97.

PRAY without ceasing.—1 Thess. 5:17.

QUICKEN me after Thy loving kindness; so shall I observe the testimony of Thy mouth.—Psa. 119:88

REMEMBER also thy Creator in the days of thy youth, or ever the evil days come, and the years draw nigh, when thou shalt say, I have no pleasure in them.—Eccl. 12:1.




SEARCH me, O God, and know my heart; try me and know my thoughts; and see if there be any way of wickedness in me and lead me in the way everlasting.—Psa. 139:23, 24.

THE Angel of the Lord encampeth round about them that fear Him, and delivereth them.—Psa. 34:7.

The Lord bless thee and keep thee; the Lord make His face shine upon thee, and be gracious unto thee; the Lord lift up His countenance upon thee and give thee peace.—Num. 6:24-26.

UNTO thee, O my strength, will I sing praises; for God is my High Tower, the God of my mercy.—Psa. 59:17.




VERILY, verily I say unto you, he that believeth hath eternal life.—John 6:47.

WHO forgiveth all thine iniquities; who healeth all thy diseases.—Psa. 103:3.

XAMINE yourselves whether ye be in the faith; prove your own selves.—2 Cor. 13:5.

YEA, and all that would live godly in Christ Jesus shall suffer persecution.—2 Tim. 3:12.

ZION heard and was glad, and the daughters of Judah rejoiced: because of Thy judgments, O Lord.—Psa. 97:8.

---

Hear, O Israel: the Lord our God is one Lord: and thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might.

And these words, which I command thee this day, shall be upon thine heart; and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up.—Deutronomy 6:4, 5, 6, 7.

We find the Word of God is:

**Lifegiving.**—John 6:6-8.
**Nourishing.**—1 Timothy 4:6.
**Healing.**—Psalm 107:20.
**Enduring.**—Isaiah 40:8.
**Comforting.**—1 Thessalonians 4:18.
**Profitable.**—2 Timothy 3:16.
**Discerning.**—Hebrews 4:12.

Let us love the words of God. Job says in Job 23:12: "I have treasured up the words of His mouth more than my *necessary food*."

The Psalmist says in Psalm 119:72: "The law of Thy mouth is better unto me than *thousands* of *gold* and *silver*."

Parents, if you will teach these Gems to your children at family worship it will be a great blessing to you and to them.

Sing those which are set to music:

Sing them over again to me,
Wonderful words of life.

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# OBEYING GOD IN BAPTISM.

## "Baptizing Them into the Name of the Father and of the Son and of the Holy Ghost."

### Thirteen Thousand Eight Hundred Baptisms by Triune Immersion Since March 14, 1897.

Thirteen Thousand Eight Hundred Believers have joyfully followed their Lord in the Ordinance of Believers' Baptism by Triune Immersion since the first Baptism in Central Zion Tabernacle on March 14, 1897.

| | | |
|---|---|---|
| Baptized in Central Zion Tabernacle from March 14, 1897, to December 14, 1901, by the General Overseer. | 4754 | |
| Baptized in South Side Zion Tabernacle from January 1, 1902, to June 14, 1902, by the General Overseer. | 37 | |
| Baptized in Shiloh Tabernacle, by the General Overseer | 263 | |
| Baptized by Overseers, Elders, Evangelists, and Deacons at Headquarters | 2612 | |
| Total Baptized in Tabernacles at Headquarters | | 7666 |
| Baptized in places outside of Headquarters by the General Overseer | 641 | |
| Baptized in places outside of Headquarters by Overseers, Elders, Evangelists and Deacons | 4634 | |
| Total Baptized outside of Headquarters | | 5275 |
| Total Baptized in five years and three months | | 12,941 |

| | | | |
|---|---|---|---|
| Baptized since June 14, 1902: | | | |
| Baptized in Shiloh Tabernacle by the General Overseer | 279 | | |
| Baptized in South Side Zion Tabernacle by Elder Farr | 22 | | |
| Baptized in South Side Zion Tabernacle by Evangelist Stuernagel | 3 | | |
| Baptized in Shiloh Tabernacle by Overseer Speicher | 72 | | |
| Baptized in Shiloh Tabernacle by Elder Brooks | 2 | | |
| Baptized in Lake Michigan, Zion City, Illinois, by Elder Cairns | 26 | | |
| Baptized in Lake Michigan, Zion City, Illinois, by Elder Dinius | 9 | | |
| Baptized in Shiloh Tabernacle, by Overseer Piper | 116 | 529 | |
| Baptized in Australia by Deacon Hawkins | | 11 | |
| Baptized in Australia by Deacon McCullogh | | 7 | |
| Baptized in Australia by Overseer Voliva | | 12 | |
| Baptized in California by Elder Taylor | | 3 | |
| Baptized in British Columbia by Elder Simmons | | 4 | |
| Baptized in England by Evangelist Cantel | | 76 | |
| Baptized in England by Deacon McKell | | 9 | |
| Baptized in Illinois by Deacon Sprecher | | 3 | |
| Baptized in Illinois by Elder Reed | | 3 | |
| Baptized in Indiana by Elder Osborn | | 4 | |
| Baptized in Indian Territory by Elder Reed | | 2 | |
| Baptized in Kansas by Elder Reed | | 4 | |
| Baptized in Massachusetts by Elder Bryant | | 26 | |
| Baptized in Michigan by Deacon Van Woerkom | | 1 | |
| Baptized in Minnesota by Elder Jenson | | 5 | |
| Baptized in Michigan by Elder Adams | | 4 | |
| Baptized in Michigan by Elder Hayden | | 3 | |
| Baptized in Missouri by Elder Hall | | 5 | |
| Baptized in North Dakota by Elder Simmons | | 2 | |
| Baptized in Ohio by Elder Bouck | | 7 | |
| Baptized in Ohio by Elder Fockler | | 4 | |
| Baptized in Ohio by Overseer Mason | | 12 | |
| Baptized in Pennsylvania by Elder Hammond | | 8 | |
| Baptized in Switzerland by Elder Hodler | | 55 | |
| Baptized in Washington by Elder Ernst | | 31 | |
| Baptized in Washington by Elder Simmons | | 2 | |
| Baptized in Wisconsin by Elder Loblaw | | 14 | |
| Baptized in Wisconsin by Deacon Lake | | 13 330 | 859 |
| Total Baptized since March 14, 1897 | | | 13,800 |

The following-named two believers were baptized at Seattle, Washington, Wednesday, August 27, 1902, by Elder August Ernst:

Price, Miss Laure O. ..... North Yakima, Washington
Swank, Mrs. Estella ..... 4038-11 N. E., Seattle, Washington

The following-named seven believers were baptized at Carmarthen, South Wales, England, Thursday, August 21, 1902, by Evangelist H. E. Cantel:

Evans, Thomas Conwil ..... 44 King street, Carmarthen, South Wales
Evans, Mrs. Elizabeth ..... 44 King street, Carmarthen, South Wales
Lewis, Mrs. Sarah Jane ..... 12 Richmond terrace, Carmarthen, South Wales
Lewis, Mr. George ..... 12 Richmond terrace, Carmarthen, South Wales
Lewis, Miss Bessie ..... 12 Richmond terrace, Carmarthen, South Wales
Lewis, Miss Maria ..... 12 Richmond terrace, Carmarthen, South Wales
Lewis, Miss Sarah Jane ..... 12 Richmond terrace, Carmarthen, South Wales

The following-named six believers were baptized at the South Side Zion Tabernacle, Lord's Day, August 31, 1902, by Elder G. E. Farr:

Hanson, Augusta ..... 6305 Rhodes avenue, Chicago, Illinois
Harmonson, Mrs. ..... 6738 Ashland avenue, Chicago, Illinois
Pell, Mrs. Laura ..... 6546 State street, Chicago, Illinois
Pell, Miss Nellie ..... 6546 State street, Chicago, Illinois
Sheridan, Mrs. Margaret Marie ..... Hartland, Minnesota
Smith, Norris ..... 6136 May street, Chicago, Illinois

The following-named seven believers were baptized in Quinsigamond Lake, Worcester, Massachusetts, Wednesday, August 27, 1902, by Elder Daniel Bryant:

Boyd, George ..... Cherry Valley, Massachusetts
Boyd, Walter H ..... Cherry Valley, Massachusetts
Boyd, Everett B ..... Cherry Valley, Massachusetts
Boyd, Miss Ethel ..... Cherry Valley, Massachusetts
Butterfield, Mrs. Regina H ..... 26 Newbury street, Worcester, Massachusetts
Hayden, Fannie A ..... 9 Harvard street, Worcester, Massachusetts
Tolman, E. K ..... 662 Main street, Worcester, Massachusetts

The following-named four believers were baptized in Lake Michigan, Bay View City Bath-house, Milwaukee, Wisconsin, Lord's Day, August 24, 1902, by Deacon J. G. Lake:

Barry, James W ..... 1324 Chestnut street, Milwaukee, Wisconsin
Barry, Lydia G ..... 1324 Chestnut street, Milwaukee, Wisconsin
Barry, Virginia L ..... 1324 Chestnut street, Milwaukee, Wisconsin
Hoffmann, Lydia H., 505 Twenty-four and One-half street, Milwaukee, Wisconsin

The following-named two believers were baptized in Seattle, Washington, Lord's Day, August 24, 1902, by Elder August Ernst:

Dabney, Mrs. Elizabeth A ..... 1910 Fifth avenue, Seattle, Washington
Ernst, Miss Maria M ..... 610 First avenue north, Seattle, Washington

The following-named four believers were baptized at Granite Falls, Washington, Friday, August 22, 1902, by Elder August Ernst:

Wetmore, Nathan N ..... Granite Falls, Washington
Wetmore, James ..... Granite Falls, Washington
Wetmore, Mrs. Mary ..... Granite Falls, Washington
Lagan, Mrs. Emma ..... Granite Falls, Washington

The following-named seventeen believers were baptized in Zürich, Switzerland, Lord's Day, May 4, 1902, by Elder Hodler:

Griessen, Miss Selina ..... Weyach, Kt. Zürich, Switzerland
Bailer, Mrs. Barbara ..... Hallwylerstrasse, 19, Zürich, Switzerland
Sauter, Mrs. Rosa ..... Mühlebachstrasse, 22, Zürich, Switzerland
Sauter, Miss Wilhelmine ..... Mühlebachstrasse, 22, Zürich, Switzerland
Sauter, Miss Jennie ..... Mühlebachstrasse, 22, Zürich, Switzerland
Sauter, Miss Leonie ..... Mühlebachstrasse, 22, Zürich, Switzerland
Junod, Miss Marie ..... Schloss Liebburg b. Kreuzlingen, Switzerland
Niederhäuser, Miss Marie ..... Schloss, Liebburg b. Kreuzlingen, Switzerland
Stehelin, Miss Anna ..... Schloss Liebburg b. Kreuzlingen, Switzerland
Rohrer, Mrs. Marie ..... Universitätstrasse, 11, Zürich, Switzerland
Blessing, Mrs. Christinia ..... Frauenfeld, Switzerland
Keller, Heinrich ..... Dienerstrasse 10, Zürich, Switzerland
Eugster, Johann ..... Frauenfeld, Switzerland
Müller, Gottfried ..... Niedersteinmauer, Kt. Zürich, Switzerland
Künzler, Friedrich ..... Seebach, Kt. Zürich, Switzerland
Griessen, Jakob ..... Weyach, Kt. Zürich, Switzerland
Griessen, Edwin ..... Weyach, Kt. Zürich, Switzerland

The following-named sixteen believers were baptized in Zion City, Illinois, Thursday, August 28, 1902, by Elder T. A. Cairns:

Arends, Miss Mabel ..... Zion City, Illinois
Arends, Fannie ..... Zion City, Illinois
Blake, William F ..... 259 Michigan avenue, Chicago, Illinois
Crawford, Almer ..... Eau Claire, Wisconsin
Cory, Lizzie ..... Greensburg, Ohio
Evans, John ..... Zion City, Illinois
Fitz, Lena ..... Zion City, Illinois
Lewis, Mrs. E. E ..... Zion City, Illinois
Lewis, Mr. William ..... Zion City, Illinois
Parsons, George ..... Havre, Montana
Purcell, Rachel E ..... Vincennes, Indiana
Talbert, Walter T ..... 2809 Wabash avenue, Chicago, Illinois
Tayler, Alexander ..... Zion City, Illinois
Vogler, Joseph ..... Zion City, Illinois
Vogler, Eliza W ..... Zion City, Illinois
Weirich, William M ..... Ironton, Colorado

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# ZION'S BIBLE CLASS

*Conducted by* DEACON DANIEL SLOAN

## MID-WEEK BIBLE CLASS LESSON, SEPTEMBER 24th or 25th.

### The Spirit is God's Habitation.

1. *He indwells it to heal and comfort one.*—Isaiah 57:13-21.
   Healing of the body begins in the spirit.
   God must first renew the spirit.
   When the spirit gets right, healing comes.
2. *He indwells it to keep and establish one.*—Galatians 4:11-20.
   When Christ is within, fear ceases.
   Christ must dwell in the heart by faith.
   One must labor to secure His abiding presence.
3. *He indwells it to revive and bless one.*—Romans 8:9-17.
   The Spirit of God must abide within.
   He must be a comforter and not a reprover.
   He must take the lead of all thoughts and actions.
4. *He indwells it to encourage and strengthen one.*—Colossians 1:25-29.
   Christ in one makes strong.
   Christ in one fills with hope.
   Christ within makes one aggressive.
5. *He indwells it to enrich and reward one.*—Luke 17:20-30.
   When God is within His Kingdom is near.
   When one has Him he has all things.
   To live for Him is to inherit all things.
6. *He indwells it to fellowship and teach one.*—John 14:15-24.
   One is never to walk in darkness.
   A person is never to live in ignorance.
   God is never pleased with doubt.
7. *He indwells it to purify and honor one.*—2 Corinthians 6:14-18.
   God cannot dwell in those who love uncleanness.
   God cannot dwell in those who fellowship with evil.
   God will abide only in a clean temple.

   *The Lord our God is a People-indwelling God.*

## SUNDAY BIBLE CLASS LESSON, SEPTEMBER 28th.

### Be More Like Christ.

1. *Have a mind like Christ.*—Philippians 2:1-8
   That never thinks of self.
   That thinks only of others.
   That makes the life a blessing.
2. *Have a will like Christ.*—John 4:31-35.
   That wills to save the lost.
   That wills to be patient.
   That wills to do God's will.
3. *Have a heart like Christ.*—Matthew 9:29-38.
   That is touched by the distress of others.
   That comforts the broken-hearted.
   That cheers all by good news.
4. *Have a confidence like Christ.*—John 11:39-46.
   That looks only at things unseen.
   That reckons on God's great power.
   That expects His unfolding glory.
5. *Have an example like Christ.*—John 13:8-17.
   Showing lowliness of mind.
   Showing a willingness to serve.
   Showing joyfulness in self-sacrifice.
6. *Have a mission like Christ.*—Matthew 9:10-13
   Seeking the Sinful.
   Seeking the Sick.
   Seeking the Heart-broken.
7. *Have a life like Christ.*—Luke 23:1-7.
   That is without a fault.
   That the enemies find to be faultless.
   That can stand close inspection.
8. *Have victory like Christ.*—Luke 4:1-13.
   Meeting doubt with the Word of Faith.
   Vanquishing despair with the Word of Hope.
   Overcoming the Devil with the Word of God.

   *God's Holy People are a Christ-like People.*

### Notice to Officers and Members of the Christian Catholic Church.

Send all newspaper clippings concerning the General Overseer, the Elders, or any department of the work in connection with the Christian Catholic Church in Zion, to Deacon Carl F. Stern, Zion City, Illinois. Send as soon as possible after publication, and carefully mark *name and date of the paper clipped from* on each article. If this is not done, the clippings are absolutely useless.

## SUGGESTIVE NOTES FOR THE USE OF ZION'S BIBLE CLASS OUTLINES

*A reference encyclopedia of Bible truth* can be had by those who will make the proper use of Zion's Bible Class Lessons which appear in LEAVES OF HEALING. They open up wonderful resources of preparation for *Zion's Seventies* together with those conducting *Cottage Prayer Meetings* or *Zion Gatherings*. These studies have been issued since Volume V, Number 27, and now number about 200 lessons. They extend over a wide range of Bible topics and subjects of practical use. *Doctrinal teachings are presented, covering the full scope of Bible truth*, concerning GOD, MAN, SIN, REDEMPTION, THE CHRISTIAN, A HOLY PEOPLE, THE CHURCH, CHRISTIAN WORK, THE WORLD, THE AGE BEYOND and FINAL ESTATES. These lessons can be clipped out of the paper and pasted in a book and indexed under the doctrines, subjects, topics and words of which they treat. This will be a book of ready reference and can be added to regularly. The subjects, with the varied methods of treatment as they appear in comprehensive outline, with citations of Scripture from every book of the Bible, together with practical questions or remarks thereon, may be added to by explanations and observations and illustrations which will enable every one who devoutly studies and diligently uses them to rightly divide the word of truth, and thus in an increasing measure become thoroughly furnished unto every good work.

*How to study or teach a Zion Bible Class Lesson* should not prove to be a difficulty to any one. It is the intention to cover simply the vital truths and important doctrines of the Bible, presenting a phase of some subject in each lesson from a given point of view, with selections of Scripture which have a plain and positive meaning, viewed from a broad light of Bible research. No commentaries are to be used, for they, in most part, are nothing but the traditions of the elders, which make void the Word of God. They, like many of the translations of the Bible, give a dark meaning to God's truth. They set forth lack of faith and show the low standard of spiritual conception at the day or time in which the work was done.

*The safe rule for all is to read the Word of God in the power of the Holy Spirit, comparing Scripture with Scripture.* Let the concensus of Scripture texts on one given subject, with the true meaning of the words involved, determine the points of view from which the subject must be approached.

For instance, take Zion Bible Class Lesson in LEAVES OF HEALING, Volume VII, Number 18—"*Why some keep out of Zion*": To illustrate the plan of going at a lesson, consider closely this lesson; for personal comprehensive study must, of course, precede the presentation of such a subject by a leader at a Zion Gathering. The first reason given is, "*Because they are so used to old and corrupt theological views*," as shown in Luke 5:36-39, which goes to show that a Church, in age and spiritual declension, will worship old and cherished dogmas which are held only in form, and will not accept the truths which come with waves of revival blessing.

Show how this is true in all Protestant churches in their apostasy, for they will not give up their hospitals, sanitariums, drugs, favorite medicines, surgery and doctors and trust God, who is the Creator, Redeemer and Preserver of the lives and health of the bodies of His people through Jesus Christ His Son.

The next question brings out the fact that *if a new truth would get into an old Church with its lack of spiritual power, it would tear the Church to pieces.* Such a Church is filled not with the unity of the Spirit, but with backsliders from pulpit to pew, who know not God in the power of the first love where "Christ is All and in All" and is trusted for everything in a full and complete consecration.

The third question cites the fact that *people are slow in accepting new truths.* So used are they to an old treadmill experience, bound in by walls of creeds and denominational teachings, that they cannot see that the Holy Spirit will ever continue to show things to come as God's plans unfold step by step throughout the age.

This same treatment is applied to the *seven other reasons under this one subject*, which is founded on that glorious prophecy in Jeremiah 3:14, 15. The analysis underneath the Scripture subdivisions of the lesson is in question form, but they can be turned into statement form and be verified, not only by the text cited or other well-known passages, but also by observation and personal experience, all of which should be brought to bear on a lesson, with such illustrations everywhere abounding as are true to the case in point. A person with spiritual perception, natural simplicity and earnestness of presentation can make Zion's Bible Class Lessons to be an increasingly great blessing to the thousands who are now studying them, as well as the tens of thousands who will yet be molded, stimulated and established in their relation to the every day affairs of life through Holy Living and fruitful service, by this method of presenting Bible truths.

### A True Use of Sabbath Day Hours.

They should be improved well by every member and friend of Zion. The Bible Class Lesson outline should, with the Bible in hand, be gone over carefully and prayerfully, and the sermon by the General Overseer should also be attentively read. Assemble, sometime during the day, your own family. Invite in, if possible, those who want to know God in power, or desire from Him some blessing for spirit, soul or body. Where this is not possible, go where the sick and sinful, poor and neglected are, who have tasted only of the bitterness of life, and open up to them the Gospel which Jesus commanded should be preached to the poor. *Where there are two or more members of Zion near you*, do not fail to regularly come together sometime during the Lord's Day. Pray and speak with one another, and study together the Bible Class Lesson and talk over the marvelous doings of God in Zion. DO NOT OFFEND GOD BY GOING TO SOME CHURCH SERVICE WHERE GOD IS EVER DISHONORED AS THE HEALER, CLEANSER, KEEPER AND PROSPERER OF HIS PEOPLE. Do not go to hear His truth perverted by the cry of Peace, Peace, when sudden destruction is so near because of the prevalent wickedness of the world, which, with a worldly Church is becoming more and more corrupt. Do not go where scoffing is everywhere heard from so-called Christians at the imminent coming of "the great God and Saviour Jesus Christ." He will receive unto Himself only those who look for Him; even ZION, whom He is now calling into Purity and Holy Living, who daily, in obedience to Her Lord, whatever the cost may be, is thus making herself READY TO SOON BECOME THE BRIDE OF CHRIST AT His APPEARING.

### Publisher's Notice.

The remittance must accompany receipt of subscriptions at the Publishing House, no difference by or for whom or for whatever time they may be given, or whether forwarded through Ordained Officers, Branches, or Gatherings of the Christian Catholic Church in Zion. Accounts will be carried with Ordained Officers, Branches, or Gatherings, on quantity orders of periodicals consigned on sale for monthly settlement, but to include only such articles as bear the imprint of Zion. Cash must accompany all orders for books, Bibles, and other merchandise, whether ordered by individuals, Branches, or Gatherings.

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# A VOLUNTEER ZION MESSENGER IN SOUTH AFRICA

DURING nearly all of the terrible years of the war in South Africa which has just closed, Zion was represented on the field by a volunteer messenger.

In the thickest of the fight, without weapons, he went about, caring for the wounded, carrying water to the famishing, whispering words of hope and comfort to the dying, and carrying to all the Message of God's Covenant as it is proclaimed in LEAVES OF HEALING. On the long, hard marches, during the days of waiting in camp, when men sickened and died, he was always at work amongst them, bearing his share of the hardship, and helping others. Through it all he was self-supporting.

Throughout all these dangers and trials God protected and kept him, and made him a great blessing to those to whom He had sent him to minister.

Soldiers on both sides repented and gave their hearts to God, and were saved and healed.

Zion believes that war is horrible, murderous, wicked.

Zion men will never take up arms and go out to kill their fellow men.

If drafted into service, they will join the hospital or ambulance corps, whenever possible, and when it is not possible, and they are compelled to carry weapons, they will fire them into the air so that the bullets will not harm any one.

Zion had many members in both British and Boer armies in the late war in South Africa, but, so far as is known, none of them ever killed any of his fellow men, and God graciously protected every one of them from death.

The work of members of the Christian Catholic Church in Zion in time of war will be like the work of this volunteer messenger.

The work of John Taylor in South Africa is one which fills the heart with thanksgiving and praise to God, for in that work it was found that God had made His Message in LEAVES OF HEALING such that the soldiers not only received it gladly, yea, eagerly; but that the Message entered their spirits, souls and bodies and transformed their lives.

Mr. Taylor, who is now in Zion City and who will be a student in Zion College during the coming year, has written the General Overseer the following very interesting account of his work in South Africa; also regarding his visit to England and Scotland on his way to Zion from the seat of war. A. W. N.

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ZION CITY, ILLINOIS, September 4, 1902.

REV. JOHN ALEX. DOWIE.

*My Dear General Overseer:*—God has truly blessed and strengthened me out of Zion. I shall never cease to give Him praise and thanks for your mighty ministry.

I was converted to God in Edinburgh, Scotland, early in 1895. Soon afterwards I left the "old country" and went to Natal, South Africa, where I obtained a situation with a law firm.



JOHN TAYLOR.

I devoted my spare time, after office hours, to a blessed work to which God led me among the British soldiers and natives, the Africans.

During 1897 I saw copies of LEAVES OF HEALING that came to the Soldiers' Home and Y. M. C. A.

It was inspiring to us to read the testimonies of those who had been healed of incurable diseases, and when given up by doctors, in answer to your prayers. Several of the soldier-boys accepted Zion teaching. They praised God for the Little White Dove and would unite in prayer to God, asking Him to heal and restore their sick comrades in the hospital.

The wonderful answers to prayer which they received often puzzled the medical staff.

I well remember uniting in prayer with three soldiers one Lord's Day evening, on behalf of a poor soldier who was dying. God heard and answered and healed him.

About June, 1897, I began to trust Jesus as my Healer, and stopped taking medicines and stimulants.

I have trusted Him alone for all disease and sickness ever since. Praise God for Zion!

I often remarked to my friends that there was more in this great work of the Christian Catholic Church in Zion than we all realized. I promised God to visit Zion in Chicago.

God helped me through my law studies, and I passed my final examination in August, 1899, and was admitted as an attorney of the Supreme Court of Natal the following September.

The next month the war that had been pending so long broke out.

Thousands of soldiers were landing.

We were kept very busy.

I counted it a great privilege to give the men Zion truths.

John Thomson, conductor of Zion Gathering at Johannesburg, was with me.

The cries and calls from the battlefield were ringing in my ears, and I quit business and everything else in Pietermaritzburg, in December, 1899, and went to the front with the Gospel.

I was asked to represent the Young Men's Christian Association, South African General Mission, and other organizations.

They offered to support me, but I knew it meant binding myself to their spurious methods.

I refused, and went forth at my own charge, relying on God alone.

Zion had entered my heart.

God wonderfully opened up the way and supplied all my need.

The Natal army granted me permission to accompany the troops.

I was present at the great battle of Colenso (December 15, 1899), also at Venters Spruit, Acton Homes, Spionkop, Vaalkrantz, the various crossings and recrossings of the River Tugela, until at last the many almost impregnable positions from Colenso to Pieters were taken and Ladysmith relieved, after which I accompanied the army away up into the Transvaal.

Of course I carried no rifle or war implement. My only weapon was the Sword of the Spirit, which is the Word of God.

I remained on the field until August last

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year—a year and eight months. Not one day passed without some vivid manifestation of God's goodness to us, during a long period, full of wonderful stories.

Hospital wraps, warm underclothing, stationery, etc., were gladly received and distributed to the men at various times, also Christian literature.

Best of all, I had the privilege of distributing Zion Literature—LEAVES and "A Voice from Zion."

It was indeed wonderful that Zion's Little White Dove should find its way into the midst of the horrors of war.

The soldiers read it with great joy and would pass it on to their comrades to read.

That "War is hell" is a true saying.

My permit allowed me to go all over the field of battle, assisting and comforting the wounded and dying, and taking messages to their relatives.

In their agony they would mutter, "Yes, write to my mother"; "Yes, write to my wife; say I mentioned the children." I remember a poor fellow, fearfully shattered, who asked me to write to his sweetheart.

It is impossible to describe those sad sights, as we brought in the poor boys, bleeding and dying. I can only weep as I recall it all.

A Christian lad, mortally wounded, said: "Oh, it is all right; One above knows all."

Yes, in the midst of the horrors of war, Jesus was there in him, "the hope of glory."

"I feel so tired; 494," he whispered. This was the number of the hymn, "God be with you till we meet again." We both had sweet fellowship together.

On the other hand, a day or two later, near to the same spot, a lad cursed at me with his dying breath, as I whispered to him to return to God through the atoning Blood of Jesus.

One cold night, on the banks of the Tugela river, immediately below Vaalkrantz Hill, I attended one of the enemy who was badly wounded —a Hollander.

I watched over him during the weary hours of the night.

It was bitterly cold.

In his agony he smiled knowingly as I whispered in his ear the old tune, the chorus, "Crown Him, crown Him Lord of all."

As Gospel messenger, Boer and British were all alike to me, while I prayed for grace, to be a blessing to all I met on the field.

Whenever any of the enemy were found wounded, they were brought in and kindly dealt with.

The following is a copy of an extract from a letter from a soldier after the battle of Magersfontein:

"Bob passed away, singing hymns to the last.

"Every man in the regiment is talking about him. One man went to give him a drink, but he refused, saying: 'Give it to another lad; I have the Water of Life.'

"Then he passed away, singing praises to God."

The "Bob" referred to is the late Robert Wilson of the 42d, who was converted in Pietermaritzburg, about July, 1897—I remember it well.

Some of the testimonies of Christian men after a battle were very inspiring.

One would say: "While the bullets were coming around me like a hailstorm, and my comrades falling, God said: 'It shall not come nigh thee.' And," he continued, "I had no fear after that; all was peace."

Many similar testimonies were given. Another would testify to having received another promise.

My heart also joined them in grateful thanksgiving to my Heavenly Father for protecting me from the bullets and bursting shells. Psalm 91 was very precious.

I was allowed to hold Gospel meetings every evening in standing camp, and often on the march.

God blessed my ministry.

Several were brought to repentance and received the Holy Spirit, some of whom today are witnessing a good confession; some are with Jesus in Heaven, in those blissful seats of "Everlasting Day," where there is no sin, no pain, no war, no Devil—the Zion above.

Men have come to my tent and have come to me on the march inquiring after the Way, the Truth and the Life.

After the relief of Ladysmith, we lay for a few weeks in camp.

There was a special outpouring of the Holy Spirit.

The Devil fought hard.

I was knocked down with yellow jaundice and other serious complications, and the tempter said: "Your mission is ended."

The soldiers wanted to carry me to the hospital and bring Dr. So-and-so.

Of course I had quit all such means.

They could not understand why I should refuse medical aids.

I prayed and repented.

The Holy Spirit graciously revealed to me at this time what Zion and your ministry really was.

I was sorry I had ever harbored any harsh thought towards Zion.

The third morning of my sickness, two or three men came from the Lancashire Fusileers, who were encamped a little distance off, and asked me if I would come and give them another meeting.

I at once said, "Yes, tonight."

It seemed impossible, as I lay there, wrapped up in my blankets, but I received the request as a test.

Psalm 103:3 was radiant with light.

I prayed: "Father, I am Thy messenger here. The men have come asking me; I am going. I know You will be with me and help me."

I got there after some difficulty. A Christian soldier who accompanied me thought I had gone mad in attempting to go.

A strange, powerful current seemed to thrill through me when I had about finished speaking. Hallelujah! God had healed me!

My soldier-friend said he would never forget that meeting. I have enjoyed splendid health ever since.

I had occasion to leave the Transvaal and go down to Pietermaritzburg in October, 1900.

Zion's truth on Repentance and other teaching had stirred up the Devil.

The people were very angry.

At this time I filled in and mailed my application for membership in the Christian Catholic Church in Zion.

God wonderfully blessed me.

My life ever since has been a new era of spiritual power. I say so in sincerity and truth.

I am just wondering if the enemies of Zion will call this hypnotism. They must remember I was away in South Africa.

In December, 1900, I returned to the Transvaal to visit the various camps and hospitals along the line, taking with me Zion Literature.

The men were crying out for the literature.

Standerton was a large, busy camp, and I remained there about six months.

Gospel meetings were held every night in a large tent.

Being in charge of the meeting one night, I was very much delighted to see the Cameron Highlanders crowd the tent.

We had a delightful service and the presence of the Holy Spirit was very manifest.

After the meeting was dismissed, one of the soldiers came up and shook hands with me and said, "Do you know Dr. Dowie?"

As my heart leaped with joy at his question, I said, "Why do you ask?" He replied, "You gave us some of his teaching tonight."

Little did I know I had met a member of the Christian Catholic Church in Zion, Private James Thomson, Cameron Highlanders. We had a blessed season together until the "wee sma" hours, talking over Zion and our beloved leader.

I continued my missionary tour through the Transvaal and Orange River Colony, and returned to Natal in August last year.

I have a great many wonderful stories to tell. I then received your Declaration of June 2d, and read it with great joy.

I held several gatherings, and your mission as Elijah the Restorer was the only subject that the Holy Spirit gave me liberty to speak about.

I saw my need of being fully instructed in Zion's ways, so as to be better equipped for the fights, and to this end I resolved to go to Chicago.

I called upon Mr. Newbold, who was unwell, and we talked together about Zion, and prayed for his healing.

He regretted he had not gone to Chicago as he had contemplated.

He made up his mind then and there to go with me.

From that moment he received healing and began to walk about. This spoke volumes to us.

Before leaving Pietermaritzburg, I was constrained to visit my Christian friends and read to them the Declaration of June 2d.

I look upon it as the grandest errand I have ever done for God

Some received it; some mocked; it did not matter.

I praised God that flesh and blood had not revealed it to me, but my Father which is in Heaven.

I then went to Durbin, Fort Natal, and God led me to organize Zion Gatherings in Brother Larger's home, "Zion Cottage."

Three friends became members, the Holy Spirit revealing to them in a precious manner your ministry as the Messenger of the Covenant, Elijah the Restorer, and the Prophet foretold by Moses.

I shall never forget those meetings, how the Devil raged and fought. We had a wonderful time; God was very near to us all.

A passage to England on a British troop-ship was granted to me, and I held Gospel services on the after troop-deck almost every evening.

A soldier—a splendid Christian character—on reading the Declaration, said to me, "Well, Taylor, I believe it, and it has changed all my future intentions."

I met Zion in London and remained with Evangelist Cantel a few days.

I found it to be a greater and more real work than I ever expected to see.

I also saw several in Zion in London who were ex-Pentecostal League members, who, like myself had quit the league because the leader was a Free mason.

I visited my old home in the north of Scotland called to see our member, Brother Barnett, Flotta the Orkneys.

Here the minister of the "auld kirk" asked me to take all his Lord's Day services.

There was no trouble to gather a crowd, and the people all came "to hear the man from the seat of war."

God gave me grace to show them some of Zion's truths, which greatly roused the Devil, and there was soon "war" in the kirk.

It was very beautiful to see how some honest old people received Zion's truth at first sight.

I then went to Dundee via Aberdeen by steamship. The Devil raised the wind and sea to such a pitch that the vessel could not enter Aberdeen

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harbor, and we had to run right down to Leith (Firth of Forth).

During this terrible storm a government cutter dragged anchor and was dashed to pieces on the Granton quay-heads and nearly all hands lost.

Thank God for those loving-hearted Scotch-women, Mrs. McKinnon and Miss Anderson, in Zion, Dundee!

They prayed for me as the storm raged.

I was called to speak at two meetings (one in the Young Men's Christian Association building).

From there I went to Edinburgh, and met Zion people at Mrs Yarroll's home.

During your mission in Edinburgh, not one of them ever thought of going to hear you; but Miss Watson, the blind sister of Mrs. Yarroll, went to inquire of you about her erring brother, who knew Zion in Chicago at one time, but from whom they had not heard for a long while.

She went rather reluctantly, fearing you might think she wanted to see you about her blindness.

I asked several if they heard you speak when you were in Edinburgh, and they replied, "Oh no, we did not go to hear him."

They all had been hearing the many hard and harsh speeches against you and thought you were not fit to listen to.

Thank God, however, they are now in Zion and fighting for Zion.

All this has been accomplished by God through this saintly blind lady, who has had a wonderful measure of healing given to her since Overseer Jane Dowie prayed with her in London.

I esteem her as a great pioneer and look upon this very small beginning in Scotland's capital as the forerunner of the mightiest of the many mighty movements for God that has ever taken place in my beloved country.

I had the pleasure of accompanying nine of them on Zion Saloon Seventy work on Saturday evening, 16th of November last.

We did the High street, Grassmarket, Canongate, and such localities, and sold a number of LEAVES. I also visited Brother Cox (formerly of the Lancashire Fusileers) at Linlithgow on Saturday morning, and in company with him did Zion Seventy work there.

He came in to Edinburgh on the following Lord's Day and we both testified to how God had graciously led us both into Zion while in South Africa.

From Edinburgh I went to Deaconess Harrison's, Manchester.

Here I also met another soldier-friend, Brother Cosgrove (late Royal Lancaster Regiment), who also bore testimony with me to the work of Zion in South Africa and in our own hearts.

I rejoiced to see two applications for membership filled in during my visit in Manchester, where one year before the Devil had so fought against the General Overseer.

As arranged, I met Brother Newbold in Manchester, and we sailed from Liverpool on the "New England" for Boston, the 21st, and arrived in Chicago on Saturday, 30th November last.

God had brought us to Zion.

I cannot find words to express my sincere thanksgiving to God for bringing me to Zion, and to you for entertaining my aged friend and myself so lovingly, as representing bleeding South Africa.

I praise God for the many blessings I have already received during my stay here at Headquarters.

I receive some fresh Divine Truth at every meeting I attend.

Your Restoration Messages as Elijah the Restorer, the Prophet foretold by Moses, on Purity, Peace and Power, are cleaning me out and bringing me closer to God.

I praise God for the gracious privilege of pursuing study in Zion College. It is really a blessed training-school.

I close my testimony with a heart full of thanksgiving to God for Zion, for our General Overseer and Overseer Jane Dowie.

May God richly bless them to every nation until Jesus comes.

Sincerely yours in His Name,

JOHN TAYLOR.

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Mr. Taylor says further, speaking of the attitude of soldiers toward war:

I stood with an officer of an infantry regiment on Three Tree Hill, watching the awful cannonade and infantry fire.

He said to me: "If I ever get home to old England, and people speak about the 'glories of war,' I'll go for them. 'Glory of war!'" he continued, "there is no such thing—my God, what a hell on earth!"

A wounded sergeant of the Gordon Highlanders told me how impossible it was for a man to live in the Spirit and shoulder a rifle at the same time. I shall never forget how he expressed his righteous indignation at so-called mission workers and ministers who encouraged the boys to fight.

A captain of the Royal Artillery, when we were camped at Wakkerstroom, said to me, "Taylor, this war shows the utter incompetency of man. It is man's way of settling a dispute."

Some of the British soldiers and also Dutch soldiers told me how thankful they were that they never had to fire a shot. Several fired without taking aim to kill.

One soldier-boy said: "Taylor, I had my rifle levelled at the head of a Boer, when something said to me: 'If you pull the trigger, he is a dead man.'

"The thought of it was too much for me. I at once cocked my rifle in the air."

A rifleman, who had been wounded, said: "If I ever meet the Dutchman who hit me, I shall shake his hand and say, 'You gave me what I richly deserved. I ought never to have been there.'"

I remember hearing several in London speak of the following words of the General Overseer in St. Martin's Town Hall:

"No sophistry, whether human or demoniacal, can justify war in any shape or form."

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## TRAIN SCHEDULE Between Zion City and Chicago

**Effective May 18th.**

| NORTH BOUND TO ZION CITY. | | SOUTH BOUND FROM ZION CITY. | | SUNDAYS | |
|---|---|---|---|---|---|
| Leave | Arrive | Leave | Arrive | NORTH BOUND. | |
| | | | | Leave | Arrive |
| 7.00 a.m. | 8.25 a.m. | *6.48 a.m. | *8.14 a.m. | *9.00 a.m. | *10.14 a.m. |
| *9.00 a.m. | *10.14 a.m. | *9.39 a.m. | *11.10 a.m. | 2.15 p.m. | 4.04 p.m. |
| *11.30 a.m. | *12.37 p.m. | *11.44 a.m. | *1.15 p.m. | *5.00 p.m. | *6.56 p.m. |
| 2.00 p.m. | 3.13 p.m. | *1.18 p.m. | ‡2.50 p.m. | *8.00 p.m. | *9.14 p.m. |
| 3.00 p.m. | 4.16 p.m. | *2.29 p.m. | *4.00 p.m. | SOUTH BOUND. | |
| 4.15 p.m. | 5.30 p.m. | 5.14 p.m. | 6.45 p.m. | *8.19 a.m. | *9.45 a.m |
| *5.20 p.m. | *6.56 p.m. | *7.59 p.m. | *9.30 p.m. | *11.44 a.m. | *1.15 p.m. |
| *8.00 p.m. | *9.14 p.m. | | | 5.14 p.m. | 6.45 p.m. |
| | | | | *7.59 p.m. | *9.30 p.m. |

* Signifies change train at Waukegan.
† Train does not run South on Saturdays.
‡ Saturday only.

**North Bound Excursion Tickets** for Sunday Service in Shiloh Tabernacle or week-day visits to Zion City are on sale at Zion Building, 1201 Michigan Avenue; these Tickets for worshipers, lot seekers, sight-seers, home-settlers, and workmen, not residents of Zion City, are sold only by Zion representatives. Single and commutation tickets at regular rates are sold at depot.

To travel between Zion Building and C. & N.-W. Ry. Depot Chicago, take South Side Elevated Road from Twelfth street to Fifth avenue and Randolph street. A bus at Zion City meets all trains and can take passengers from depot to any point about the City at reasonable rates.

**Zion City Transportation Bureau,** of Zion City, Illinois supervises the railway ticket, steamship, excursion, freight, express and transfer business of Zion and her people everywhere.
Direction as to railroad and steamship routes given, upon request.

DEACON DANIEL SLOAN.
*Superintendent of Zion Transportation.*

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### LEAVES OF HEALING.

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And there arose a reasoning among them, which of them should be greatest. But when Jesus saw the reasoning of their heart, He took a little child, and set him by His side, and said unto them, Whosoever shall receive this little child in My Name receiveth Me; and whosoever shall receive Me receiveth Him that sent Me: for he that is least among you all, the same is great.—*Luke 9:46-48.*

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# STIRRING TRUTHS FOR WIDE-AWAKE CHRISTIANS

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General Overseer of the Christian Catholic Church in Zion

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**The Most Blessed Opportunity** of these latter days was to live in Zion Headquarters from the beginning until now. Comparatively few had that opportunity. The next best opportunity is that of reading these Eight Volumes. That is within the reach of almost every one. No member of the Christian Catholic Church in Zion can afford to miss that opportunity.

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IN THE

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ON

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# ZION'S INVESTMENTS

GENESEO, ILL., May 30, 1902.
MR. CHARLES J. BARNARD.
*Dear Brother in Christ:*—I am free to state that I am well pleased with Zion's Investments as being both safe and profitable. Interest and dividends have been promptly paid; in fact everything of a business relation has received prompt attention.
Hoping to add to my former investments in the near future, I remain,
Faithfully yours in Christ's service,
JAMES M. WELTON.

CRESCENT CITY, FLORIDA, May 30, 1902.
DEACON CHAS. J. BARNARD,
Zion City, Illinois.
*Dear Brother in Christ:*—I am a Shareholder in the Lace Industries, and my only regret is that I haven't more money to invest, but fully intend to invest all the surplus cash that I can raise in Stock in the various enterprises of Zion City, as I consider every one of them gilt-edged.
I have never invested money in any enterprise where the guaranteed interest has been so promptly paid.
May God bless all of Zion's Institutions and help me to earn more money to invest.
Your Brother in Christ,
S. L. BENHAM.

ZION CITY, ILL., May 29, 1902.
DEACON CHAS. J. BARNARD,
General Financial Manager,
Zion's Institutions.
*Dear Brother in Christ:*—I rejoice to say that I thank God that He ever led me and my wife to place what money we had in Zion's Investments, for we found them not only safe, but also profitable, and the interest on these investments has always been paid promptly.
I am a Shareholder in Zion Land and Investment Association and Zion Lace Industries. I also had Exchangeable Stock in Zion City Lumber Association.
If I were the possessor of a million dollars I would place every dollar of it in Zion's Investments. They are, in my opinion, the best in the world.
Faithfully yours,
JOHN G. HAUCK.

BLUFF POINT, N. Y., May 31, 1902.
MR. CHARLES J. BARNARD,
*Dear Brother in Christ:*—In regard to Zion's Financial Investments I regard them the safest and best that I know of, and only regret that I am not in shape to make larger investments.
The interest has been the most promptly paid of any investments I have ever made.
Yours in His service,
FRANK H. PURDY.

LASALLE, ILL., May 31, 1902.
CHARLES BARNARD,
Zion City, Illinois.
*Dear Brother in Christ:*—Please accept thanks for your prompt payment of interest on my shares of Stock in Zion Investments.
I think them the best investments one could wish for, as they are safe and all right.
Thanking you again for your prompt business methods as Zion's Financial Manager, I am,
Faithfully yours in Christ,
WILLIAM C. BEREITER.

WOOSTER, OHIO, July 7, 1902.
MR. CHAS. J. BARNARD,
General Financial Manager.
I received interest of six per cent; also the additional two per cent promised. Zion has faithfully kept her pledge in this matter, which I knew she would.
I wish to praise Zion for giving me so safe and good an investment, and so promptly and gladly sending me the interest due.
No worry about Zion's investments; they are as good as gold.
A Sister in Christ,
MATTIE BLACK.

FITCHBURG, MASSACHUSETTS, May 30, 1902.
MR. CHAS. J. BARNARD,
General Financial Manager of Zion's Institutions,
Zion City, Illinois.
*Dear Brother in Christ:*—I think it well to state to you my confidence in Zion's Financial Enterprises.
After more than three years' experience with investments in Zion, I do not hesitate to commend them as safe and profitable. Fairness of Zion's dealing and the promptness of dividends paid, places these securities with the very best. Besides my three years' and more experience, before investing in Zion, I took as full precautions as I do when investing elsewhere—learning of Zion's Organizer, and Managers of its different departments, through Attorneys, Banks, and one of the best Commercial Agencies, and then personally, and I have no regrets for placing my money with Zion, and shall take pleasure in further investments. Very truly in the interest of Christ's service,
28 Lawrence Street. G. W. RICHARDSON.


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Controls the entire banking business of Zion City and Zion throughout the world. $50,000 in Shares offered at par, bearing 9 per cent interest.

**ZION LAND AND INVESTMENT ASSOCIATION**
Stock certificates bear 8 per cent interest, and are exchangeable at any time for lots in Zion City under the special 1100-year lease, and at opening of new subdivisions have preferential right of selections.

**ZION LACE INDUSTRIES** Offices and Factories, Zion City
Manufacturers and Finishers of Laces, Insertions, Curtains, Children's Wear, Hand-made Lace, etc. Interest 6 per cent, with contingent dividends amounting to an increase of 1 per cent per annum for six years, making it at that time a 12 per cent investment.

**ZION CITY GENERAL STORES** Headquarters, Zion City
Control the entire mercantile business of Zion City. Equipped for mail order shipments throughout the world. Interest 8 per cent after October 1st.

**ZION CITY FRESH FOOD SUPPLY**
Controls the entire fresh food business at Zion City—Butter, Eggs, Milk, Meat, Fish, Fruit, Ice, etc. Interest 6 per cent, with contingent dividends amounting to an increase of 1 per cent per annum for four years, making it a 10 per cent investment at that time.

**ZION CITY LUMBER ASSOCIATION**
Yards and Offices, Zion City
Supplying the entire demand for lumber and building material in Zion City. Interest 7 per cent, with discount on material purchased of the Association. Profit-Sharing Series, principal payable in five, ten, fifteen and twenty years. Interest 6 to 9 per cent.

**ZION CITY POWER, PLUMBING, LIGHTING AND HEATING ASSOCIATION**
Furnishes electric lights for all public buildings and private residences, and controls all plumbing in Zion City. Interest 6 per cent, with contingent dividends amounting to an increase of 1 per cent per annum for four years.

**ZION SUGAR AND CONFECTION ASSOCIATION**
Will manufacture a complete line of modern and original confections of the very highest standard of purity and workmanship for domestic and export trade. Interest 6 per cent, with contingent dividend amounting to an increase of 1 per cent per annum for four years.

ARTICLES OF AGREEMENT MAILED ON APPLICATION
CORRESPONDENCE INVITED

Address Communications to ZION CITY BANK ZION CITY ILLINOIS


ZION CITY, ILLINOIS, May 29, 1902.
CHAS. J. BARNARD.
General Financial Manager
Of all Zion's Institutions and Industries.
*Dear Brother in Christ:*—I have never doubted the impression that came to my mind three years since when, after reading LEAVES OF HEALING relative to building Zion City, I felt assured it would become one of the greatest commercial cities in the world.
Lost no time in subscribing for $10,000 worth of Stock in Zion Land and Investment Association in July, 1901. When the land was offered for sale I turned this Stock over to the Association for land.
Some of the land I have sold for ninety per cent gain and have refused to sell more.
I am pleased with my Lace Stock.
Interest has been paid promptly on all my investments in Zion.
And, by the grace of God, Zion City is a very lively place.
Yours in Christ, ARNOLD TAFT.

LATHROP, MO., May 31, 1902.
MR. CHAS. J. BARNARD,
Zion City, Illinois.
*My Dear Sir:*—I wish to express to you my opinion regarding Zion Industries. Will say that I am more than pleased with the investments already made, being, I believe, one of the first to take stock. Consider it safe and profitable, always paying interest promptly when due.
Those having money to invest could not find a better place, I think, than in Zion.
Sincerely yours, C. R. FORMAN.

ZION CITY, June 14, 1902.
C. J. BARNARD.
*Dear Brother:*—I consider it a great favor to state frankly that I consider any and all of Zion's Investments very profitable and perfectly safe, my interest always receiving prompt payment on all my investments therein.
I have only one regret, and that is that I have not more to invest.
Your Brother in Christ,
G. L. VAN FLEET.

LONDON, ENGLAND.
DEAR DEACON BARNARD.
I am quite satisfied that the shares in Zion's Industries are perfectly safe and profitable, and, since I have become a Shareholder, the interest on my investments has been promptly paid. With kind regards, I am,
Yours sincerely, J. MACDUFF.
70 Guilford street,
Russell Square, W. C.

FREEMAN, MO., June 3, 1902.
MR. CHAS. J. BARNARD.
*Dear Brother in Christ:*—I receive my interest every six months regularly. If I had ten thousand dollars, I would put in Zion City before any other place I know of.
I consider it in safe hands—in the hands of God. I am sorry I haven't more to send there.
May God bless the City of Zion, is my prayer.
Yours respectfully,
PAUL DUNKEN.

CHICAGO, ILL., June 3, 1902.
CHAS. J. BARNARD,
General Financial Manager,
Zion's Institutions and Industries.
*Dear Deacon Barnard:*—I have been a Shareholder in several of Zion's Industries and Institutions for some time, and I believe these investments to be safe and profitable.
My interest has always been paid promptly, and I am well satisfied.
Yours sincerely,
KATHERINE JOHNS.
(Formerly of Dyer, Indiana.)

FALLS CITY, NEB., June 9, 1902.
CHAS. J. BARNARD,
General Financial Manager,
Zion City, Illinois.
*Dear Brother in Christ:*—I wish to express my appreciation of Zion's Financial Institutions. My experience has been very satisfactory in a business way. The interest has been promptly paid when due, and I consider my investment in Lace Stock safe and profitable. This has proved to be my experience in Zion Land and Investment Association.
Yours for the extension of God's Kingdom along all lines,
RUTH WEAVER DENNIS.

CHICAGO, June 6, 1902.
MR. CHAS. J. BARNARD,
Zion City, Illinois.
*Dear Brother in Christ:*—I wish to express to you my entire satisfaction with my investment in Zion Lace Industries Stock. And further that I very much appreciate the promptness with which I receive my interest.
I am sure that investors can do no better than with Zion Industries Stock. The safety and the satisfaction of having one's capital employed where it will contribute to the building of the Kingdom of God on earth are prime recommendations.
Trusting for a wonderful blessing on Zion's Industries,
I am as ever, E. W. RIDER.

# WHERE GOD RULES, MAN PROSPERS


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He sendeth His word — PATIENCE — 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 XI. NUMBER 21. CHICAGO, SEPTEMBER 13, 1902. PRICE FIVE CENTS.

# GOD'S WITNESSES TO DIVINE HEALING.

## QUICKLY HEALED OF CONSUMPTION OF THE LUNGS, THROAT AND BONES; CURVATURE AND ABSCESS OF THE SPINE, AND INFLAMMATION OF THE STOMACH.

HIS NAME SHALL BE CALLED WONDERFUL.

Wonderful indeed is Jesus, Savior, Healer, Cleanser and Keeper of His people! Wonderful are His Love and Compassion and Power!

Wonderful are His mighty works!

Wonderful is the Name that fills our heart and thought as we send forth the record of the mighty Miracle of Healing which He wrought in the body of this bright and happy young woman.

A few months ago, weak, suffering, dying; today, strong, without a trace of pain, straight and strong, her heart overflowing with joy and love and praise to God, she tells of Jesus, the Wonderful Healer.

Consumption, the dread and deadly "Great White Scourge," the very name of which sounds the death-knell of human hope, was digging out her lungs and eating away the tissues of her throat.

The same horrid enemy had attacked her very bones. They were rotting away.

She suffered untold agonies from curvature of the spine, and from a terrible abscess which formed upon that curvature. Added to her other tortures, was inflammation of the stomach. With breaking hearts, her parents saw her rapidly sinking into the grave before their eyes. Physicians said that there was no hope. No hope? It was true. There was no hope for her in their poisonous drugs or in their murderous knives. God nowhere, at any time, promised to bless them.



MISS MARY HORNSHUH.

On the contrary, He said: "In vain dost thou use many medicines."

Jesus the Christ healed multitudes, during His earthly ministry, yet he never once used a drug.

On the contrary, He healed a woman who had "suffered many things of many physicians, and had spent all that she had, and was nothing bettered, but rather grew worse."

In His Revelation to His servant John, He includes with those for whom is reserved the Lake of Fire, the "sorcerers" (Greek φαρμακοί *pharmakoi*, pharmacists), makers and venders of deadly poisons.

No, there was no hope in them.

No physician who is honest ever claimed to be able to heal a consumptive.

But there was hope for her in Jesus the Christ.

He was manifested to "destroy the works of the Devil,"

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which are Sin, and Disease, and Death, and Hell.

He came to bear, on the cross, her sicknesses and carry her sorrows.

In His Infinite Love and Mercy, He took her infirmities and bare her diseases.

But, although there was this hope for her in the Christ, the Salvation Army, in which she was an officer, did not tell her of it.

That organization fought, with bitterness, that truth.

It could offer her no more hope than could the physicians.

But "Jehovah hath founded Zion, and in her shall the afflicted of His people take refuge."

Zion proclaimed the Everlasting Gospel in its fulness; a perfect Salvation, Healing and Cleansing for spirit, soul and body.

Zion held out to her the hope that there was in Jesus the Christ.

It was to Zion that the dying girl turned her weary eyes.

Although Chicago was 2,000 miles away from her Oregon home, she started to come across the mountains.

She tells, in her testimony, of how wonderfully God preserved her life on that long journey.

In simple, straightforward, truthful words, she tells how God, in the Name of His Son, Jesus the Christ, by the Power of His Holy Spirit, and in accordance with His own Divine Will, in answer to the prayer of a faithful Elder, healed all her terrible disea. : and gave her strength.

The lungs and throat which had been so full of disease became whole and sound.

The bones which had been rotting were made clean and strong.

The abscess on her spine broke and in a few hours was entirely healed.

The spine itself was so quickly and so perfectly straightened that she did not know when it was done.

The inflammation of the stomach passed away, and she began to eat heartily.

Yes, the prophecy has been fulfilled.

His Name is Wonderful.

And now to the honor and glory of that Name, we send this story of His Love and Power and Mighty Works to all the world.

Wherever men are weak and sick and weary; wherever hearts are breaking, and the cold, black shadow of Death is darkening happy homes; wherever the chill numbness of despair has shut out Hope, there may this story bring in the warm, quickening Light of Hope from the Son of Righteousness who has arisen, with Healing in His Wings! A. W. N.

## WRITTEN TESTIMONY OF MISS MARY HORNSHUH.

321 WEST SIXTY-FOURTH STREET,
CHICAGO, ILLINOIS, September 9, 1902.

DEAR GENERAL OVERSEER:—I feel it my duty to send in my testimony.

God grant that it may be a blessing to some one.

Praise and thanksgiving arise in my heart continually to God, for the wonderful healing I have received since coming to Zion.

I have been healed of tuberculosis of the lungs, throat and bones, curvature of the spine, a tubercular abscess on the curvature and inflammation of the stomach.

I was a Lieutenant in the Salvation Army.

After six months training in San Francisco, I was sent to Astoria, Oregon.

This being a very wet, damp climate, I contracted a heavy cold, which settled on my lungs.

The open-air meetings did not help matters any, and I grew worse rapidly.

My lungs began to rattle so that I became alarmed.

An examination of my lungs by a lung specialist, Dr. August Kinney, proved later that I had tuberculosis.

He advised me to change climate and go to Colorado.

The following Monday I went to my home in Oregon City, Oregon.

My strength began to fail, so that I could walk but a few steps.

The lining of my mouth and throat was eaten out by the awful disease, and my voice began to fail.

Every evening I would have choking spells for hours.

Death stared me in the face; but rather than be in such misery, death would have been a relief.

I had worked as faithfully as I knew how in the Salvation Army, and why I suffered so I could not understand.

My papa, being a good friend of Zion, asked me if I would not go to Chicago to Zion.

I finally consented to go, but told my papa I was not strong enough to undertake the trip, especially over the mountains.

On Thursday morning, May 15th, I left Portland, Oregon, for Chicago, with my mother and brother.

I stood the trip much better than was expected, until, an hour before reaching Chicago, I had another choking spell.

We arrived in Chicago, Sunday evening, May 18th, and were taken to the home of a friend in Englewood.

Through the change of climate and heat, I incurred inflammation of the stomach, Wednesday, May 21st.

The following day I suffered intense pain until 10 o'clock in the morning, when my hands and feet began to get cold.

I was then asked if I did not want an Elder from Zion Home to come and pray for me, to which I consented.

My friend then telephoned for an Elder to come, and Elder Farr kindly responded.

At 11 o'clock he came and was brought to my room.

As I looked up into his face, I felt that he was truly a man of God.

The pleasant smile on his face and his contented look satisfied me.

He said to me, "Do you believe that God can heal you?" and I nodded my head, "Yes."

"Do you believe that God can heal you now?" and I said, "Yes."

He then quoted the 14th and 15th verses of the 5th chapter of the 1st Epistle of John.

A sweet peace came over me, and I fell asleep.

I slept until 3 o'clock.

When I awoke, I was hungry, and asked for something to eat, which was given to me.

I then went to sleep again, and slept all night.

The next day, May 23d (Friday), Elder Farr came again and prayed that the tuberculosis might leave my lungs and body.

He also gave me Zion teaching for several hours, which I willingly accepted.

In the afternoon I got up and dressed.

When evening came, I could breathe without any pain.

My throat began to heal.

The next day, Saturday, May 24th, to the great surprise of those around me, I walked down-stairs and two blocks to an ice-cream parlor, ate two dishes of ice-cream and came back home.

God only knows what I suffered with my spine and abscess.

I threw all the weight of my body on my left foot.

When I got into the house I found Elder Farr waiting for me.

He prayed that I might be strong enough to hear the General Overseer, it being his last sermon for the season in the Chicago Auditorium.

When Sunday, May 25th came, I was so much stronger that my brother and friend took me to the meeting, which I enjoyed very much.

The abscess became larger and more painful.

The next Tuesday, May 27th, Elder Farr came again and prayed for the abscess on my back.

The following day it broke open and in the evening it was entirely healed up. Only a scar remained.

When my spine straightened out, I do not know, but the next day my back was perfectly straight.

I have gained twenty pounds since my healing, and feel well, for which I give God all the glory.

I am, yours for God, MARY HORNSHUH.

## ORAL TESTIMONY OF MISS MARY HORNSHUH.

(Extract from report of meeting, held in Shiloh Tabernacle, Zion City, Illinois, Lord's Day afternoon, July 27, 1902. LEAVES OF HEALING, Volume XI., Number 15, pages 492-493.)

**Instantly Healed of Tuberculosis of the Lungs, Throat and Bones, Curvature of the Spine and Inflammation of the Stomach.**

Miss Hornshuh said: "I am sure I am truly thankful this afternoon for what God has done for me.

"Just nine weeks ago tonight I was brought in from Portland, Oregon, on the train.

"I had tuberculosis of the lungs and throat and of the bones, double curvature of the spine, tubercular abscess on the curvature; but I am deeply thankful that God can heal us as well as save and keep us.

"One year's experience in the Salvation Army as an officer is not to be compared with the two months that I have spent here in Zion.

"I spent six months in San Francisco, working in the Salvation Army, and from there I was sent to Astoria, Oregon—a very damp, wet place.

"I contracted a very heavy cold, taking the meetings every night out in the rain.

"It continued to grow worse, until finally I lost my voice entirely.

"I went from one lung specialist to another.

"The last one told me I could live but a very short time, not exceeding two weeks. He told me if I could get to Denver, Colorado, I might prolong my life a week or two, but at the best not very long. I was sent away from Astoria, Oregon,

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to Oregon City, where my parents live at present. When I came into the house and lay down on the cot, my parents were very much surprised to see how rapidly I had grown worse.

"As my papa looked at me lying on the couch, he said, 'You cannot live very long at the best. One thing I will ask you to do. Will you do it for me?'

"'Father,' I replied, 'if it is best, I will.'

"He asked me if I would not come to Zion.

"I told him that I did not think I could stand the trip here.

"He said, 'You will have to die anyway, and if you die on the way we will be satisfied that we have done all possible.'

"On Monday I came home. On the following Thursday I got ready to take the train for Chicago.

"My mamma and my brother came with me to take care of me, but I thank God that from the time I went on the train it seemed as though God gave me strength. I got along quite nicely.

"Coming over the Rocky Mountains I had several hard spells. I was not expected to live, but I got along all right until an hour before I reached Chicago.

"It was on Sunday evening, May 18th, and the weather was very warm.

"An hour before I got there, five or six men worked with me continually. They were afraid I would die, and would not be able to get in.

"When I got to Chicago, in the evening, they took me off the train to the street-car, took me to a friend in Englewood.

"On the following Wednesday I took inflammation of the stomach, the weather being so very warm, much warmer than it is in Oregon.

"I drank too much water.

"I suffered greatly through the following night.

"The next morning I began to get cold and stiff.

"I turned to my brother on the Saturday morning and said, 'I cannot live but half an hour, or an hour at the very best!'

"He asked me whether I would like him to telegraph for mamma. She had stopped off in Wisconsin. I told him, No.

"He asked, 'What shall I do for you? Shall I telephone for an Elder from Zion Home?'

"I nodded my head. This was at 11 o'clock.

"Elder Farr kindly responded.

"Before he came in, I had already made up my mind I would take a good look at him.

"I had not seen the Zion people before. I wanted to see how much religion he had. I thought if I could take a good look at him and size him up I could tell better what the people were like.

"He came and sat down by my and bed, talked to me about five minutes.

"He quoted the 14th and 15th verses of the 5th chapter of the 1st Epistle of St. John:

**And this is the boldness which we have toward Him, that, if we ask anything according to His will, He heareth us:**

**And if we know that He heareth us whatsoever we ask, we know that we have the petitions which we have asked of Him.**

"As he quoted that to me, sweet peace came over me.

"I began to be sleepy.

"My pain all left.

"He said, 'Are you becoming sleepy?'

"I nodded my head.

"'The Lord bless you,' he said, 'just go to sleep.'

"I closed my eyes. That very minute I fell asleep. I slept about three hours, until in the afternoon, between 1 and 3 o'clock.

"When I woke up, my mind was so very weak from the sickness, that I forgot that I was sick.

"My voice came back.

"I called out just as loud as I could, 'I am hungry.' In they came in a big hurry to see what was the matter with me.

"I said, 'I am hungry; don't all stand looking at me; get me something to eat.' (Laughter.)

"The lady who waited on me brought me a cup of cocoa and a very thin slice of bread.

"'Do you expect me to begin to eat with that little slice of bread?' I asked. 'If you do not bring more I will not begin.'

"She went out again, and this time she brought me three slices of bread.

"I ate them and lay back on my pillow, went to sleep again, and slept quite well that night.

"The next morning at 11 o'clock, Elder Farr came again.

"This time he gave me some Zion teaching, the first teaching I had ever received from Zion. After talking to me for about two hours he prayed that the tuberculosis might leave my lungs and throat.

"My lungs, my throat and my mouth were completely eaten out, so that my voice was gone. After he prayed with me, he left.

"At about 3 o'clock, the thought came to me, 'What am I lying in bed for, lazy thing! I believe I will get up.'

"So I had the nurse get my things and I got up.

"I sat for a time in a chair, then went back to bed again and slept quite well in the night.

"Towards evening, the pain had entirely left my lungs, and my throat and my mouth began to itch.

"I noticed that by the time evening came my mouth was not sore any more. When I drank water it did not hurt me at all to swallow.

"In the evening I could breathe much more freely, breathe without any pain.

"The next day he came again. This time he prayed I might have strength enough to go to the meeting the next day. I think it was the last meeting the General Overseer held in the Auditorium in Chicago.

"When he prayed, I thought, 'If God does not work miracles, I will not be able to go,' because I was very weak, and was scarcely able to stand.

"Thank God! when Sunday morning came I was very much stronger. I could walk across the room.

"When the time came in the afternoon, I was so anxious to go I could scarcely get ready soon enough. I was taken to the street-car and to the meeting.

"When I reached the meeting I was very weak. I was prayed for, that I might be strong enough to take the entire meeting.

"God gave me strength enough to take in all the meeting.

"The night before I left home, a tubercular abscess was growing on the double curvature of my spine.

"I was compelled to throw all my weight on my left foot as I walked.

"The next Tuesday, Elder Farr came again. He prayed for this abscess, which was very painful.

"On Wednesday morning this abscess was open, and burst several times during the day. The nurse was going to dress it in the evening, but, to her great surprise, it was entirely healed up; nothing left but just a scar.

"When my back was straightened out I do not know, but the next day I had forgotten all about the curvature of my spine. The next day when I spoke to the nurse about my back she said, 'Well, your back is entirely straightened out.'

"I am sure I am truly thankful for what God has done for me.

"I have gained some twenty pounds since I was healed.

"If God has not worked a miracle for me, I do not know for whom He has.

"I thank God for what He has done for me.

"May the Lord wonderfully bless Zion!" (Applause.)

Overseer Piper—Just a few questions. I am sure we all thank God for the testimony. When did this difficulty begin, Miss Hornshuh, the lung trouble especially?

Miss Hornshuh—"About six months before I came here."

Overseer Piper—How long have you been here?

Miss Hornshuh—"I came here in May."

Overseer Piper—The lung trouble developed about seven or eight months ago.

Name some of the doctors, and the cities where they live, street and number if you remember them, who attended you.

Miss Hornshuh—"Dr. Ward, of San Francisco, and Dr. Kenney, Astoria. The latter was the last doctor I had. I was so sick that I do not remember the names of the other doctors."

Overseer Piper—Do you remember how many you had?

Miss Hornshuh—"Four or five others."

Overseer Piper—They said that you would die?

Miss Hornshuh—"Yes."

Overseer Piper—Is your father a member of Zion?

Miss Hornshuh—"No, sir."

Overseer Piper—How did he hear of Zion?

Miss Hornshuh—"My brother had cancer of the stomach, and was greatly blessed spiritually and physically in Zion about five or six years ago, and is now fully healed.

Overseer Piper—You are entirely well now?

Miss Hornshuh—"Yes sir; entirely well."

Overseer Piper—Lungs strong?

Miss Hornshuh—"Yes."

Overseer Piper—Walk as well as anybody?

Miss Hornshuh—"Yes."

Overseer Piper—Curvature of the spine has disappeared?

Miss Hornshuh—"Yes."

Overseer Piper—Are you a member of the Christian Catholic Church now?

Miss Hornshuh—"Yes."

Overseer Piper—You were an officer in the Salvation Army?

Miss Hornshuh—"Yes; they have not accepted my resignation."

Overseer Piper—The Salvation Army refuses to accept her resignation and says she is a backslider. (Applause.)

That is right. She belongs to Zion Restoration Host and she is sliding back to God. (Amen. Applause.)

### Attention, Zion Seventies!

For the accommodation of Zion Seventies going into Chicago from Zion City, Lord's Day mornings, the North-Western Railway has provided two special trains.

Train No 1 will commence loading at 7:45 a. m., and will leave at 8 o'clock sharp.

Train No. 2 will leave at 8:15 o'clock sharp.

Seventies Nos. 1, 2, 3, 4, 5 and 6 will leave on train No. 1.

Seventies Nos. 7, 8, 9, 10, 11 and 12 will leave on train No. 2.

### Has God Blessed You in Tithing?

Have you realized a fulfilment of God's promise to those who "bring the Whole Tithe into the Storehouse?" If so, let others know how true the promise is. Write your testimony and send it to Rev. William Hamner Piper, Overseer-in-Charge of Zion's Educational Institutions, 1201 Michigan avenue, Chicago, Illinois. Let your testimonies be brief and straight to the point.

The grass withereth, the flower fadeth:
But the Word of our God shall stand forever
—*Isaiah 40:8.*

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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.

A WEEKLY PAPER FOR THE EXTENSION OF THE KINGDOM OF GOD

EDITED BY THE REV. JOHN ALEX. DOWIE.

Entered at the Postoffice, Chicago, Illinois, as Second Class Matter.

| Subscription Rates. | | Special Rates. | |
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| One Year | $2.00 | 100 Copies of One Issue | $3.00 |
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Subscribers desiring a change of address should give present address, as well as that to which they desire LEAVES OF HEALING sent in the future.
Make all Bank Drafts, Express Money Orders or Postoffice Money Orders payable to the order of JOHN ALEX. DOWIE, 1300 Michigan avenue, Chicago, Illinois, U. S. A.
*Long Distance Telephone South 800. Cable Address "Dowie, Chicago."*
All communications upon business must be addressed to
MANAGER ZION PUBLISHING HOUSE,
1300 Michigan Avenue, Chicago, Illinois, U. S. A.

Subscriptions to LEAVES OF HEALING, A VOICE FROM ZION, and the various publications may also be sent to
ZION PUBLISHING HOUSE, 81 EUSTON ROAD, LONDON, N. W., ENGLAND.
ZION PUBLISHING HOUSE, LENNOX AND GIPPS STREETS, RICHMOND, VICTORIA, AUSTRALIA.
ZION PUBLISHING HOUSE, RUE DE MONT, THABOR 1, PARIS, FRANCE.

CHICAGO, ILLINOIS, SATURDAY, SEPTEMBER 13, 1902.

## TABLE OF CONTENTS.

LEAVES OF HEALING, SATURDAY, SEPTEMBER 13, 1902.

GOD'S WITNESSES TO DIVINE HEALING—
Illustration—Miss Mary Hornshuh, . . . 681
Written Testimony of Miss Mary Hornshuh, . . . 682
Oral Testimony of Miss Mary Hornshuh, . . . 682, 683
EDITORIAL NOTES—
Zion's Restoration Host, . . . 684
Fourth Anniversary of Zion Seventies, . . . 684
One Hundred Million People Reached, . . . 684
Splendid Manifestation of Devotion, . . . 685
Nearly Fifteen Zion Seventies in Zion City, . . . 685
Gathering of Zion Seventies at Zion City, . . . 685
Meeting for Women only, led by Overseer Jane Dowie, . . . 685
Lord's Day, September 21st, to be a Great Day, . . . 685
Zion City to welcome Thousands, . . . 685
Splendid Opening of Auditorium Meetings, . . . 685
Subject for Tomorrow, . . . 685
CARTOON—
The Nations Fearful for the Safety of their Sand Dikes . . . 686
ELIJAH'S RESTORATION MESSAGES—
Scripture Reading and Exposition, . . . 687-689
Prelude—Greetings from Zion to Chicago, and Announcements, . . . 689-690
Address—The Problems of the World and their Solution; the Millennium or Chaos—Which? . . . 690-694
EARLY MORNING MEETING IN SHILOH TABERNACLE—
Discourse—The Teaching of Jesus, . . . 695
ILLUSTRATION—
Processional of Zion's White-robed Choir and Zion Robed Officers on the Lawn at Overseer Jane Dowie's Summer Home, Ben MacDhui, Montague, Michigan, Lord's Day Afternoon, August 31, 1902, . . . 696-697
DISCOURSE CONTINUED—
The Teaching of Jesus, . . . 698-699
ZION'S LITERATURE MISSION, . . . 700
STREAMS OF LIFE FROM SHILOH—
Address—Cooperation, not Competition, . . . 701-704
NOTES FROM ZION'S HARVEST FIELD, . . . 705
NOTES OF THANKSGIVING TO ZION'S GOD, . . . 706
SPECIAL ANNOUNCEMENTS FOR LORD'S DAY, SEPTEMBER 21, 1902, . . . 707
OBEYING GOD IN BAPTISM, . . . 708
ZION'S BIBLE CLASS, . . . 709
ONE HUNDRED YEARLY SUBSCRIBERS TO LEAVES OF HEALING, . . . 710
NOTICE OF MEETINGS IN THE CHICAGO AUDITORIUM, . . . 711
ZION'S INVESTMENTS, . . . 712

# *EDITORIAL NOTES.*

## "THE LORD OF HOSTS IS WITH US."

ZION'S RESTORATION HOST has been forming in the Christian Catholic Church in Zion during the past four years.

LORD'S DAY, September 21st, is the Fourth Anniversary of our Organization of the First Zion Seventies.

The Four Hundred then enrolled have increased to more than Four Thousand, who are carrying Christ's Message,

"PEACE BE TO THIS HOUSE,"

every week to the homes of more than four millions of people, on every Continent and in many of the Islands of the Sea.

IT IS IMPOSSIBLE to say how many have been reached with the Everlasting Gospel of the Kingdom of God through these devoted workers.

Probably not less than a hundred million persons have been reached by the Zion Literature Mission and the Zion Seventies, within these four years.

Multitudes have been saved, healed, and led to live holy lives, all over the world, and an Endless Chain of Blessing continues to girdle the Earth.

BUT WE ARE far from satisfied with what has been accomplished, and now that our Headquarters are established in the City of Zion, God has led us to organize another Onward Movement, which will, we cannot doubt, increase the efficiency of the Seventies, and spread in ever-widening circles until all humanity is reached with the Restoration Message of a perfect deliverance from every Evil Power on earth or in hell, and an endowment with "every good gift and every perfect boon," from our Father in Heaven.

WE WRITE these brief notes on the morning of the day of publication of this issue, having spent the entire night in

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revising the discourses which it contains, and giving some attention to other portions of the issue.

Therefore, we cannot write at such length as it is in our heart to do, since time and space forbid the effort.

---

LET ZION everywhere pray for our guidance and for the resources of every kind needed to organize the Mighty Host now advancing upon the Fortresses of Iniquity in every form, breaking down these strongholds of Sin and Satan, and bringing forth vast numbers of those who have been held in bondage, bound by fetters stronger than steel, and oppressed by countless miseries.

---

THE SPLENDID manifestation of devotion to God on the part of the thousands who are now gathered in Zion City has been a great encouragement to us, especially within the past few weeks.

---

IN THE City of Zion there are now between Fourteen and Fifteen fully organized Seventies.

These number, with their officers, fully One Thousand One Hundred, and they are doing noble work from week to week.

---

WE HOPE to welcome to Zion City on this night week a large number of the Seventies from other Cities in the United States and Canada, and we would that it were possible for us to gather them all, from every part of the world. But we trust that, while that is impossible, God will graciously grant that the reports of these Gatherings and of the organization of Zion's Restoration Host may be used in the quickening unto even more vigorous and aggressive power the slumbering graces in the hearts of multitudes of God's people.

---

WE DESIRE to call special attention to the meeting for Women only, which will be conducted by Overseer Jane Dowie, in the Chicago Auditorium, at 10 o'clock on the morning of Lord's Day, September 21st, and which will close in time to enable all present to take one of the trains for Zion City, which begin to leave at 12:15 noon.

---

THE AFTERNOON gathering in the Chicago Auditorium will not be held on that day, as it is more convenient to hold the meetings connected with the organization of Zion's Restoration Host in Shiloh Tabernacle, in Zion City, where we are not limited, as in the Auditorium, to the few hours of the Lord's Day.

---

IT WILL be a Great Day, God willing, beginning at 6:30 a. m., and ending we know not when, for we have a deep conviction that it will never end, but go on through Time and Into Eternity with ever-increasing momentum.

---

ZION CITY hopes to welcome thousands on this glorious occasion.

Let those who cannot come, make the day one of special consecration, and prayer, and effort, and inform the Recorder of Zion Seventies, Elder Abraham F. Lee, of the condition of the work in their respective spheres of labor.

---

WE CANNOT refrain from adding to these notes a few words of gratitude to God for the splendid opening of our Autumn meetings on Lord's Day afternoon in the great Chicago Auditorium.

Last Lord's Day thousands were unable to find seats or standing room within sight or hearing, and, to our deep regret, were compelled to go away.

But, except for this disappointment, there was nothing but joy and delight and thanksgiving in the hearts of the many thousands of Zion who gathered there, and especially in the hearts of the One Thousand Five Hundred who came in from Zion City and spent the whole forenoon in visiting, from house to house, large sections of Chicago, with many manifestly good results.

---

THE SECOND of our Preliminary Discourses to the Exposure of Modern Christian Apostasies will be delivered in the Auditorium tomorrow, the subject being,

"THE PROBLEMS OF THE WORLD AND ZION'S SOLUTION: THE COMING CHAOS AND THE COMING CHRIST."

---

WE SHALL resume the meetings on Lord's Day, September 28th, and continue them, God willing, without interruption, until the last Lord's Day in May, 1903.

---

BRETHREN, PRAY FOR US.

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THE NATIONS FEARFUL FOR THE SAFETY OF THEIR SAND DIKES.

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# ELIJAH'S RESTORATION MESSAGES

*Jesus said, Elijah indeed cometh, And shall Restore All Things...Matthew 17:11*

**Message No. 39**

**CHICAGO AUDITORIUM**

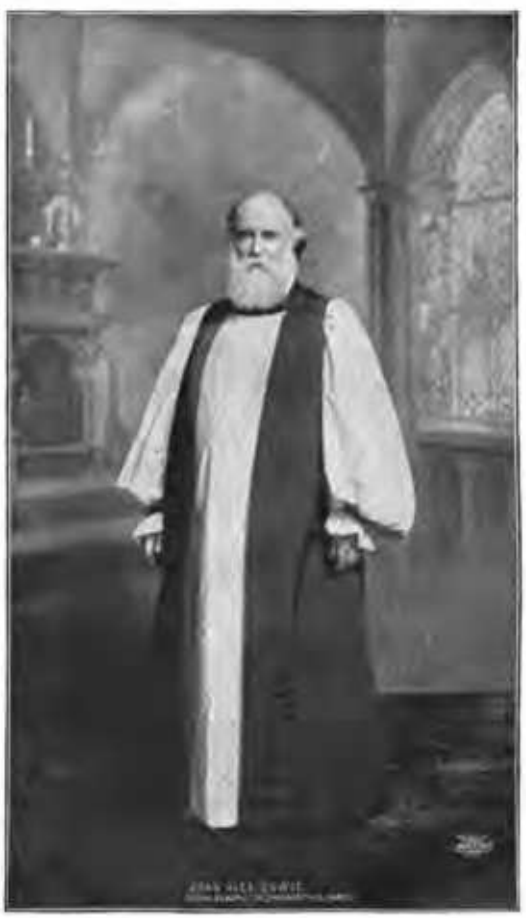
**Lord's Day Afternoon**
**Sept. 7, 1902**

**....SUBJECT....**

**"The Problems of the World and Their Solution; the Millennium or Chaos—Which?"**

REPORTED BY E. W. AND A. W. N.

"THE Problems of the World and Their Solution," discussed with power and authority by the Divinely-commissioned Messenger and Prophet sent to solve them—this was the occasion which called together in the Chicago Auditorium, Lord's Day afternoon, September 7, 1902, the greatest audience which had met at any religious service in the city for three months,—or since the close of the General Overseer's meetings in that place last May—and held them enchained with interest for over two and one-half hours. That morning Chicago had experienced an unprecedented invasion. Never before in the history of any city in the United States had a little army of fifteen hundred courageous and consecrated workers for God come from another city and visited the homes of a quarter of the population, carrying them Messages of Peace and inviting the people to attend Divine Services.



It was an army of 1,500 Zion Seventies, closely organized, splendidly officered, and systematically distributed throughout the city, that came into Chicago last Lord's Day.

About 800 of these were regular Seventies, divided into their tens, with a captain for each ten.

The remaining 700 were special Seventies who came down from Zion City with the regulars on four special Chicago & North-Western railway trains, arriving in Chicago between 9:30 and 10:30 o'clock.

They went from house to house, carrying Zion messages, LEAVES OF HEALING, and invitations to that great service in the afternoon.

As the result of the great interest in the General Overseer and Zion, which has been growing with great rapidity during the summer, and of the faithful labors of these Seventies, the Chicago Auditorium was crowded to its fullest capacity at 3 o'clock in the afternoon, when the opening service of the series of nine months' Lord's Day afternoon meetings began.

Every seat on the ground floor, boxes and first gallery was occupied; thousands climbed the long stairways to the high upper galleries; thousands stood in the broad foyers, and thousands, who could not find either sitting or standing room, were turned disappointed away. Probably between six and seven thousand people heard the Message of Elijah the Restorer. It was an audience of well-dressed, intelligent, orderly, respectful, attentive people.

From the very beginning of the service the deep interest of all present was marked.

Although only two-thirds of the Choir were present, the great stage of the Auditorium was more than filled, and some of the members of the little girls' portion of the Choir could find places only along the front of the platform.

Several hundred Robed Officers were also in line, and overflowed the two large sections of the orchestra which were reserved for them.

It was in the midst of deep and reverent silence that this great Choir, robed in spotless white, their clear voices joining in a beautiful Processional Hymn, marched slowly down the two center aisles of that crowded house, followed by the officers, in their graceful robes of black, entering along four aisles.

As the General Overseer entered the Auditorium, at the close of the Processional, the great audience arose and remained standing until he had offered, in clear, ringing tones, the impressive invocation of God's presence and blessing.

The singing of a hymn, the recitation of the Apostles' Creed, the reading of God's Commandments,

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and the singing of *Te Deum Laudamus* by the choir were followed by the General Overseer's greeting to Chicago.

Then came the receiving of the tithes and offerings, during which Zion's White-robed Choir gave a most excellent rendition of Gounod's beautiful anthem, "Lovely appear," the high, sweet and wonderfully clear voice of Deaconess Carrie Louise Bradley being heard in the solo.

Then came the discourse of the General Overseer on "The Problems of the World and Their Solution."

Marvelous even to those who knew him best, were the depth of insight, breadth of view, clearness of vision, and logical attitude of the man of God as he discussed the questions which are vexing the world's greatest scholars, theologians, statesmen, educators and financiers today.

Throughout it all there was an entire absence of anything that savored of the visionary theorist, or the impractical, so-called reformer.

It was manifest that the great audience realized that they were listening to a Voice speaking with Divine Authority, and they remained deeply attentive to the end.

After the prayer of consecration, in which almost all of the thousands present earnestly joined, there was a brief intermission, during which those who desired passed out.

As they went they could be heard discussing, seriously and earnestly, the significant Message which they had heard.

Fully 3,000 Christians remained to the observance of the sacred Ordinance of the Communion of the Lord's Supper.

---

Chicago Auditorium, Lord's Day Afternoon, September 7, 1902.

The services were opened by the Zion White-robed Choir and the Zion Robed Officers entering the Auditorium, singing, as they came, the words of the

PROCESSIONAL.

Glorious things of thee are spoken,
Zion, city of our God;
He whose word cannot be broken,
Form'd thee for His own abode;
On the Rock of Ages founded,
What can shake thy sure repose?
With salvation's walls surrounded,
Thou may'st smile at all thy foes.

See! the streams of living waters,
Springing from eternal love,
Well supply thy sons and daughters,
And all fear of want remove.
Who can faint while such a river
Ever flows their thirst t'assuage;
Grace which, like the Lord, the Giver,
Never fails from age to age?

Round each habitation hov'ring,
See the cloud and fire appear
For a glory and a cov'ring,
Showing that the Lord is near.
Thus deriving from their banner,
Light by night, and shade by day,
Safe they feed upon the manna
Which He gives them when they pray.

Blest inhabitants of Zion,
Wash'd 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-off'ring brings.

The General Overseer, coming upon the platform at the close of the Processional, lifted his hands, and, while the people stood with reverently bowed heads, pronounced the

INVOCATION.

God, be merciful unto us and bless us,
And cause Thy face to shine upon us;
That Thy Way may be known upon earth,
Thy Saving Health among all the Nations;
For the sake of Jesus. Amen.

PRAISE.

All then joined in singing Hymn No. 213:

Jesus shall reign where'er the sun
Does his successive journeys run,
His Kingdom spread from shore to shore,
Till moons shall wax and wane no more.

To Him shall endless prayer be made,
And praises throng to crown His head:
His Name, like sweet perfume, shall rise
With every morning sacrifice.

RECITATION OF CREED.

I believe in God the Father Almighty,
Maker of heaven and earth:
And in Jesus Christ His only Son our Lord;
Who was conceived by the Holy Ghost;
Born of the Virgin Mary;
Suffered under Pontius Pilate;
Was crucified, dead, and buried;
He descended into hell,
The third day He rose from the dead;
He ascended into heaven,
And sitteth on the right hand of God the Father Almighty;
From thence He shall come to judge the quick and the dead.
I believe in the Holy Ghost;
The Holy Catholic Church;
The Communion of Saints;
The Forgiveness of sins;
The Resurrection of the body;
And the Life everlasting. Amen.

READING OF GOD'S COMMANDMENTS.

The General Overseer then read, very impressively, the Eleven Commandments, the Choir and Congregation reverently singing the Response, "Lord, have mercy upon us, and incline our hearts to keep this law."

I. Thou shalt have no other gods before Me.

II. Thou shalt not make unto thee a graven image, nor the likeness of any form that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself unto them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children, upon the third and upon the fourth generation of them that hate Me, and showing mercy unto thousands of them that love Me and keep My Commandments.

III. Thou shalt not take the Name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh His Name in vain.

IV. Remember the Sabbath Day, to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is a Sabbath unto the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath Day, and hallowed it.

V. Honor thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee.

VI. Thou shalt do no murder.

VII. Thou shalt not commit adultery.

VIII. Thou shalt not steal.

IX. Thou shalt not bear false witness against thy neighbor.

X. Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor anything that is thy neighbor's.

Hear also what our Lord Jesus the Christ, the Son of God, hath said, which may be called the Eleventh Commandment:

XI. A New Commandment I give unto you, that ye love one another: even as I have loved you, that ye also love one another.

The Choir then chanted the

TE DEUM LAUDAMUS.

We praise Thee, O God; we acknowledge Thee to be the Lord.
All the earth doth worship Thee, the Father everlasting.

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**To Thee** all Angels cry aloud, the Heavens and all the Powers therein.
**To Thee** Cherubim and Seraphim continually do cry,
**Holy**, Holy, Holy, Lord God of Sabaoth;
**Heaven** and earth are full of the Majesty of Thy Glory.
**The** glorious company of the Apostles praise Thee.
**The** goodly fellowship of the Prophets praise Thee.
**The** noble army of Martyrs praise Thee.
**The** Holy Church throughout all the world doth acknowledge Thee,
**The** Father of an infinite Majesty;
**Thine** adorable, true and only Son;
**Also** the Holy Ghost the Comforter.
**Thou** art the King of Glory, O Christ.
**Thou** art the everlasting Son of the Father.
**When** Thou tookest upon Thee to deliver man,
**Thou** didst humble Thyself to be born of a Virgin.
**When** Thou hadst overcome the sharpness of death,
**Thou** didst open the Kingdom of Heaven to all believers.
**Thou** sittest at the right hand of God in the Glory of the Father.
**We** believe that Thou shalt come to be our Judge.
**We** therefore pray Thee, help Thy servants,
**Whom** Thou hast redeemed with Thy precious blood.
**Make** them to be numbered with Thy Saints in glory everlasting.
O Lord, save Thy people and bless Thine heritage;
Govern them and lift them up forever.
Day by day we magnify Thee;
And we worship Thy Name ever, world without end.
Vouchsafe, O Lord, to keep us this day without sin.
O Lord, have mercy upon us, have mercy upon us.
O Lord, let Thy mercy be upon us as our trust is in Thee.
O Lord, in Thee have I trusted, let me never be confounded.

**Scripture Reading and Exposition.**

The General Overseer read from the 46th Psalm, and also from the 21st chapter of St. Luke.

After reading the first twenty-five verses of the chapter, he said:

At this point there is a change in the Master's Teaching and Prophecy.

Having reached the time of the destruction of Jerusalem, which He so graphically foretold; he takes up another Prophecy concerning the Times of the End of the Dispensation.

When you read Josephus, telling, forty years after, the horrible story of the Fall and Destruction of Jerusalem, you would almost think that he was repeating the words of Jesus in foretelling the event.

Josephus was the Jewish historian who went through all these terrible times, and recorded them so vividly.

**Terrible Destruction of Jerusalem.**

He tells us of more than 1,000,000 persons who perished miserably in Jerusalem by war, and by the engines of destruction, by fire, by famine, and by mutual murder; so that at last women boiled the flesh of their babes, and ate it to satisfy their hunger.

Eleven hundred thousand of those who had rejected Jesus perished miserably within forty years of His prophecy.

Ninety-seven thousand were carried into captivity, and became slaves in Egypt and other Roman provinces, and a few of them were carried to Rome, until the whole people were absolutely dispersed.

Titus, the son of Vespasian, not only overthrew the city and destroyed its towers, its temples and its palaces, but sowed it in contempt with salt. He said that he feared that God would punish him if he did not punish that people for their terrible sins.

The story as told by Josephus is perhaps the most terrible record of national calamity that was ever written. He was a patriotic Jew and told the truth as he saw it.

With this verse, however, that portion of the prophecy of our Lord Jesus Christ ends.

Jerusalem has fallen, and the "Times of the Nations" have come.

**The Times of the Nations.**

The Nations have been trying to establish government on this world without God.

That is the whole question: whether government can exist without recognizing God; whether the government of the United States of America, for instance, that does not recognize God in its constitution, or the government of any country, which, while recognizing God in words, rejects Him in practice, can continue to exist.

The time has come to consider whether the Times of the Nations have not been fulfilled.

The nations have been at the impossible task of establishing government without God for nineteen centuries, but the End is to come.

And there shall be signs in sun and moon and stars; and upon the earth distress of nations, in perplexity for the roaring of the sea and the billows;
Men fainting for fear, and for expectation of the things which are coming on the world: for the powers of the heavens shall be shaken.
And then shall they see the Son of Man coming in a Cloud with Power and Great Glory.
But when these things begin to come to pass, look up, and lift up your heads, because your Redemption Draweth Nigh.

May God bless His Word!

Prayer was offered by the General Overseer, at the close of which he said:

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**PRELUDE: GREETINGS FROM ZION TO CHICAGO, AND ANNOUNCEMENTS.**

I desire to speak a few words, presenting the Greetings of Zion in Zion City to Zion in Chicago, and to all our good friends and well-wishers in Chicago.

I suppose that you have all observed that, although during the summer we have been holding our meetings forty-two miles from Chicago, in the City of Zion, the Daily Press of this city has thought it worth while to send out its Biggest Liar to Zion City. I did not know that they had one of his capacity.

I knew that the press of Chicago was getting worse and worse, as wicked men and seducers always get. Unless they get converted, they must get worse and worse, deceiving and being deceived.

Now I come back to Chicago in the Name of the Lord to wallop that press again. (Laughter.)

I have had many a fine opportunity of spanking the press, and I have not the slightest doubt that it will afford me many an opportunity again.

I never quite know what the result is going to be of that spanking, but I always know that every time that they open their mouth and lie they put their foot in it—I mean their mouth, and a terrible sight it is! The mouth of the Chicago Press is an indescribable horror.

**The People and the Press of Chicago Are Not in Agreement.**

The people of Chicago are one thing and the Press is another. Everybody knows that.

I thank the people to whom today we sent our Zion Seventies—I suppose nearly fifteen hundred of them, with the Message, into thousands and tens of thousands of homes—that they all received us so kindly, except one poor fellow who was drunk in a saloon.

He said they did not want Dowie there, which is no doubt quite true. (Laughter.) That is not the place that Dowie would be likely to go, except to do good. But he goes there on the wings of the Little White Dove—LEAVES OF HEALING—continually.

I have more hope for these poor saloon-keepers than I have for the Pharisees and Sadducees, and especially the Scribes of Chicago.

I thank the People, and rejoice to know that they have gotten away, long ago, from the Press.

The people of Chicago are perfectly convinced that they have a Press which is a disgrace to their city, and which delights to dishonor the city of Chicago. You can all say aye to that.

Audience—"Aye."

General Overseer—They will not always do it, because God one day will capture all the guns of the enemy, and amongst them the printing presses.

The Devil will not be able to turn out a single sheet, bye and bye, on all the earth; hallelujah for that! (Amen.)

I know that the people have ceased to believe the lies that have been printed concerning our proceedings at Zion City. They have been very funny, some of them.

**A Ridiculous Lie of the Chicago Press.**

One of them represented me as arrayed, not only in my robes, but with wings, riding in a great and wonderful chariot, in Zion City. It said that I saw a man with a mule, and I went

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after him; that I drove my chariot up and down the streets, hunting that fellow who had a mule, until at last I got him out of the city.

Any one who believes such a mass of lies as that must be a mule (laughter) or perhaps another creature with still longer ears, the asinine parent of the mule.

The stories that they have told are wonderful.

One phenomenal liar said that I had given him an interview.

When I give the press an interview I will let you know about it.

I have not given a single reporter for the Chicago press an interview in the city of Chicago for seven years, nor in the City of Zion at all.

This paper is one of the literary dung-heaps of the city.

Its reporter told the people a number of things that I had said.

I never saw him, never spoke to him, never said one of them.

I was told the next Lord's Day afternoon that he was in Shiloh Tabernacle.

**Casting out a Chicago Reporter.**

I asked if he was, and they told me where he was.

I told him to arise and go. I requested the City Marshal to see him out of the city.

I know that you have not believed one of these lies, because the man who would believe such lies would himself be a liar.

The man who would believe people who have been caught in lying a thousand times would himself be a liar.

Any man who believes a vile and lying press, which has been caught in a thousand lies, is himself a liar, and his opinions have no right to be considered by decent people.

I believe, therefore, that I am standing in the midst of a sympathetic host, and in a city which has learned to understand and be kind to us, which listened to us for many years, and where hundreds of thousands love us.

You made us feel that when we came back from Europe a little over a year ago. Twenty-five to thirty-five thousand people met us at the Chicago Coliseum, although only twelve thousand five hundred could get in. We are under deep obligations for many, many loving thoughts and words of this great City of two millions.

The little City of Zion by the lake, half-way between Chicago and Milwaukee, that is, between Babel and Beer, loves this Babel, and loves that city of Milwaukee, too, and wants to be of service to them.

We do not feel that we have any right to go out to Zion City and be at ease.

As nearly all the people in Zion City are converted and blessed, and do not drink and smoke and eat pig and go to the Devil generally, we have to come in to get another haul of you out of this deep sea. That is just what we are after. We covet you for God.

**We Have Been Strictly Attending to Business.**

While our enemies are criticizing, and while there are hundreds and thousands of Christians going about with interrogation points on their noses about us, we are strictly attending to business, to the business of God, to our own proper business for God in the extension of His Kingdom throughout the world.

I have had the pleasure, during this summer, of speaking to audiences aggregating between 150,000 to 200,000 attendances in three months.

Every Sabbath morning from three to four thousand have usually met me in Shiloh Tabernacle at half-past 6 o'clock.

In the afternoon we have nearly always had all the Tabernacle would contain—about five to six thousand inside, and at times, I am told, nearly as many outside.

In the ten days of Zion's Second Feast of Tabernacles I think we held forty or fifty meetings.

We have had a glorious summer. We have been hoeing our corn and attending to business.

We have been making lace in our factories, and I know that the ladies of Chicago are looking out for Zion lace.

We have made two million yards of it, and it will be put into the hands of the wholesale houses within a short time.

A great part of it is ready for the market, and there will be millions more to follow.

We are attending to a good many businesses for the Master.

If you cannot do your own washing in Chicago, we have a laundry there, and machines that go 2,000 revolutions in a minute. That makes things clean quickly. If I could only spin some of you around as quickly as that I might get the dirt out of you.

**The Beginning of Zion's Candy Industry.**

We found that little girls and boys were eating poisonous candy and that it was just killing the children.

We had some very fine candymakers in Zion, and I have entered into competition with my good friend, Mr. Gunther, the treasurer of this city, who is such an excellent candymaker.

He is entirely to blame. On a trip East, some years ago, he expatiated to me upon the terrible harm that was coming to the whole nation by means of bad candy.

I listened to him very attentively.

I made a mental note and I said, "Candy factory in Zion."

If I should happen to run him out of business he cannot complain.

I do not think we will be likely to for some time, but we are making a good candy, and sell it so quickly that it never gets stale, for it has a great reputation for many miles around.

We are making pure foods in our milling and in our bakery factories.

There is so much bad food, and so many bad things, so many adulterations, that we are caring for our people by caring for their food.

**Zion's Work in Distant Lands.**

We have been extending the Kingdom of God in Africa, in Australasia, in Asia, and in Europe, as well as in all parts of America.

In one of these countries of Europe, Great Britain, where there was not one single Zion Branch two years ago, we now have seventy Branches of this Church.

In South Africa we have, I suppose, from fifty to a hundred little points, in Natal, in Cape Colony, in Orange Free State, in Transvaal, Mashonaland, British East Africa, and indeed in many parts away up in Northern Africa, along the Nile.

I am thankful that the work is spreading in Asia, and that we shall be able to send a large party to Japan, and another to China this year.

Zion is growing everywhere, and God is helping us.

Even for those who have been lying about me I have no personal hatred. I do not know you; I do not want to know you, either, until you are better boys.

I will do my duty as God shows it to me in this city, during the months that I hope to speak here.

Pray for us. Be considerate and very careful that you do not offend God.

**Who is Hurt When Zion is Attacked.**

You do not hurt us, but you do hurt yourselves when you speak unkindly and take up reproaches that are untruthful. You damage yourselves, and you grieve God.

We can stand it but you cannot.

No one who takes up a reproach against his neighbor but is himself the severer sufferer.

I thank you, however, for the love and the kindness that you have shown to me during the nine years I lived in this city.

Now I bring you the greetings and the love of our little City, and trust that God will give you and us a great blessing in the Auditorium in Chicago, in the nine months that lie before us, on the Lord's Days. (Amen.) I thank you.

After the announcements had been made and the tithes and offerings received, the General Overseer delivered the following address:

## THE PROBLEMS OF THE WORLD AND THEIR SOLUTION; THE MILLENNIUM OR CHAOS—WHICH?

INVOCATION.

Let the words of my mouth and the meditation of my heart be acceptable in Thy sight, be profitable unto this people and unto all to whom these words shall come, in this and every land, in this and all the coming time, till Jesus come. Amen.

In speaking to you today in the first of two discourses on "The Problems of the World and Their Solution; the Millennium or Chaos, Which?" I desire to place, in the front of all I have to say, the prophetic words of the Lord Jesus, the Christ, Himself.

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I read them to you today in the 21st chapter of the Gospel according to St. Luke, and at the 28th verse.

TEXT.

But when these things begin to come to pass, look up, and lift up your heads; because your Redemption Draweth Nigh.

It is well for us to remember that it was the Master Himself who said that we should attentively consider the Signs of the Times.

**The Signs of the Times.**

It is given to many, who are not even godly, but who, from the human point of view, think acutely and perceive clearly the trend of human events, and who mark the changes that the centuries bring, apart from religion altogether, to see what you must all perceive, that the Century has opened with a number of men who are led by a Divine Right to organize and to do in the world what has never yet been done, and what cannot be done except by organization in every field.

One of the Signs of the Times is the work which God has given me to do—the Organization of the Christian Catholic Church in Zion, and the Elijah ministry of Restoration.

It has always been a wonder to me that God chose me for this work.

I think I can say truthfully that there is none who thinks less of John Alexander Dowie than he does of himself.

There is no one who wonders more at what God has done with a simple business man who never wanted to be a minister, who never thought of being a minister, who looked upon the average minister as an unmitigated humbug.

**Lack of Business Ability in the Average Minister.**

I think he still looks at a minister in that way.

I looked upon the average minister as a man who, if he went into business, would make any business with which he was connected a failure because of his capacity to muddle things.

I never knew a half dozen ministers who had any business capacity at all. They would send any business to the "everlasting bow-wows" in a year.

I never cared about being a minister—did not want to be, never thought it.

I was a Christian, and thought that my life would be spent, perhaps after I had won enough to make myself independent as the world talks, in social, or perhaps in political, work.

I loved social matters.

I loved to care for the social interests of the people.

I loved to give to God's Kingdom, and do what I could to extend it, although I found so few to whom I could give with any certainty that they would know how to use it.

It has always been an amazement to me that God should have called me, and there is not one of you more surprised than I am myself.

**God's Call and Commission.**

But He did call me, and He did, in a measure, qualify me, and He did give me the spirit and power of Elijah. (Amen.)

He made me to know it, and He compelled me to say it. I could not keep it back and be true to my God.

I will never keep it back.

The world knows it, too, and you know it.

**The Whole World Must Deal with Zion.**

Among the strange Signs of the Times, yet not strange, is the fact that in itself is inevitable, if I have the office that I bear, and if this is Zion, that the whole world, Political, Commercial, Social, Educational and Religious, has to deal with Zion under every sky! (Amen. Applause.)

For Zion is here.

One of our American magazines, which you can find on every hotel table in Europe, in Asia, in Africa and in Australasia, with a circulation, it is said, of 600,000, was good enough the other day—and we did not know of its intention—to review this work, not from a religious but from a worldly standpoint.

Mr. Grover Townshend, who is the writer of that article, in the *Munsey* magazine, closed it with these words:

"A SUCCESSION OF GREAT ORGANIZERS WOULD MEAN THE MILLENNIUM OR CHAOS.

I thank the writer, more than for all the good things he said about me, for these very pregnant words; these words which have within them the birth of so many things.

I must say that I thought, when I read the first part of his article, that he was poking fun at me.

I have had a great deal of fun poked at me, but I am not any thinner for it, and I never worried about it.

I have never bothered myself whether fun was poked at me or bricks were flung at me. It was all in the day's work, and a man must go right on and do his day's work, irrespective of what is going to be done or said.

Beginning to read Mr. Townshend's article, and finding that Kaiser Wilhelm and the Right Honorable Joseph Chamberlain and J. Pierpont Morgan, as mighty organizers, were linked with John Alexander Dowie, I thought, "surely he intends to poke fun at me."

But I found that the gentleman was apparently earnest, and that he saw the significance of the Zion Movement, and that he recognized, apart from religion, that there had been done in six months in Zion City, what it would ordinarily have taken generations to accomplish.

He remarked upon the fact that this was due to what he was pleased to call organizing genius, and the Divine Right to lead because of the possession of certain unusual powers.

**The Very Center of the World's Problems.**

While I do not endorse all he has written on that matter, I do say that he has touched the very center of the world's problems in the words which I first quoted.

He has seen that, as the New Century opens, men to whom God has given the power to organize are with amazing rapidity acquiring control in all the great departments of human affairs.

He can see, what Prophecy makes plain, that the forces of this world will most certainly be organized politically, financially, commercially, religiously and educationally, and that, for weal or for woe, the day has gone by for all pettifogging, individual efforts to do things which can be far better done, and with greater benefit to humanity, by one powerful and competent man who organizes and directs individualism in a great organism.

He can see that now the battle will rage around great Organizing Powers.

He may not accept my interpretation, but I see, and I think he sees, that the organization of military, political and financial power will not solve the World's Problems. It will only widen the breach between the extremes of wealth and poverty, thus attenuating the middle class, which has always been the safety valve.

Such a process will produce a social vacuum and end in Chaos, or else, as I believe, it lies with Zion, and with the Kingdom of God alone, to solve the difficulty and help on the Millennium! (Applause.)

The Problems of the World must be stated in a broad way before we talk about the Solution, and before we talk about organization upon a Divine Model.

**No Divine Model in Great Financial, Military or Political Organizers.**

I do not think any one imagines for a moment that there is any Divine Model in J. Pierpont Morgan. I suppose he would be the first man to laugh at you if you said it.

There is nothing Divine about him. He is a splendid financier, but the only thing that seems to be considered by him to be almighty is the dollar.

That is a very poor almighty. One of these days it comes down on the run, and the whole thing goes to smash.

No one for a moment supposes that the Building up of an Empire upon Blood will ever stand. The Empires of the past show that.

Greece and Rome show that.

Charlemagne and Napoleon built up Empires upon Blood, but they went to pieces and Chaos followed.

You cannot build up Empires upon Blood.

Blood is a very poor Political Cement.

The blood of the dying, their cursing, the wail of the widow, the poverty and the plagues that follow war, the hatreds that go down from generation to generation and are transmitted like a vendetta are destructive of Political Permanency.

No man for a moment supposes that military power, no matter how well organized can ever be, no matter how successful, the basis of a Divine Government. It is impossible.

He who said "Thou shalt do no murder," says it not only to individual men but He says it to nations. (Amen.)

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Cruel, base and devilish, is War!

Some one, looking at a field of blood, once said to General Sherman: "Oh, General, this is hell!"

The General turned and said to him: "Did you not know it? Did you not know that War is Hell?"

War is Hell, and Peace is Heaven.

I desire, in these two addresses, to make plain what seems to be the Zion Point of View as to the Problems of the World.

**The Problems of the World Stated.**

They are divisible into four great divisions.

The first is the Religious Problem.

The second is the Educational Problem.

The third is the Commercial Problem.

The fourth is the Political Problem.

I place the Political last, because it is last in importance.

The most important of all problems is

**The Problem of Personal Religion.**

Man cannot live without a Religion.

If he does not know the Only True God he has to invent a god. He has to create a god, and worship him.

The French Revolutionists thought that they could do without God, following Tom Payne and his "Age of Reason."

An Age of Passion, an Age of Damning Lust and Unbridled and Unreasonable Folly followed.

The Robespierres and the Marats sent forth from the guillotine rivers of blood, and wiped out the Name of God, changed the seventh day of rest into a tenth day, changed the days of the week, and blotted out from all public records, and even street names, any mention of God or of the Christian Religion.

When they had God banished, what was the result?

Is there one who has read Thiers' Histories of the French Revolution and Consulate and Empire; is there one who has read that wondrous epic of the French Revolution, written by Thomas Carlyle—is there one who knows the subject, but will tell you what I tell you now, that such was the awful despair and misery of France without God, that they had to invent a god; that they had to establish a Festival of the Supreme Being, and that they had to get a Goddess of Reason.

They had to establish a religion, a religion so crude and so silly and so foul that it quickly fell, with its authors, into the maelstrom of universal indignation and contempt.

People cannot live without religion, whether it is the religion of Mahomet or of Confucius; whether it is the apostasies of Greece and Rome, or of the denominations, whose principal god is Mah-hah-bone, whoever he may be—the omnific word of that accursed and horrible blot upon our civilization, the Masonic Order.

My God, help me to smite it again this year! (Applause. Amen.)

**Criminal Nature of the Masonic Order.**

The Masonic Fraternity of Chicago, through the agent of the Masonic Temple, is under indictment for defrauding the city of its taxes, for corrupting the city officials.

I know not whether he is guilty or not, but I think, without trying him here or anywhere else, Mr. Deneen and the Grand Jury have apparently had very good reasons for dealing with that Mah-hah-bone.

It is no surprise to me, because the organization that will not allow the Name of Jesus the Christ in its lodge is an organization that would steal anything.

The man who steals the honor of God would steal anything.

The man who fears not God will never regard man.

The Religious Problem is the great Problem.

**Some Fundamental Principles.**

I desire to lay down two or three Fundamental Principles.

I first of all say that men can never rise higher than their religious convictions.

False Religion is not only destructive to the individual but it will overturn and destroy the nation.

Life and Love and Light and Law and Liberty must be found in a Religion or it is not Divine.

God, the Eternal God, must be the Alpha and the Omega, the Beginning and the End, and the Final Judge of everything, for individuals or for nations, or the man and the nation has no Religion.

Looking at it in this way, What is the Condition of the World today?

**Heathenism of All Religions Which Reject the Divinity of Jesus the Christ.**

It is the saddest of sad thoughts that, in a world with 1,500,000,000 of people, it is an admitted fact that 1,000,000,000 of the inhabitants of this world are Heathen: Polytheists, Idolaters, Mohammedans, or Rejecters of the Christ in one form or another, whether it be Confucianism or Taoism; whether it be forms of philosophy that are very attractive to the ear and very desolating to the heart.

Some of these religions are petty and miserable, scarcely deserving mention in a world-wide review, such as Theosophy and that Antichristian Imposture which is falsely labeled Christian Science.

No matter, however, what the form of religion may be that leaves out the Divinity of Jesus the Christ, that religion can never be reckoned by a true Christian as anything else than a form of Antichristian Imposture and Heathenism.

**Heathenism in So-called Christian Nations.**

Among the Christian nations, so-called, what a sham it is to count America a Christian nation!

What a sham it is to count the British Empire a Christian empire!

The majority, by far, of those under the British flag are avowedly heathen.

Take those in British India, where two hundred and odd millions of people are absolutely opposed to Christianity.

Take even England and the English-speaking and Anglo-Saxon portions of the Empire, and the whole Anglo-Saxon race in the United States, for that is the dominant race, and what a farce it is to call these countries Christian!

I admit that there is more Christianity in them than in any other; more real devotion to God, more real consciousness of Regenerating Power, and more real Love for God. Yet what is it?

If we judge by the standard of Jesus the Christ, "Ye must be Born Again," taught to Nicodemus; if we judge by the standard of the Apostle Paul, who demanded that we should be a New Creation to be in Christ, then it is a fact, beyond all question, that amongst the entire Anglo-Saxon race there are not thirty millions, possibly not twenty millions—perhaps there are not ten millions—who are consciously and really Regenerated Beings in God.

Then, when you have to deal with Latin Christianity, and the Christianity of the so-called Orthodox Greek Church, and with the Christianity of the Protestant Apostasies, where there is a perfect farce in the way of Christianity, you begin to see the Magnitude of this Problem.

What a farce, for instance, that in Westminster Abbey, in the crowning of that dissolute prince, whose character is so well known that it is no libel upon it to say that for many years he was a shameful sporting character and almost open adulterer!

He was a shameful gambler, carried the dice in his pocket from nobleman's house to nobleman's, and got into all kinds of shameful scandals by his gambling, on one occasion being compelled to give evidence in a Criminal Court as to the character of his boon companions.

Yet that dissolute prince has been placed upon the Throne of that Empire, and has been hailed, not only by the Church of England ministers, who are paid to do it, but by Nonconformists—yes, by a representative of the Salvation Army, who took part, as an official witness—as "the Defender of the Faith" and "the Head of the Church."

My God in the heavens, it is a wonder that Thy mercy tarried when in that Abbey that shameful lie was perpetrated!

The devils must have laughed over Albert Edward, Prince of Wales, becoming, as Edward VII., "the Head of the Church," a man who does not even profess to be a converted man, who is never found in the church except upon state occasions, and who is much more familiar with playing cards and with the green-room of the theater and with the grandstand of the race-course and with the gambling hells of Europe, than he is with God or his Bible.

It is a burning shame and a disgrace to the whole Empire that they should tolerate for a moment upon the throne a successor to the dissolute George IV. and Charles II., who

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copied their shameful practices. It is a disgrace to England and to Christianity! (Applause.)

But look abroad upon the World today, and what is the fact?

**The Religions of the World Are Worldly, Are Sensual and Are Devilish for the Most Part.**

No one will doubt that is true in China.

No one will doubt it, notwithstanding the clever philosophies and moral axioms of the Chinese Analects, or the works of Mencius or Confucius or the commentators upon these.

No one will doubt that the worship of the Chinese is essentially a Devil Worship.

Overseer Mason, did you find it so for many years in China?

Overseer Mason—"Yes."

General Overseer—I remember once going into a very fine Chinese joss-house, in Australia, where offerings of the costliest kind hung upon the walls, where many interesting things were to be found. I was talking with the chief priest, and said to him: "Tell me how you worship," and he told me.

"Why," I said, after I had heard attentively, "My dear fellow, it seems to me that you are worshiping bad divinities."

"Oh," he said, "of course we do. The good ones we do not need to worship. We have to get right with the bad ones, so we make it right with the devils."

I thought to myself that there were some other people like that in America and Europe, who are not Chinese.

Their thought was: "There is no use in worshiping the Good and the Benevolent Beings; they are all right anyhow, but we must worship the Devils."

I said, to this priest: "My dear fellow, you trick them."

He said: "Do not speak so loudly; I know we give them paper boxes, paper money, paper this, paper that, but they do not know any different."

They thought that they were tricking the Devils, and were playing at that game of wood and paper sacrifice.

**The Emptiness of Chinese Philosophy.**

Now, with all the fine philosophy of Chinese heathenism, our friend Mr. Wu, a very able man, knows quite well, better than I can tell him, what an unmitigated mass of humbug the whole Religious System of China is.

He knows well, notwithstanding the fact that he could quote and I could quote from the Chinese Classics all kinds of beautiful moral sentiments, that that is not their religion; that their religion is the basest and lowest and meanest kind of Devil Worship; that the devils are everywhere; that they are walking in the fear of the Devil, and that they have no knowledge of the Only True God who made and who loves the world and who is redeeming it by His Son.

None of the Chinese know God, except a few to whom the missionaries have gone with the Bible and with God's love and faith in their hearts.

Even to them the missionaries have said that Jesus the Christ was "the same, yesterday, and today, yea, and forever," and yet have taught that He was changed and did not heal now

When the Chinese have said, "If He is all the same Jesus, He must save?" they have answered "Yes."

But when they have said, "If He is all the same Jesus, He must heal?" they have answered, "Oh, no, we have a box of pills. He does not heal now."

Then the Chinese have a right to say, "If He does not heal now, and He has changed in that, in what else has He changed?"

The Gospel of the Apostate Churches is emasculated, and presents a Theoretical Salvation which deprives them of real Healing and Cleansing Power.

Throughout the world today, the Religious Problem is the Supreme Problem.

Underlying all the oppositions, antagonisms, alienations and hatreds of peoples, lies the Religious Question.

The Roman Apostasy today leaves nothing to choose between the Roman Beast when it is Pagan or when it is Papal; it is the same old Beast all the time, the Beast that tears and devours.

**The Basis of True Religion.**

Wherever religion is not upon the basis of a True Repentance for sin and True Faith in Jesus the Christ, and an absolute submission to God, then it is in opposition, not only to Christianity, but within itself, one form against another.

The fundamental hatreds of mankind have a religious basis, is, an irreligious basis.

**The Next Problem is the Educational Problem.**

The question as to how children shall be trained lies close to the bottom of it all.

If you train a man intellectually and leave out the spiritual sense of responsibility, you may produce a moral, physical and psychical Apollo Belvidere—a faultless-looking man, splendid in all his equipment, but rotten to the very heart's core.

You may create a religion of that kind, by Education, as beautiful as a Greek temple.

You may educate the child until you have made him a Xenophon, but what have you done? You have left him a heathen at heart.

An Education that does not begin with the practical Regeneration of the Spirit of the Child, and his responsibilities toward God, will cause Irreligion, and therefore all the miseries that will follow.

This is the Universal Fact.

**The Next Problem is the Commercial.**

The Problems that face us everywhere in Human Affairs are the result of Competition.

Competition, Combination and consequent Compression go on until the toiler is choked to death, or must fight to keep the breath in his body.

What is the fact?

Where Competition is the law, where nation fights with nation for the possession of markets, where they can sell their produce and products under opposite tariffs and under different circumstances altogether, you will inevitably, as you have seen already in China, as you have seen and are seeing all over the world, create conditions that bring about war.

Commercial conflict, created by shameful and unprincipled Competition among Nations, will create War.

But it is not war between nations only; it will create war within every nation.

If the principle of Competition is to be carried out to its fullest extent by combinations that compress the very air, as it were, that compress everything within the grip of their cruel hands, that kind of Commercialism must be killed.

These Corporations have neither souls to be saved nor bodies to be kicked. They evade legal and moral responsibility, as individuals, sheltering themselves under the plea that "The Board did it."

As you see it already in the United States, and in Great Britain—the attenuation of the middle classes is going on by the pulling asunder of the very rich and the very poor; by the middle class pouring into the rich on the one side, and into the poor on the other.

That class has been the buffer between the contending rich and the very poor.

Soon the schemes of a J. Pierpont Morgan would create only two classes—the very poor, who are compressed down to the very lowest possible limit of life, and the very rich, who are, as Watterson says, "The unclean birds of the four hundred."

Friends, that attenuation will end in the rupture of the whole body politic.

Nature abhors a vacuum, and there is a storm and a tempest and a revolution when one is created.

**The Political Situation Has Become Intolerable over the Greater Part of the World.**

The Political Problems in China, Japan and Corea will come up for solution very soon.

The Japanese rulers have adopted English and American methods with a people who do not understand that the principles of Liberty were established in these nations through the blood of men who believed in and rested in the blood of Christ for their Salvation.

With deepest love for the Japanese, one cannot help seeing that the theocratic rule of the Mikado must go, if Japan is to be free; for it is impossible for an intelligent nation to believe that a mortal man is a Divine Incarnation. And it is the same in China.

It is as impossible for a reasonable Japanese to believe in the Incarnation of God in the Mikado, as it is for an intelligent American to believe in the Incarnation of God in the bread of the Mass, or in the person of the Pope.

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They may say they believe it, but it is a more or less conscious lie. There is not an intelligent man who believes it; and when people have a Political and a Religious Creed that is a Lie, there will inevitably be a breakdown.

The Political Condition in China is intolerable.

Already the great Viceroys are practically independent, and at Pekin they have to be content, oftentimes, with just such moneys as these powerful mandarins choose to send.

One of these days, when God breathes upon these people the breath of His life, there must be a change in China's political condition.

**The Political Conditions in Europe Are Intolerable.**

It is no longer possible for a great empire like Russia to believe in the Divinity of an epileptic Emperor or Czar, or respect him as head of the church.

It is no longer possible for a great nation like Germany to bow down before the sword, and worship practically at the feet of the Man on Horseback, who makes Religion the kitchen drudge of Political and Military Assumptions.

It is an impossibility for the present Rule to endure in France, for the Republic has become perhaps more corrupt than either the Monarchy or the Empire, and all men are seeing that a change must come.

There are many who would welcome a Napoleonic or an Orleanist restoration in preference to the abominable condition of France under Loubet and Combes today.

It is an impossibility for present conditions to endure in the northern countries of Europe.

It is an impossibility in the extreme southern countries of Europe.

The condition of things in Italy cannot stand.

Neither king nor pope will satisfy the Italian people.

In Spain it is an impossibility for a poor, little, half-witted boy to be king, going up and down the country, making fun of the great nobles of state.

It is simply an impossibility for present political conditions throughout to continue: for the World is simply a Volcano, and the Pelees of Revolution are already smoking.

No matter what the consequence to myself or to Zion may be, I say boldly that

**The Times of the Nations Are Fulfilled.**

They have had their Nineteen Centuries of Endeavor to create Government that should be acceptable to God and helpful to the people.

Everywhere the nations have failed.

In the republics they have failed more signally than in the monarchies; for today, in the United States of America, you are perfectly well aware that the approaching election will be principally decided, not by your votes at the ballot-box, but by the combinations of cunning bosses and unscrupulous politicians in the caucuses and in the conventions.

**The Farce of Primaries in America.**

There is no use talking about freedom of election whilst the present system continues. You have the privilege of voting for those who are already selected for you. You have no privilege of selecting your own.

Your primaries are a farce from start to finish. They are controlled by the bosses, the walking delegoats, the ward-heelers and bums of the cities, and you know it.

It is a farce to speak of your being free.

You are free to vote for one or two whom the political bosses upon both sides have selected.

You can vote for Cæsar or you can vote for Pompey, but they are both so black and so much alike that you would scarcely know one from the other. (Applause.)

It is true that there are certain principles that are more or less better held by Pompey or Cæsar, and it is therefore expedient to vote for the man who, with all his faults, represents the better principle.

You know as well as I do, however, that the whole thing is prearranged, and that there is no such thing as the rule of the people; for the people do not select their candidates, and therefore they cannot elect their rulers.

That is the people's own fault; for the people have become so tired of an endeavor to rectify matters that they just leave it all to the bosses.

These are the Problems, Religious, Educational, Commercial and Political, in plain language.

And what is the Solution?

**There is Only One Solution in a World that God Made.**

There is only one Solution in a world peopled by beings who are His offspring, and that Solution is that God shall Rule in every heart, in every home, in every city, in every nation; that His commandments shall be the law of all mankind, and His Christ, the Leader, the Deliverer of All Men. (Applause.)

This is the Solution presented by Jesus the Christ.

Next Lord's Day I will show you how Zion proposes to apply that Solution; how the Religious, Educational, Commercial and Political Problems are already being solved, on sound principles, on a small scale, at the gates of this city, and how the application of these principles would bring about the Millennium, while the application of the principles now ruling must bring about Chaos.

This is the issue, and there I stand, and there I shall stand.

It is not a matter, Mr. Townshend, that can be considered apart from religion, because Religious Sentiment and Religious Vitality are the source of the whole Work in Zion.

All who desire to stand on God's side will stand up and tell Him so.

Stand up and tell God so. All who want to stand with God, with Jesus the Christ, with the Religion that He taught, stand and tell Him so. (*Nearly all that vast audience arose.*)

PRAYER OF CONSECRATION.

My God and Father, in Jesus' Name I come to Thee. Take me as I am. Make me what I ought to be in my spirit, in my soul, in my body. May I obey Thee. May I obey Thy Son. May I obey Thy Spirit. May I obey those who have the rule over me in the Christ, my Lord. Help me to do right; to restore what is not mine to those to whom it belongs; to repent, and in all things to trust Thee with my spirit, with my soul, with my body, believing that Thy Son is the Lamb of God, who has taken away the Sin, the Sickness, the Poverty, the Misery of humanity, and that through Him, I, too, may be delivered from all these evils. Help me then to trust and to do right; for Jesus' sake. Amen. (*All repeat the prayer, clause by clause, after the General Overseer.*)

Now, did you mean it?

Audience—"Yes."

General Overseer—Will you live it?

Audience—"Yes."

General Overseer—Then may God help you.

After the Choir had sung their solemn Recessional Hymn, slowly marching out as they sang, the General Overseer pronounced the Benediction, the Choir chanting the Amen in the distance.

Then came a brief intermission, during which those who desired passed out.

Fully 3,000 Christians, however, remained to join in that beautiful remembrance of our Lord, the Communion of His Supper, which He established before His Crucifixion and Death.

It was a delightful season of spiritual blessing.

The General Overseer, assisted by the Overseers, Elders, Evangelists, Deacons and Deaconesses, administered the ordinance.

While the elements were being distributed, God's Messenger read from His Word, and led in the singing of appropriate hymns.

At the close, the people heard with joy the regular post-communion "family talk" from their beloved leader, and then, rising, sang with him Zion's parting song, "God be with you till we meet again," the General Overseer singing the last verse as a solo.

After the salutation, "Peace to thee," and the response, "Peace to thee be multiplied," from the audience, the meeting was closed by the General Overseer pronouncing the following

BENEDICTION.

Beloved, abstain from all appearance of evil. And may the very God of Peace Himself sanctify you wholly; and I pray God your whole spirit and soul and body be preserved entire, without blame, unto the coming of our Lord Jesus the Christ. Faithful is He that calleth you, who also will do it. The grace of our Lord Jesus, the love of God our Father, the fellowship of the Holy Spirit our Comforter and Guide, one Eternal God, abide in you, bless you and keep you, and all the Israel of God everywhere, forever. Amen.

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# Early Morning Meeting in Shiloh Tabernacle

REPORTED BY I. D. W. AND A. W. S.

THE early morning meeting in Shiloh Tabernacle is becoming a most richly helpful and inspiring season of preparation for the Zion Seventies who go forth each Lord's Day morning to Chicago to carry the Message, "Peace be to this house," into the homes of hundreds of thousands of people of that city.

Deep was the spiritual power in the meeting held on Lord's Day morning, September 7th, when over 2,000 citizens of Zion City, nearly half of whom were members of Zion Seventies, met to hear the General Overseer deliver his weekly lecture on the Teachings of Jesus, based upon the wonderful words of the Sermon on the Mount.

God gave great power to His Messenger as he spoke on the 17th to the 20th verses of the 5th chapter of Matthew.

Shiloh Tabernacle, Zion City, Illinois, Lord's Day Morning, September 7, 1902.

The meeting was opened by singing Hymn No. 408:

He leadeth me, oh! blessed thought,
Oh! words with heavenly comfort fraught:
Whate'er I do, whate'er I be,
Still 'tis God's hand that leadeth me.

REFRAIN—
He leadeth me! He leadeth me!
By His own hand He leadeth me;
His faithful follower I would be,
For by His hand He leadeth me.

Prayer was then offered by the General Overseer, who then read from the Gospel according to St. Matthew, the 5th chapter, from the 13th to 20th verses.



INTERIOR OF SHILOH TABERNACLE.

After some announcements regarding the meetings of the day, the General Overseer delivered the following discourse:

## THE TEACHING OF JESUS.

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.

In my last discourse upon the teaching of Jesus in this chapter, and in the 5th and 6th and 7th chapters of Matthew, I especially dealt with the passage from the 13th verse to the 16th.

Ye are the Salt of the earth: but if the Salt have lost its savor, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out and trodden under foot of men.

### "Good for Nothing."

Beloved friends, I hate to use the words, "good for nothing." I never like to hear them used, except it be that they are, alas! dreadfully true.

There does come a time when a man is good for nothing; when a woman is good for nothing; when no other words would express it; when in fact they are evil for everything and good for nothing.

One of the saddest things in my life is when I have come to the conclusion that somebody is good for nothing; that a man is a mischief, and a detriment and a curse.

Inasmuch as God has given to me both the power and the responsibility, I am compelled to exercise the power in order to be able to give a good account of the responsibility which power involves.

If any of you think that it is a pleasant task, you are very much mistaken.

As some of you who are present know, this last week has been one of great toil.

### The Saddest Toil of All

was that I had to spend a whole day, from quite an early hour in the morning until late in the evening, in investigating.

I was not only dealing with sin, and found some who were good for nothing, but the saddest of all things about it was that some of them were quite young.

They were, in two cases, members of this Church, and had been guilty of the most shameful vice—too shameful for me to express here. Ten others were not in the Church; but it was one of the saddest things in my whole experience to have to send out of this city about twelve young people who were literally good for nothing.

They were evil everywhere—hypocrites, thieves, liars, fornicators and all-round devils. Yet there was not one of them twenty-five years of age or over.

It just shows what the Devil can send into Zion.

I know this is a very small proportion, compared to the many thousands in the city who are God-fearing, earnest young men and women, and old men and women.

So far as is known, the City Health is now Spiritually Clean.

At all times Zion City is quiet, and Sin is easily seen and heard.

It is said to be an impossibility to reseason salt; that when it has once lost its savor it is good for nothing, as the Master said, but to be cast out and trodden under foot of men.

### Penitence of Guilty and Possibility of Restoration.

I do not think that in these cases there is an absolute impossibility of restoration, for there is not one of them who did not weep bitterly over his sin and reproof and who did not acknowledge the justice of his sentence.

They look forward to the possible time when, by better conduct and by a restoration to God, they shall return.

There is such a thing, however, as salt having lost its savor and I am not sure that any of them will ever enter this city again with our permission, or ever be any use at all.

That possibility is one of the saddest things.

You Zion Seventies are going into Chicago today, a city where there are many backsliders.

Of course there are very few who are really in the condition of being absolutely devoid of grace.

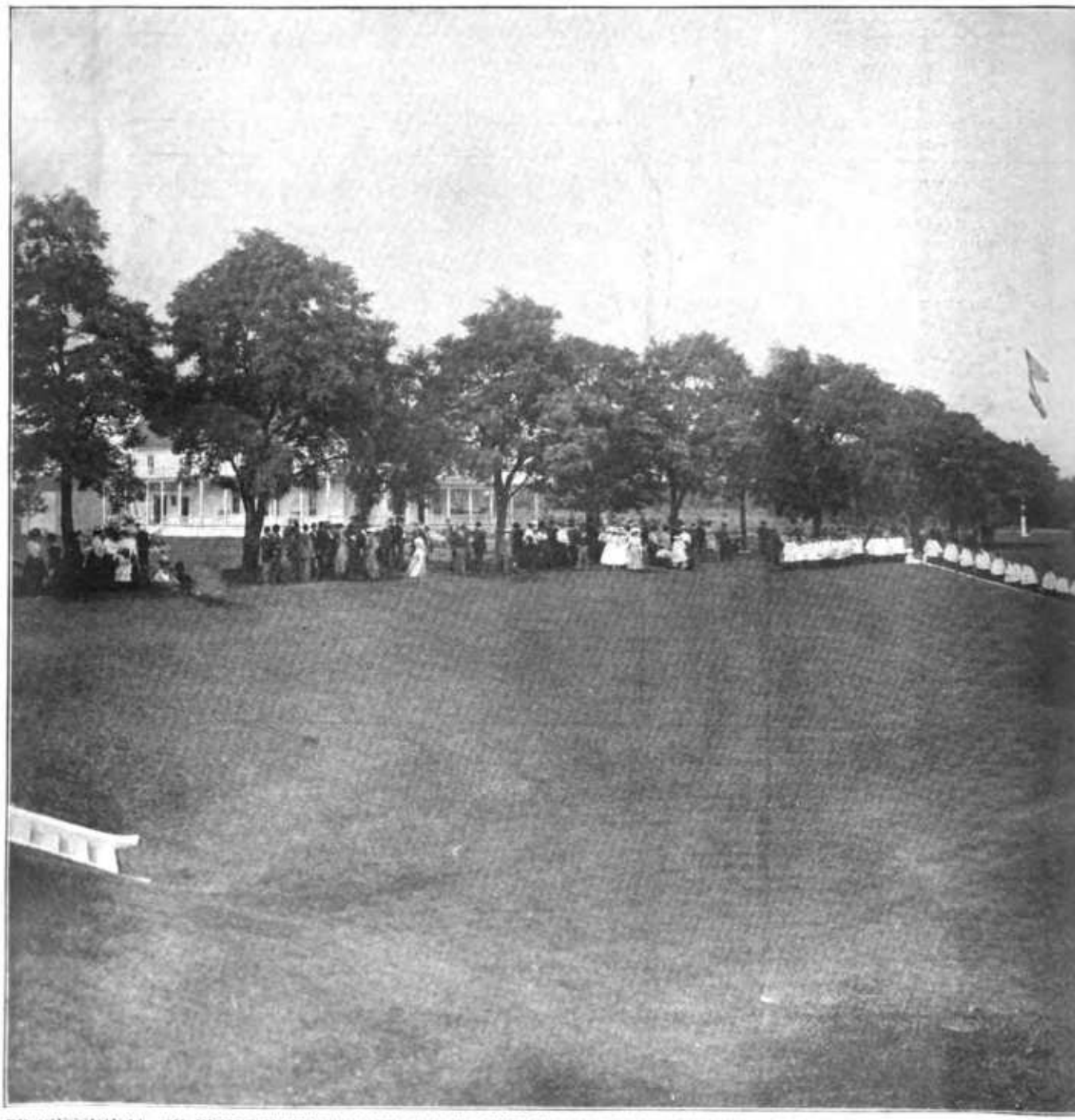
You will find that there are some who have gone far away from God and into sin; but there is still a Voice from God in their hearts.

### Seek the Lost—Do not Argue with the Contentious.

I do not like saying it, but I have to say it, because that is in my heart, and it is true, that it is far better for you to spend time today over the utterly godless sinner, who has never made any pretentions to be good, than it is to stand and talk with a Mah-hah-bone Christian, with a miserable backslider, a man who is finding a thousand excuses for the corruptions of the Church.

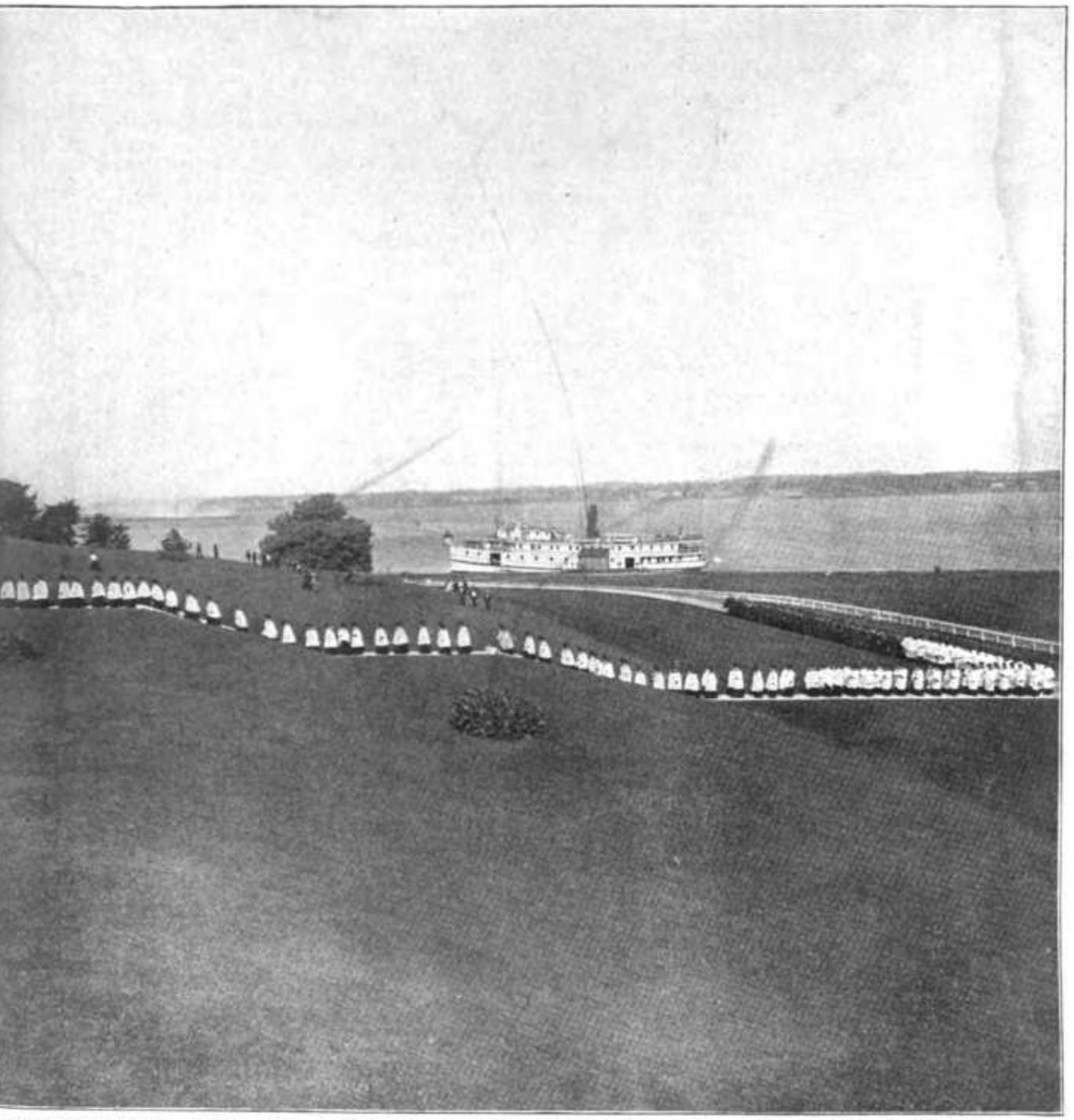
Your best work today will be among those who never pretended to be good.

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PROCESSIONAL OF ZION'S WHITE-ROBED CHOIR AND ZION ROBED OFFICERS ON THE LAWN AT OVERSEER
(See LEAVES OF HEALING,

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DOWIE'S SUMMER HOME, BEN MACDHUI, MONTAGUE, MICHIGAN, LORD'S DAY AFTERNOON, AUGUST 31, 1902.
XI, Number 20, pages 659, 660.)

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I would rather deal with a whisky-seller in his saloon, than with a pharisaical church member.

Down in their hearts many of these people are seeking a better life.

Jesus said: "The publicans and the harlots go into the Kingdom of God before you."

That was the case in His day. It is the case in ours.

Do not pass by the backslider. Help him if you can, but do not waste time with him.

The Devil will put in your way today men who will stand and yawn, and discuss Dr. Dowie by the hour. You will be exceedingly foolish if you stand and lose time with them.

You have no time to discuss with them at all.

You have only time to carry your Message, "Peace be to this House!"

If you stand and discuss with these people, you lose the time, perhaps, in which you might go to a hundred, and leave your Message in homes where it would be a blessing.

**Do Not "Pass by on the Other Side."**

When you see the poor drunkard, the harlot—those are the people we want.

Some of the best men in our work today were drunkards and living among the harlots.

My own personal attendant, the marshal of this city, was, as you know, a saloon-keeper when the Word of God reached him.

He had fallen from a good position to a very low one.

The Word reached him through little Deaconess Rosa Peets.

God blessed him, and today he is my loved and trusted attendant, and has been for more than seven years.

God can reach those who have been abandoned by men. They are not abandoned by God.

There are some of the most precious jewels today in Zion and some who have entered into heaven and are in the Crown of our Lord, who were brought out of the deepest depths in Chicago.

May God bless you to them!

You are the "light of the world": for Christ says it; and you are sent forth from "a City set on a Hill that cannot be hid."

Let your light so shine today that men may see your good works and not glorify you, but glorify your Father who is in heaven.

This morning I desire especially to say to you a few words concerning the section from the 17th to the 20th verses.

Think not that I came to destroy the Law or the Prophets: I came not to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass away, one jot or one tittle shall in no wise pass away from the law, till all things be accomplished. Whosoever, therefore, shall break one of these least Commandments, and shall teach men so, shall be called least in the Kingdom of Heaven: but whosoever shall do and teach them, he shall be called great in the Kingdom of Heaven.

Please to notice the order there.

**Do, then Teach; Not Teach, then Do.**

It is not whosoever shall teach and do, but whosoever shall do and teach.

Your teaching commandments is not of any account if you do not do them. You are a curse; you are an abomination if you "say and do not."

In dealing with some of these transgressions this last week, I said to those who had sinned, "You hear me read the Commandments, and you say, 'Lord, have mercy upon me, and incline my heart to keep this law,' and then you go and break them. You cannot stay in this Church. I will not have you. You break these Commandments wilfully, and know you break them. Go! You must go. I will not have you law-breakers; wilful breakers of the Commandments of God! What right have you in the City or Church of God?"

Whosoever, therefore, shall break one of these least commandments, and shall teach men so, shall be called least in the Kingdom of Heaven; but whosoever shall do and teach them, he shall be called great in the Kingdom of Heaven. For I say unto you, that except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no wise enter into the Kingdom of Heaven.

**The Righteousness of the Scribes and Pharisees Was a Mass of Hypocrisy.**

There was no righteousness in it at all, except the outward conformity. There was plenty of outward conformity.

They made their phylacteries broad.

They made long and eloquent prayers.

I am always chary of a fellow who makes long prayers.

I doubt him very much, and especially when I have watched him two or three times, and he makes the same prayer over and over again.

There is something wrong with that man.

Make short prayers. Make many of them.

Keep praying all the time you are working, if you like, but change the subject often.

**Do not Pray Continually about Your Own Miserable Carcasses.**

That is a wretched business. Get to praying about somebody else, and thinking of somebody else, and working for somebody else, and your carcasses will be in better order.

There are some people who are principally thinking of their own pains, their own aches, their own troubles, their own this, their own that. They have no time for anything else.

It is, "Lord bless me, me, me, me, me, me, me," (laughter) and sometimes it is, "bless my house, my, my, my, my house," and it is nothing but me and my.

"Lord bless me and my wife, my son John and his wife; us four and no more. Amen." (Laughter.)

That is the kind of prayer some people pray.

Their horizon is very limited.

Pray for yourselves and get right.

Pray for your house and for your home; but if your piety begins at home and ends at home, I do not take much stock in it.

Now about the Law.

I am so glad that we are remembering the Law which God gave in the Mount thirty-four centuries ago.

**Zion Maintains Law.**

I am so glad that in Zion we are maintaining Law.

I am so glad that I can say from my heart that, as far as I am conscious, I can say by the Grace of God I do what I teach.

I do what I teach. I do it in my heart. I do it from my heart.

There would be no power in my teaching if I did not.

If any man in Zion teaches that any part of God's Law or Laws has passed away, that man is an offender against God; for Jesus says that "one jot or tittle shall in no wise pass away till all things be accomplished."

The word jot represents the simplest letter in the Hebrew. It is also in the Greek language: the Greek *iota*.

It is the English "I," just a little twist.

The word tittle means a horn, and is just the ornamental curl on a Hebrew letter.

It indicates just as it would, for instance, in Greek, the rough or smooth breathing.

These words of the Christ's are equivalent to saying: "Not the crossing of a 't' or the dotting of an 'i,' shall pass away from the law."

You cannot take anything from it. Every one of these Commandments has to stand.

In vain we call old notions fudge,
And bend our conscience to our dealing;
The Ten Commandments will not budge,
And stealing will continue stealing.

And coveting will continue coveting, and lying will continue lying, and adultery will continue adultery, and murder will continue to be murder, and idolatry will continue to be idolatry, and Sabbath-breaking will continue to be Sabbath-breaking.

**In Going to Chicago Today Zion Is Keeping the Sabbath.**

If I thought that I was breaking the Day of God by going in, I would cut my right hand off sooner than that I, or one of you at my direction, should start for Chicago.

Our Master has shown us, and shown us more and more clearly as the years have gone on, that the Sabbath was made for man; not man for the Sabbath, and that the Lord of the Sabbath gives us on this day of Resurrection Life, the Power to carry His Message of Restoration to a Fallen Race.

I am sure that God will not disapprove of our sacrifice today, that we rise early in the Sabbath after a week of toil and give Him

**Our Day of Rest as a Day of Service.**

I am sure He knows our hearts, that in doing this we are doing it for His glory; that we are not wanting to lie upon

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flowery beds of inglorious ease, and be slothful in Zion; that we have not come out here to this beautiful city to forget the poor multitudes who are perishing in Chicago.

Our going into that city in thousands is an object-lesson to the world and a blessing to the Church.

I believe that the use of public conveyances under such circumstances is an absolute necessity. Another thing, too; it is a fact that the men who are driving these trains and the conductors in these trains are getting more direct teaching and blessing than ever they got in their lives.

Many are now members of this church who were conductors and gripmen, and they owe their conversion to the Faithfulness of our people, who rode in their cars.

**If You Are Going into the City Today for Your Own Pleasure You Are a Sabbath-breaker.**

If you are going into that city with an earnest desire that you shall work for God and do His work in your place, God will see that you will lose nothing by giving up a portion of this day to toiling for Him.

Do not make any mistake.

Except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no wise enter into the Kingdom of Heaven.

Outward keeping of the law and vain outward work for God does not necessarily imply Purity of heart and acceptance with God.

If your outward keeping of the Law and your outward work for God, however, come from an inward and invisible Faith, Hope and Love for God, then it is acceptable to God.

May God give you Love for humanity today!

**Need of Love for Humanity.**

Love is needed; for humanity is so ugly; it is so dirty; it is so foul; it is so disgusting. The very stench of it is something horrible.

I know what you are going to do, because I have been at this for many years.

There were years, and years and years in which I toiled until nearly midnight on the Saturday, and after a very early prayer-meeting on the Lord's Day I went to the saloons and the Prisons of the City of Melbourne.

I used to go around with the water to the poor prisoners who never could get enough water to drink.

They were like that poor, wretched creature, that wretched man in Gehenna, crying out "Water! water! water!"

**A Horrible Dream Which Was a Reality.**

I will never forget how one morning I went to a cell in the City Prison where there was only one man. I knew that that man was a murderer; for the cells were so crowded that otherwise there would have been more than one man.

He lay in a corner, a miserable, wretched being, but with eyes shining in the darkness.

When he saw me he cried, "Water! water!" and ran to the front.

I went and got water, and, in doing so, heard in a few words the story of that man's awful crime.

He looked at me. He knew me.

"I know you," he said. "You are Mr. Dowie."

I said, "Yes."

"I have heard you preach many a time," he said. "My heart has been touched, but I have been drinking, and I have had such horrid dreams during the night."

I grasped his hand, and put my left hand upon his fevered brow, with a prayer to God for blessing, and then I said: "What kind of dreams?"

"I dreamed I murdered my wife," he replied. "I dreamed that I killed her and jumped upon her and squeezed the breath out of her and bruised her body. Oh, it was a horrid dream!"

Then he saw my face.

"My God," he said, "do not tell me it was not a dream!"

But I did tell him, because he had murdered his wife.

When I had gone for the water, the man told me what a horrible crime he had committed, and how they had found the poor woman's head battered, her body full of bruises.

When I told him, he fell right back on that cold stone floor, on his head, with a thud, and lay insensible.

I thought that he was dead, and they did, too, but he was not.

He lived to be hanged, but he died penitent.

He never pleaded anything but guilt.

He said, "I did not know anything about it. I did not know until I was told in the City Prison that I had done that."

He had been entirely deprived of all control of himself by the demon drink.

**You Are Going to Plead Today with the Lost.**

Perhaps some of you may go into the city prisons and be of some help to the poor wretches there.

You are going to people today who are in an awful condition. There was spent in the city of Chicago, last night, not far from three quarters of a million dollars in the accursed saloons; perhaps more than a million dollars yesterday.

Today they are in an awful state.

But they are the most hopeful who are the most hopeless.

May God greatly bless you!

Go in the Spirit of the Master; be kind, and loving, and true, and everywhere let God's Peace come through you to the homes of the hundreds of thousands whom you will reach today.

Let us all stand and consecrate ourselves to God.

PRAYER OF CONSECRATION.

My God and Father, in Jesus' Name I come to Thee. Take me as I am. Make me what I ought to be, and from my inmost spirit do Thou set me free from everything that is selfish or mean, or unclean. Make me today to be a Messenger of God, and to carry the Message of Peace with a heart full of it. Now hear us for those who tarry, who have to guard the little ones in the homes, and to care for those in the city. God bless them, and bless us, and let us so behave in all our ways, that we shall commend the Gospel of Jesus and the good name of Zion. For Jesus' sake. Amen. (*All repeat the prayer clause by clause, after the General Overseer.*)

The meeting was closed with the following

BENEDICTION.

Beloved, abstain from all appearance of evil, and may the very God of Peace Himself sanctify you wholly; and I pray God your whole spirit and soul and body be preserved entire, without blame, unto the coming of our Lord Jesus the Christ; faithful is He that calleth you, who also will do it; the grace of our Lord Jesus, the love of God our Father, the fellowship of the Holy Spirit our Comforter and Guide, one Eternal God, abide in you, bless you and keep you, and all the Israel of God everywhere, forever. Amen.

**Publisher's Notice.**

The remittance must accompany receipt of subscriptions at the Publishing House, no difference by or for whom or for whatever time they may be given, or whether forwarded through Ordained Officers, Branches, or Gatherings of the Christian Catholic Church in Zion. Accounts will be carried with Ordained Officers, Branches, or Gatherings, on quantity orders of periodicals consigned on sale for monthly settlement, but to include only such articles as bear the imprint of Zion. All orders for Bibles, books, buttons, pictures (except prints done by the Publishing House), lace souvenirs, etc., must be sent to the General Stores, Zion City, Lake County, Illinois.

## *Notice to the Christian Catholic Church in New England.*

*REV. DANIEL BRYANT, PRESIDING ELDER* of the Christian Catholic Church in New England, with his wife, Evangelist Emma D. Bryant, is conducting an itinerancy throughout the New England States, beginning August 26th and extending late into September. Arrangements have been made to conduct meetings in the following cities:

| | |
|---|---|
| Franklin Falls, N. H., . . . . | September 16th to 18th. |
| North Springfield, Vt., . . . . | September 19th to 21st |
| Colebrook, N. H., . . . . | September 23rd to 25th |
| Stewartstown, N. H., . . . . | September 26th to 28th |

The ordinance of believers' baptism by Triune Immersion will be administered in each place. Let the members and friends rally to the work and make these meetings a rich harvest for God. Let all the Branches and Gatherings communicate at once concerning meetings in their locality. All communications should be addressed to

*REV. DANIEL BRYANT,*
*19 GREENOUGH AVENUE, . . CAMBRIDGE, MASS.*

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# ZION'S LITERATURE MISSION

By Deaconess Sarah E. Hill

YEA, and thou, child, shalt be called the Prophet of the Most High:
For thou shalt go before the face of the Lord to make ready His ways;
To give knowledge of Salvation unto His people
In the Remission of their sins.—*Luke 1:76, 77.*

THE Holy Spirit was speaking through Zacharias, the father of John the Baptist, when He spoke these words.

All of God's prophets may be said to be the prophets of the Most High; but John was this in a peculiar sense.

He was to "be called the Prophet of the Most High" because He should "go before the face of the Lord to make ready His ways."

This prophecy plainly indicates the two comings of our Lord and the two comings of John.

John the Baptist always announced himself as the "Voice of one crying in the wilderness," and said he had come to prepare the way of the Lord. He did not seem to know who he was.

Whenever our Lord spoke of John the Baptist, He always spoke of his two comings, calling him Elijah.

He said: "Elijah is come and Elijah cometh." (Matthew 11:14; Matthew 17:10-14; Mark 9:11-13.)

Then understood the disciples that he spake unto them of John the Baptist.

But the Lord was careful to explain each time that Elijah's future coming would be to Restore All Things.

Peter tells us that the Christ is to come again in the "Times of the Restoration of All Things," and tells us of the prophet who shall also come in those times, but He does not tell his name. (Acts 3:21-24.)

But the Lord tells us that that prophet is Elijah.

Now, the Prophet Malachi says that Elijah shall come before the "Great and Terrible Day of the Lord." (Malachi 4:5.)

Isaiah prophesied of the second coming of Elijah as John the Baptist.

Isaiah is quoted as prophesying of Elijah coming as John the Baptist. (Matthew 3:3; Mark 1:2; Luke 3:4; John 1:23.)

It looks as if Mark 1:2 is a quotation, both from Malachi 3:1 and Isaiah 40:3.

Some ancient authorities read, "Even as it is written in the prophets," instead of "Even as it is written in Isaiah, the prophet," for Mark 1:2.

The Prophet Malachi probably announces Elijah's coming as John the Baptist when he writes:

Behold, I send My Messenger, and he shall prepare the way before Me.

Then he announces Elijah's coming as the Messenger of the Covenant, and gives a description in detail of the work of the Messenger of the Covenant.

This remarkable work was not done by John the Baptist, and history gives no account of its having been done since, until the present time.

But it is being done now by the Messenger of the Covenant, and the whole world is stirred to its depths.

After describing the work of the Messenger of the Covenant, Malachi announces his name as Elijah.

He introduces the Covenant with him when he says:

Remember ye the law of Moses My servant, which I commanded unto him in Horeb for all Israel, even statutes and judgments.—*Malachi 4:4, 5.*

Some of the conditions described by Malachi, in chapters 4 and 5, must belong near the close of this dispensation.

The work of the Messenger of the Covenant is also described by the Prophet Jeremiah, who calls him the Battle-ax of the Lord, and His weapons of war. (Jeremiah 51.)

The other prophets also speak of the work of the Messenger of the Covenant.

The work of the Messenger of the Covenant is to bring about the rule of God upon the earth, and thus form a Theocracy.

But the Theocracy must first be established in the hearts of the people.

Christ must first reign within the people and bring every thought and desire in subjection to Himself and thus take the place of the self rule in man.

Then cometh the end, when He shall deliver up the Kingdom, to God even the Father; . . .
For Christ must reign, till He hath put all His enemies under His feet.
—*1 Corinthians 15:24, 25.*

God has raised up Zion in these Latter Days, and the organization of the Christian Catholic Church in Zion, to bring about the reign of Christ upon the earth.

Then the people will all be blessed and happy.

Each one in Zion is given a part to do in this great work.

The weakest ones can put on the Helmet of Salvation, the Breastplate of Righteousness, the Shield of Faith, and march against the foe, taking, for their weapons, Zion Literature, filled with the power of the Holy Spirit, which is able to kill the enemies of God.

And it not only kills, but it makes alive again.

The letter from Australia which follows gives

**Testimony to Zion's Work.**

WELSH STREET, SOUTHWAIT, ADELAID,
SOUTH AUSTRALIA, July 11, 1902.

DEAR GENERAL OVERSEER:—We thank you for sending Zion to Adelaide. We are so happy!

My husband goes with Brother Scutt to do Saloon work on Saturday night.

One hotel-keeper says he is thinking quite seriously of giving up the business. They sang a hymn the last Saturday night they were there.

So they went on their way rejoicing, praising God.

Then they found themselves in the kitchen of one hotel.

The maids bought LEAVES OF HEALING.

I could go on saying so many things.

My daughter, Rose, was brought to Jesus through dear Mrs. Wilhide.

Mr. and Mrs. Wilhide were beloved in Adelaide and did much good.

We were sorry when they left.

We enjoy Deacon Hawkins. He is a powerful speaker and a student of prophecy.

Zion continues to flourish and prosper in Adelaide.

I am very much interested in my Zion Seventy work.

One is seeking the way of life. Others want to know about Zion and her teaching.

We have a cottage meeting every Tuesday at our house, and we are being crowded out.

A whole church in the country has gone over to Zion, through a young man taking LEAVES OF HEALING and giving it to the people.

May the dear Saviour be very near to you and Mrs. Dowie, and give you strength and courage to go forward.

May you be crowned with great victories and length of days to accomplish this great mission in these latter days.

I pray that I may be used of God and kept faithful until He comes.

All our family join in sending our Christian love to yourself and Mrs. Dowie, whom, having not seen, we love through reading LEAVES OF HEALING.

I remain, yours in His service, until the day break and the shadows flee away,

MARGARIE HUNTER.

The letter which follows, from a gentleman in California, gives an unprejudiced testimony to Zion from an outsider:

DEAR SIR:—Enclosed find draft for renewal of my subscription to LEAVES OF HEALING and for a copy each of Zion's Holy War and Conflict with Methodist Apostasy.

I must add my testimony to the fact that the Little White Dove, first read with prejudice, has become a messenger of blessings to me.

I cannot do without it.

Though not yet a member of the Christian Catholic Church in Zion, I regard it as the greatest organization for good, and the building up of Christ's Kingdom, existing in the world today.

May God keep it pure and true to its purpose.

**Zion Literature Sent out from a Free Distribution Fund Provided by Zion Guests and the Friends of Zion. Report for the Week Ending September 6, 1902.**

| | |
|---|---|
| 2574 Rolls to | Hotels in New York |
| 2207 Rolls to | Various States of the Union |
| 1683 Rolls to | Hotels in Europe, Asia and Africa |
| 1197 Rolls to | Hotels in Pennsylvania |
| 729 Rolls to | Hotels in Canada |
| Number of rolls for the week | 8,390 |
| Number of rolls reported to Sept. 6, 1902, | 2,450,497 |

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# Streams of Life from Shiloah

## A MID-WEEK RALLY IN ZION CITY

"The Scepter shall not depart from Judah,
Nor the Ruler's staff from between his feet,
Until Shiloh come;
And unto him shall the Obedience of the Peoples be.

REPORTED BY E. W. AND A. W. D.

AT the Citizen's Rally in Shiloh Tabernacle Wednesday evening, August 27, 1902, the General Overseer delivered a most important address on the vital subject of Coöperation versus Competition, especially as applied to Zion City.

A great audience of fully four thousand of the citizens of Zion City had gathered and entered with great enthusiasm into the plans announced by the General Overseer for more perfect coöperation in Zion City, especially in the matter of building and all things connected with it.

Although the system proposed by the General Overseer was in sharp contradistinction to the system which has been in vogue in Zion City heretofore, there was not one dissenting voice in all that great audience when he called for an expression as to their approval.

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Shiloh Tabernacle, Zion City, Illinois, Wednesday evening, August 27, 1902.

The service was opened by the congregation singing Hymn No. 62.

Following this, the General Overseer read from the 62d chapter of Isaiah, commenting upon it.

Prayer was offered by Overseers Mason, Speicher and Piper.

The General Overseer then offered prayer, at the close of which the announcements were made.

The following address was then made by the General Overseer:

---

### CO-OPERATION, NOT COMPETITION.

---

INVOCATION.

Let the words of my mouth and the meditation of my heart be acceptable in Thy sight, and profitable unto this people, and unto all to whom these words may come, and productive of much blessing in the building up of this city, and in the extension of the Kingdom of God throughout the world; for Jesus' sake.

I am grateful to God for the opportunity of speaking to you some words tonight concerning the work that lies before us as a people in the building up of the City of Zion.

I have so many opportunities of talking to you concerning the spiritual side of the work that I may be pardoned tonight if I concentrate more particularly upon the commercial side.

#### In Zion We Put Our Religion into Our Business, and Our Business into Our Religion.

They make a very good mixture, Judge Tuley to the contrary, notwithstanding.

We are very grateful to God that we are able to undertake the Four Great Departments of Zion, and that they all move smoothly along—the Ecclesiastical, the Educational, the Commercial and the Political.

I have just been reading a letter from Fitzgerald, Georgia, telling me of the good work that LEAVES OF HEALING is doing down there, and of an aged man and wife who have determined to sell their little all, and to come up and invest in Zion City.

In a touching way they tell of people being blessed, and of one young man, who is probably in the meeting now, who came up from that city. He has been sending back nice accounts and telling what God is doing.

He was brought here by LEAVES OF HEALING.

That goes on all the time. All the lands are being blessed.

I thank God for the daily blessing, and for the weekly blessing in Zion City in the ministries of this past summer.

After giving some announcements concerning the Ecclesiastical and Educational departments of Zion, the General Overseer said:

#### We Hope that Zion City Will be the Hub of the World.

There is no small, foolish thought in our politics.

The Theocratic vote will be cast for the best man, and we hope that God will give us men for whom we can vote.

In our own city politics there is never any trouble.

These go very smoothly.

I have never heard of a single division in the city council.

I have heard that everything has been put and passed, and that it has been perfectly unanimous.

I am almost frightened to write a letter to the Council because they pass a resolution of thanks, and write me an elaborate reply.

But they are very, very kind and do their work very well.

God is blessing the work in every way. Many are being saved and blessed and cleansed and quickened and brought into the Kingdom of God.

Regarding our little city, there are

#### Some Things of Great Importance to Us in the Building-trade.

I wish that I did not have to refer to a man who is in hell.

I hate to say it, but my spirit is stirred deeply when I think of that wicked man. I had warned him often.

We had done all we could to get the truth out of him.

As he went on with his work we were exceedingly doubtful whether he was doing that work in a right way.

It was more than doubtful. It was quite evident that some of our most reliable contractors could not always be wrong in their figures.

Men who wanted jobs, and brought down their prices to the lowest possible, were then underbid, four, five, six, seven and eight hundred dollars, and sometimes more, and it was evident that Mr. S—— was going to put in poor material, or he was going to rob somebody.

He has robbed Zion, and I am sorry to tell you that he has also robbed men dealing in building material in Chicago and in Waukegan.

He went to Waukegan and committed suicide when he was on the wrong side of the ledger by $12,000.

I am also sorry to tell you that Zion has had to shoulder the whole thing; for we could not, under the circumstances, permit men outside to come into Zion City and put liens upon the buildings of nearly thirty of our people; for that would have been the case if Zion did not assume his debts.

I may say that last night, after a long special council, and after sleeping upon it, I resolved that I would pay all S——'s workmen who were unpaid, to the extent of about a thousand dollars.

I felt that it was my duty to do that. May God bless these honest toilers who had honestly earned their money.

#### Zion Protects the Good Name of Her Honest Citizens.

I also felt that it was my duty to protect the good name of Zion, and to prevent the houses, that Mr. S—— had built too cheaply, from being seized by liens of dealers in building material in Chicago and in Waukegan.

These material-men have acted in the nicest possible way. They did not put a single lien on any house, but came to our

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Financial Manager and said, "We have perfect confidence that the General Overseer will do the right thing, and we are willing to wait until he decides."

I thank them for that perfect confidence.

Zion could have put liens on these houses, too; for he was indebted to the Zion City Lumber Association, and to the Power, Plumbing, Lighting and Heating Association, and to the General Stores a very large sum of money for material used in these houses.

He got into debt in ways that were very shameful to him, by telling the most shameful falsehoods.

I am sorry to say that there is not one mitigating circumstance in all his career; that he simply has lied and cheated and defrauded, and that today he lies in a suicide's grave. I believe that the spirit of that man is in hell.

I do not believe that he could possibly get to heaven.

He literally made his bed in hell.

He went down to Waukegan, having deceived his poor little wife and lied to her.

The last thing he said to her was a series of lies.

The last thing he did was to write a lie in the hotel register at Waukegan, a false name and address, and then crawl like a coward into bed and take the deadly poison, the laudanum and the ether—lie down there, and, literally, make his bed in hell.

**Hope for Final Restoration of the Damned.**

I thank God that my theology is broad enough to believe that although a man make his bed in hell, even there will God's right hand find him. I believe God will seek all the lost, find all the lost, and bring every one of them out of all the hells into which Satan and Sin plunge them. I believe God's Mercy endureth forever, and that, as His Word declares, He will "have mercy upon all." I believe the word of inspiration in Psalm 139:8:

If I ascend up into Heaven,
Thou art there:
If I make my bed in Hell,
Behold, Thou art there:
If I take the Wings of the Morning,
And dwell in the Uttermost Parts of the Sea
Even there shall Thy Hand lead me,
And Thy Right Hand shall hold me.

I do trust that the day will come when I or some other shall be privileged to go down there to that dark abyss, and say: "S——, you might have been in heaven all these long centuries. You are in hell because you lied, because you were an unfaithful member and officer of the Church. You know that we would have helped you if you had told the truth."

He was implored to tell the truth, and when he had an opportunity and we said we would help him out, he lied then.

Knowing that he had lied, he was a coward, and would not face the confession of his lies, would not face the inevitable removal from office and membership that must follow the discovery of his lies.

He would rather make his bed in hell than do his duty in earth, and I have not one word of mitigation for him.

When I was appealed to in Ben MacDhui as to whether his body should be buried in Zion City, I said, "No, there is not one inch of soil in Zion City for the body of a self-murderer. He went down to Waukegan, out of Zion, to get these deadly poisons which he could not buy here, and sought for a bed in a place where they sell liquid fire and distilled damnation, a kind of place which can never find a footing here.

"Jesus said, 'Let the dead bury their dead.'"

I said that calmly.

If any of you are cowards like that, you will never be buried in consecrated ground in Zion City. Never!

We did not buy land in Zion City to bury a self-murderer, and a coward who would leave his wife and daughter to face the shame of it; who would strike a blow at the Church of God; who would disgrace all Zion in the way he did.

There is no place for you, living or dead, in Zion; no place for you at all if you have the spirit of fear which might lead you to lie, and steal, and deceive, and play the hypocrite as he did, and then die the death of a coward.

On the night before his suicide he pretended to be a Christian and a man of prayer, conducted family worship, and then, in the very room where his good, true wife lay in bed, looking at him, he took a writing pad and wrote his farewell letter to her, calmly folded it up and put it in his pocket. Then he retired to rest with his wife, slept well, rose and had breakfast, told her a whole series of lies, drove to Waukegan, and "made his bed in hell." She did not find this letter until the following day after the awful deed was done. The widow has placed it in my hands, and no eyes but hers and mine and God's have seen it. He was perfectly sane; but he was a coward, and he feared to do right, and tell the whole awful truth that he was a hypocrite in Zion. Here it is:

> *"My dear wife. When you get this letter I will be past human aid. Life has been a failure. I came to Zion City with nothing, and I am about 7 or 8 thousand dollars behind, and there is no help for me. I have lost on almost every job. You will find that out when you figure up. Now good by darling. I know this will break your heart, but I cant help it. I will go to Waukegan, and nobody will ever hear from me again. I have a lot that is in my name. I know that the devil will get his own when he gets me, but I will have to go, as there is nothing else for me to do. So good by. This breaks my heart to do this. Will."*

**The Necessity of Confession.**

If I have done anything, I surely have trained you to be brave men and women.

If you have done wrong confess it, and get right, and you will be helped as far as we can honestly help you.

But if you lie to us and lie to God, may God take you out of Zion soon. (Amen.)

You may think me hard in saying these things, but I am not.

I hope that all Zion endorses them and will say a hearty amen. (Amen.)

I am speaking for my God and my King first of all, and then for Zion and for all others who are concerned.

My heart is sore for the widow and orphan girl.

My heart is sore for the Church of God.

It is not the money that we have lost that gives me this heart agony. That cuts scarcely any figure.

It is the shame and the disgrace that a Deacon and member of this Church could have persistently lied to us all, and have continued to go on taking contracts below price, boasting and lying, and smiling at his superiority and power to overcome competitors.

**Full Cost of Houses Must be Paid.**

I say to every one of you who have had your houses built by him below the proper cost, we intend to calculate exactly what you ought to have paid, and ask you to pay the difference between that and what you did pay.

Some knew that they were making contracts that were ridiculously low.

Some knew there was something wrong at bottom.

And as Zion has been the loser, we are going to calculate the exact cost of that house, and we intend to charge you up with the difference.

We will expect you to pay it off. (Applause. Amen.)

If you do not pay it, you are dishonorable.

You are dishonorable, shamefully dishonorable, because you know now that Zion has been robbed.

If you will live in a house, to build which Zion has been robbed, we will mark you, and I will pray against you, and I will not have anything good to think about you.

I am thankful to God to see that some, who have found out the real state of the case, have come and said to me: "General Overseer, have a proper investigation made, and find out what my house really cost. I will pay the balance."

Zion will get back some of her loss.

There is a good deal of loss we cannot get back at all. There has been a leakage we cannot account for, and I do not know where the money has gone.

In all but one case—and in that one he ought to have charged the lowest possible price, and he took advantage and charged an exorbitant price—especially in the cases of officers of this Church, in order to get their favor and approval, he has put in bids far too low, shamefully too low.

I warned some of these officers and members. I said the thing was not possible, but they went on and signed the contract.

Now, they have to pay up the difference. Is that not right?

Audience—"Yes."

General Overseer—I will see that they do it. If they do not, they will not have a pleasant time in Zion City. If they

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cannot pay up, they will have to give their notes for it and pay gradually.

Do you all agree to that as being the right course?

Audience—"Yes!"

[*This affirmation came with tremendous emphasis from the four thousand present.*]

**A Searching Warning to Contractors.**

I wonder if there are any more such contractors around.

I have found out that some of our brethren have lost heavily, and have been absolutely ruined in some cases on their contracts owing to their eagerness to get to the front.

I have found that the competition has been shameful, that it has not been productive of brotherly love.

I have found, too, that it has been productive of serious spiritual as well as financial loss; therefore I think that

**The Time Has Come to Stop Competition in Building Contracts.**

[*This declaration was received with round after round of applause, and it was some minutes before the General Overseer could proceed, quietly remarking, with evident pleasure as he did so, "I am glad to see that Zion and I so fully understand each other, and see this to be God's will."*]

Every one who wants to get a house in Zion City wants to pay an honest, fair price for it.

You do not want to rob anybody. You do not want to rob those who deal in building material.

It would be better for you to have a smaller house, and have it honestly built, and honestly paid for, than to have a larger house dishonestly obtained.

On the other hand, there are some very fine contractors in Zion City.

I do not want to name them, but there are some men here who have built splendid houses.

The men who have done the most honest work and charged good prices, have in no case made more than six or seven per cent. upon the whole contract.

It has paid them because they have turned their money over three or four and five times. That has given them thirty per cent. in the course of the year.

They have not charged more than a fair profit.

That was the thing that made me see that S——— was doing wrong. At last I told him I was against him, and that I would not recommend people to give him contracts, because it was impossible for him to do the work honestly.

I said that to S——— himself plainly, and I said it to others.

**Regarding the Unfinished Contracts of S———.**

I have directed the Zion City Construction Department to be prepared to take up the completion of every one of S———'s contracts, but they will not be taken up at the contract price of S———.

We will not put liens upon your house, although we have a right to do it.

I expect you to deal with me as honorable Christian men and women, and we propose to finish your houses.

We will add a very small profit, and give you the work at the very lowest possible price.

It will be honestly done, and it will be done at an honest price.

We do not propose to make any profit in connection with the past, but we simply propose to make you pay the actual cost of what has been done in the past.

In the future, if you want these contracts finished, you will have to pay a fair price.

We have had to face the whole question of house construction in Zion.

Some of the best contractors and many of my ablest men in connection with construction have been in private and in open council with me.

As the result of my last night's council, and of much thought and prayer, and of other councils this morning, we have come to a very clear conclusion, and I will announce it to you now.

**New Plan for Building Houses in Zion City.**

We say to all contractors in Zion: "Finish your contracts; finish them honestly. If you are in difficulties, let us know. Do not commit suicide. Do not run away and leave your debts unpaid. Do not steal, and do not lie, but let us know if you have got into difficulties, and we will do our best to help you, if you have been honest, and want to do honestly.

"There is no excuse for you to commit suicide, you cowards, if there is one of you left!

"There is no excuse for running away. Your dishonorable name would be your only memorial in Zion. There is no excuse for wickedness at all.

"Do right, confess your fault, and we will try and help you through. Make a clean breast of it and do it quickly.

"Finish your contract."

I will interfere with no one's finishing his contracts, but I do not want another house to be contracted for by a private contractor in the City of Zion. (Great and continued applause.)

**Coöperation in Building.**

I believe that Zion will have to do with the construction business as it has done with other things, namely, undertake it in the Name of the Lord.

I believe that unless Jehovah build Zion City, the city will not be properly built;

Except Jehovah build the house,
They labor in vain that build it.

In Zion City, God should, through Zion, be the Builder.

Finish your contracts.

If any of you want houses built, come to the Superintendent of Construction, and tell him what you want and tell him what money you have, and he will direct the architects to make plans according to your wishes.

We will submit designs to you and will tell you what the houses will cost.

You will have to be in a position to face that cost one way or another.

If you want a contract, you can make it with the construction department. The construction department will take it up the right way and we will carry it through and charge you a very small profit; but a profit so as to be on the right side of the ledger, and enable us to pay interest to our stockholders.

That is only a temporary expediency, however.

It has come to be perfectly clear that we must alter our whole arrangement.

**Great Building Work to be Done in Zion City.**

I have been amazed, as I have gone into this matter, to see what we have to do in Zion City in building private houses as well as public buildings.

I want to see our people get their buildings built of the best possible material at the cheapest possible price.

I want to see them built by Zion in such a way that no honest contractor could possibly make the price lower. I say an *honest* contractor.

No wise and honest contractor will ever be able to underbid Zion, because we have facilities that no one man has.

I have come to the conclusion to face the whole problem of building the city.

If I had a map here to show you tonight the vast area that has already been taken up and paid for by persons who desire and intend to build in Zion City, it would open your eyes very wide.

But there are some people who have eyes, and they do not see, and they have ears, and they do not hear, and they have hearts, and they do not understand, and they will not be converted from their old, bad, naughty ways, and God Almighty cannot do anything with them, and I cannot.

Open your ears and eyes.

I have gone into the matter.

I have estimated the number of houses to be built by those who have taken up land and paid either the whole or part, and who are determined to build on their lots.

**Nearly Five Thousand Houses to be Built in Zion City in Two Years.**

If I only take seventy-five per cent. of the people who have taken up land, as intending to build—and that is said to me to be undoubtedly a conservatively low estimate—then, do you know how many houses, if we do not sell another foot of land, we will probably have to build within two years?

If we do not estimate more than 500 houses to be built on the land that we may lease, we have 5,000 houses to build within two years.

If we add to that new land in proportion to what we have

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already sold, I may say to you that the lowest estimate that I can make is that we have before us, as a people, $10,000,000 worth of houses to build inside of two years, and possibly fifteen or twenty millions of dollars worth of private and public buildings. It is simply "prodigious"!

What does that mean?

If we allow a number of little contractors to come in and make losses, Zion's good name is involved.

The same trouble will have to be gone over again.

Our people will get disgruntled, the contractor will be sore, the person who has accepted the contract will be sore, and everything will be at sixes and sevens.

**A Zion City Manufacturing and Building Association to be Formed.**

I propose to create an Association which will probably be called the Zion City Manufacturing and Building Association and to call for a capital of probably half a million dollars.

We will not need the whole capital at once, in order to launch that Association.

Meanwhile the Zion City Construction Department will take up work.

That Association will go into the purchase of forests, will cut the lumber south and north, east and west, wherever we can get it cheapest.

We will manufacture it—that is, saw it, prepare it roughly and ship it to Zion City, and use it in building and manufactures.

Possibly we may make our own furniture. I do not see why we should give other people that profit.

We shall be able to supply the hardware and other material for finishing, at low rates, by purchasing from manufacturers, etc.

I hope that we will always be able to pay cash and to sell to our people the material in such a manner as to be able to build all these houses in an economical but satisfactory way.

I do not want to do this work of contracting on behalf of Zion, unless God wills it. I do not want to add it to my already tremendous responsibilities and many toils.

I would rather do this, however—create this Association and put at its head an able and powerful man, and have a large number of splendid constructors (and some of our present contractors are that) and get the very pick of the workmen—than to have any more such troubles as S———'s.

In the new Association we will get along without men who "soldier" and take their time to do things.

**A Chance for Good Workmen.**

There have been some who have "soldiered." I know they were not Zion people. No Zion man would do that.

The man who does that is not a Zion man, even if he professes to be.

Of course we have had some workmen from outside. They only came in for the money, and were not members of Zion at all, but we had to engage a number of outside workers.

We will endeavor to get the very best workmen.

We will pay them fair wages.

If we start at seven per cent., we can give you a stock that can advance to eight, nine, and ten per cent. per annum.

I propose to make a good deal more than ten per cent. out of the money because a proper arrangement could turn over our stockholders' money in such contracts four or five times a year.

**Liberal Offer of Profit-sharing with Workmen.**

If you will back me up in this with your prayers, with your honest efforts, and, as far as you can, with your money, I will agree not only to get together that capital, but after ten per cent. has been earned I will agree to divide annually with the workmen employed by that vast Association every cent of the profit over that amount. (Loud and continued applause.)

That is the best I can do.

I cannot better show you my *bona fides* in the matter than in so doing, and this seems to me to be doing the Will of God.

I believe the thing can be carried out, but it cannot be carried out unless we all pull together.

Can I have your prayers, first of all, in that plan?

Audience—"Yes."

General Overseer—Then can I have all the capital you are able to give me in that plan?

Audience—"Yes."

General Overseer—Can I have your influence in getting more?

Audience—"Yes."

General Overseer—I know I can do it if I have your prayers, your available capital, and your influence. You must pray over this.

I think that within a month or two I might float that Association. At any rate I will go into the matter, and I will pledge you that if it is possible this Association will be floating its flag among the most powerful of Zion's Business Undertakings.

Meanwhile I have directed the Construction Department to undertake the contracts and to bridge the chasm between the present chaotic state of things with private contractors and the creation of such an orderly and effective Manufacturing and Building Association.

**The New Association Will Absorb Some Old Ones.**

That Association will absorb the Zion City Lumber Association, the Zion Power, Plumbing, Lighting and Heating Association, the Zion Brick Factories, and the builders' hardware business of the General Stores.

It will go into all lines of business that are necessary to make it a great success.

I am planning in connection with it that we shall eventually make much of our own machinery.

We will erelong establish a good foundry, planing mills, with up-to-date machinery, etc. We shall do many things that will make that Association capable of building $10,000,000 worth of homes for the people in the next two years; or twenty millions worth, if necessary.

If God is pleased to give us the success which I believe He will give us in doing this thing, both you individually and the whole community will be greatly blessed, because every one's lot and house will be increased in value as every thousand and hundred thousand and million dollars' worth of buildings are put upon the place.

We have placed as a people several million dollars' worth of buildings upon this land, within one year.

From what we know, the people are preparing and are bringing in their money and getting things ready to come and build upon their five thousand lots, or thereabouts, within the next two years.

**I Have Done the Best I Could.**

I came back to find a tangle, and I have straightened it out as best I could, and I have again to look into the future and, with God for my Provider and my Guide, I will lead you on to sure and certain victory.

I hope that you will do as you have always done, back your General Overseer with your prayers and efforts and sacrifices, and see him through this thing. (Amen.)

Every one who really feels that he can approve and pray for this matter, stand up and pray with me about it. (Apparently all arose.)

Ask God to help me, and ask God to bless you.

PRAYER OF CONSECRATION.

My God and Father, in Jesus' Name I come to Thee. Take me as I am. Make me what I ought to be in my spirit, in my soul, in my body. Give me power to do right, no matter what it costs. Give me Thy Holy Spirit; help me to confess. Help me to restore if I have wronged any. Give me grace not to be afraid, truly to repent, and fully to confess any wrong I may have done. Save me from despair. Save me from doubt. Save me from fear. Save me from the power of the Devil to destroy my life. Give me power to do right. Help me to do my part in supporting and extending the power of Zion, which is Thy Kingdom, O God. Lord, bless the city, bless the plans. Help us to do, and to carry out, if they are right, the plans propounded tonight by Thy servant. Give us the power, give us the capital. Thou hast poured into our hand many blessings; continue to bless us that we may glorify Thee, train up our children for Thee, prepare the Messengers of Zion, send them forth at home and in distant lands, so that multitudes may be blessed by salvation, healing and cleansing power; for Jesus' sake. (*All repeat the prayer, clause by clause, after the General Overseer.*)

Now, did you mean it?

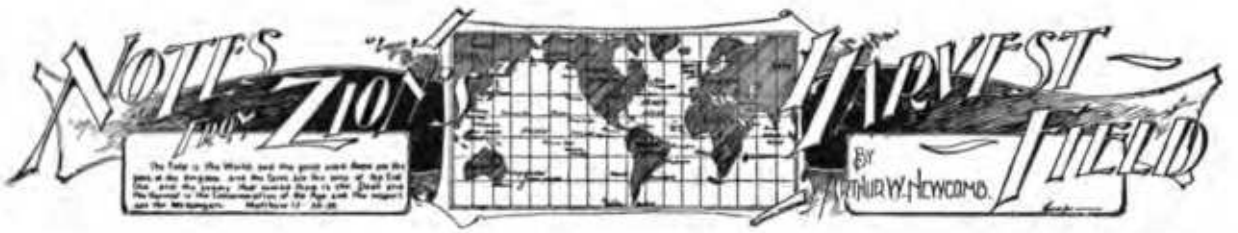
Audience—"Yes."

After the Doxology had been sung, the service was closed by the General Overseer pronouncing the

BENEDICTION.

Beloved, abstain from all appearance of evil. And may the very God of Peace Himself sanctify you wholly; and I pray God your whole spirit and soul and body be preserved entire, without blame, unto the coming of our Lord Jesus the Christ. Faithful is He that calleth you, who also will do it; the grace of our Lord Jesus, the love of God our Father, the fellowship of the Holy Spirit our Comforter and Guide, one Eternal God, abide in you, bless you and keep you, and all the Israel of God everywhere, forever, Amen.

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**St. Louis, Missouri.**

Rev. Lemuel C. Hall, Elder-in-Charge. Rev. Mary McGee Hall, Evangelist.

## ROME ATTACKS—ZION VICTORIOUS.

### Elder Hall Subjected to Brutality and Imprisoned by Romanist Detectives—Court Sets Him Free and Rebukes His Persecutors.

Rome, full of anger and malice at Zion's faithful Elder in St. Louis, has made a most brutal and unwarranted attack upon him, but God has, as is always the case when Zion is attacked, given him glorious victory.

Once more has there been a wonderful fulfilment of the promise of God to His people: "No weapon that is formed against thee shall prosper."

The following letter from Evangelist Hall to the General Overseer tells, briefly, but graphically, of the outrage perpetrated upon her and her husband by malicious Roman Catholic detectives of the City of St. Louis, in the name of law:

Saturday night, August 30th, Elder Hall, Deacon Cutler and I went to Twenty-third and Morgan streets St. Louis, to hold a street meeting.

We had been holding meetings there for five weeks every Saturday night.

On one corner was a large church, with a card on the door, telling that the church was closed by order of official board.

The daily papers had contained stories of the dissensions in the church, caused by grave charges against the pastor.

On the opposite corner from the church was a saloon.

The crowd that has gathered from week to week to hear the preaching has been an orderly and interested one, and LEAVES OF HEALING has found ready buyers among them.

On this particular Saturday night, when Elder Hall was arrested, a number of Romanists were among the crowd.

This part of town is known as "Kerry Patch," and is in St. Bridget's parish.

A Jesuit, whom we have known for a year or more, began interrupting the meeting by asking questions, some impertinent.

A group of women, all Romanists, became abusive.

Elder Hall mentioned in his talk an article that appeared in the press of this city, describing the burning of a convent in Belleville, Illinois.

Just here a man cursed Elder Hall repeatedly, and said he was going off after eggs to throw at him.

Two men in citizens' dress, who were afterwards known to us as police detectives, had, during the service, interrupted Elder Hall by insulting remarks.

Finally they asked to see Elder Hall's permit for street preaching.

This was shown them, but in the face of this, these two announced to Elder Hall that they were officers and at once arrested him.

Deacon Cutler was left with the organ and literature, and Elder Hall was taken a block away to a police telephone.

I went along.

A crowd of about 500 gathered, and much murmuring was heard against the men who made the arrest.

I asked to know where they were taking Elder Hall, but the information was refused.

One of the detectives, who made the arrest, said to me, hissing an oath: "We are taking him where you will not see him for forty years."

Other policemen gathered around as the wagon was drawn alongside the curbing and Elder Hall was roughly pushed in.

I began singing; a policeman struck me with his club and ordered me to move on.

I told him I would go on, but could not get through the great throng rapidly.

He pushed and struck me with his club from one street corner to the other, then left me as I went walking on my way.

Deacon Cutler joined me, and when we found where they had taken Mr. Hall, we went there.

It proved to be a police station in the very heart of Romanism.

When we went in, they had just made their charge against Elder Hall, telling the most outrageous lies about him.

They refused to let me speak to him, or to let him speak to me.

They handled him brutally.

Elder Hall says that a police detective pushed him into the prison cell, and said: "I would like to put you in some dark cellar where you would learn what Roman Catholicism is!"

Elder Hall replied: "Yes, that is what Rome is—dark cellars and deep caverns."

Elder Hall was behind the bars for about two hours and a half, then he was released under a $500 bond.

The case was set for the following Tuesday, Monday being a legal holiday, Labor Day.

When we went down Tuesday, Elder Hall was told that the case had been continued to Thursday.

An attorney said to Elder Hall: "You would have about as good a chance in this court as a lump of ice in the crater of Mont Pelee."

A change of venue was granted on petition, and the case set for September 11th.

This morning Elder Hall, accompanied by Deacon Cutler and myself and some of Zion Seventies, attended the police-court.

It is almost under the immediate shadow of the largest brewery in the world.

The two detectives, with their witnesses, were present.

Two of the witnesses were saloon-men.

When their witnesses were called to the stand, they all showed confusion, and some showed fear.

I believe they were afraid of our God.

The Judge did not call Elder Hall or any of us to the witness stand, but said the prosecution had utterly failed to make out any case at all.

He cautioned them that they were treading on treacherous ground, and was very incisive in his remarks upon their conduct.

He then said, with a good deal of emphasis, "Lemuel C. Hall, you are discharged."

The wicked-looking men quickly withdrew.

As they went away, looking, in their ver gait, so miserable and wicked, I found myself praying for them, and a real longing came into my heart that they might repent and yet know the sweetness and purity of the salvation of Zion's God, through our Lord Jesus, the Christ.

MARY MCGEE HALL,
Evangelist of Christian Catholic Church in Zion.

### Healed of Tumor.

MISSIONARY RIDGE, TENNESSEE,
August 29, 1902.

DEAR GENERAL OVERSEER:—August 29th is a "red letter day" with me, for, seventeen years ago, God gave me the richest blessing I ever had in my life. I was seeking Divine Healing, which came with the Baptism of the Holy Spirit.

Within the present month, God gave me another healing which filled my heart with joy.

Two years ago a small tumor appeared on my body, which Satan caused me to fear sometimes.

I prayed much about it, and a short time since, God took it away.

He has done great things for me, saving my spirit, soul and body from the power of the evil one.

May I show my loving gratitude by doing only the things that are well pleasing in His sight.

May He bless you and all Zion everywhere, above all we could ask or think.

Very sincerely yours,

(MISS) ISABEL POWELL.

### Trouble Comes to Robbers of God—Blessing When Sin Is Confessed and Made Right.

———, COLORADO, August 25, 1902.

DEAR GENERAL OVERSEER:—"Confess your faults."

In obedience to this command, we confess that we defaulted seventy dollars of God's tithe money, in order to buy a team.

Then trouble and more trouble came.

When we paid our tithes the Lord wonderfully blessed us, and our income increased fifty per cent. in three months.

May God bless and keep you and Mrs. Dowie!

### Important Notice.

It is of great importance that all mail for all departments of Zion Printing and Publishing House should be addressed as indicated below. This address is sufficient, and any addition to it of any kind will only complicate the delivery of mail, causing delay, inconvenience and loss. All correspondents are very urgently requested to bear this matter in mind.

*All checks, drafts, and money orders must be made payable to John Alex. Dowie.*

*Drafts and checks must be drawn on Chicago, New York, Philadelphia, or Boston, or must contain ten cents for exchange if drawn on other places.*

ZION PRINTING AND PUBLISHING HOUSE,
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# NOTES OF THANKSGIVING TO ZION'S GOD

*By DEACON O. L. SPRECHER, Private Secretary to the General Overseer*

EVERY Good Gift and every Perfect Boon is from above,
Coming down from the Father of Lights,
With whom can be no variation,
Neither shadow that is cast by turning.

GOD, the same throughout the years of time and eternity, is declared in Zion as an Everlasting Truth.

Obedience to Divine Commands, and a Full Trust in the Living God is demanded.

A godly and clean life and a real confidence in the Mercy and Love of God as the Heavenly Father is declared as essential.

Repentance, Confession and Faith in God through Jesus the Christ, and by the Power of the Holy Spirit, are commanded.

The result is that the people are brought into communion with God and into the place where He can hear and answer prayer for their blessing in Spiritual, Physical and Temporal matters.

The ministry of Elijah the Restorer goes on.

He is being truly made the Preparer for the return of the Lord, and the testimonies from God's people, which come about as a result of that ministry, are certainly very beautiful and thrilling.

Once more we record some of them, giving the glory and the praise to God.

### Wonderfully Healed of Terrible Disease; also of Broken Leg.

MARENGO, ILLINOIS, August 27, 1902.

DEAR GENERAL OVERSEER:—I want to tell of the wonderful things my Heavenly Father has done for me.

Six years ago this summer I was healed through your prayers when all earthly help had failed.

There was nothing before me but the worst operation a woman could have performed, and if that were done, there was no assurance that I would be any better—hut, thank God! I am a well, strong woman today.

I can walk miles, lift, and do all kinds of work.

How thankful I am that I was spared to my two little girls and my husband!

A year ago this month I was thrown from a wagon, and sprained my left leg very badly, breaking the small bone on the left side of the leg.

This happened on Thursday, and three days afterwards, on Sunday, I was feeling so happy that I had no pain.

A Voice seemed to say to me, "Why don't you walk?"

I said, "With God's help I will."

I arose and put my foot down carefully to the floor my limb and foot were swollen very badly.

I took a step and there was no pain.

I then walked back and forth across the room, praising my dear Father, and I have walked ever since, up-stairs and down.

Some said that I would have a crooked limb and that it would always bother me, but it is all right, praise the Lord! (MRS.) ETTA V. SEARS.

### Baby Healed of Severe Affliction of the Eyes. Husband Delivered from Bad Habits.

ZION CITY, ILLINOIS, August 27, 1902.

DEAR GENERAL OVERSEER:—I am thankful for Zion.

I have often felt that I should send you a testimony.

My dear baby was healed of sore eyes, with which she had been afflicted from birth.

Her eyes began to have a constant run of blood and matter of some kind.

The neighbors kept telling me she would go blind. Her eyes were tightly shut at times.

I worried so much that I was very sick.

Now I want to praise God and thank the Zion friends who came to my assistance and sent you a telegram to pray for her.

I stopped fretting.

At once her eyes were perfectly healed.

She has had many other improvements, for which we also desire to thank God and you and the friends of Zion.

It is more wonderful still that God has brought us to Zion City.

We came from Sault Ste. Marie, Michigan, five months ago.

My husband used both whisky and tobacco, but since coming here he has had no desire for the dirty stuff.

Yours for the Christ,
(MRS.) TENA MILLIGAN.

### Instantly Healed at Time of Prayer.

SOLDIERS' HOME,
MONTE VISTA, COLORADO, August 24, 1902.

DEAR BROTHER IN CHRIST:—I received your kind letter on Thursday.

I had been expecting it, and had gone into the silence to commune with my Father in Heaven, and all at once I felt that I was healed.

I jumped up and shouted, "God bless this truth that makes me free."

I am well, thank God, and I thank you and the brethren who prayed for me, and may God bless you all in your good work.

Yours in the truth, CAPTAIN J. H. WYMAN.

### Great Blessing Through Letter from General Overseer.

STERLING, ILLINOIS, September 2, 1902.

DEAR GENERAL OVERSEER:—I received your very kind letter, and oh, the joy it gave me!

Instead of the censuring I felt I deserved, you called my attention to the promise that God would heal my backslidings.

How I thank you for your letter and prayers, and how I rejoice to tell you that at the time you prayed for me I received almost perfect healing.

Since then I have received a great spiritual blessing, and God is giving me power to do His Will, and courage to take up Zion Seventy work in this vicinity.

Thanking you for your prayers, I am,
Your sister in Christ,
(MISS) BLANCHE HENDRICKS.

### "It is Wonderful How Much Good Medicine Will Do When Thrown Away."

HANNIBAL, MISSOURI, August 23, 1902.

DEAR GENERAL OVERSEER:—I feel it my duty to give my testimony to God's goodness to us.

On the 7th of March, 1902, God gave us a dear little baby boy.

When he was three months old he took whooping-cough.

We sent requests for prayer to you three times, but it seemed as though the Devil was bound to make us trouble.

About one month ago he was so sick that we thought he was going to die. I allowed them to go for a doctor, to save us from the law.

When the doctor came he said we had a very sick child and the chances were that he would die.

He left me two kinds of medicine. As soon as the doctor had gone, I threw all the medicine away.

That was on Friday and on Saturday morning I was surprised to wake up and hear the baby cooing.

He was better than he had been for three months.

It seems wonderful how much good medicine will do when you throw it away!

I know the Devil was trying my faith to see if I would not give the baby medicine.

When he found that I would not, he thought that he might just as well let me alone.

We give God all the praise and the glory for the healing of our baby, and thank you, dear General Overseer, for your prayers in our behalf.

Yours in Christ, (MRS.) W. E. PAGE.

### God Answers Elijah's Prayer for Rain.

TWIN MOUND, KANSAS, August 29, 1902.

DEAR GENERAL OVERSEER:—I received your letter August 8th, stating you prayed for rain.

On Friday morning, August 8th, at seven minutes after 8 o'clock, we had a fine rain.

Sunday morning we had a fine rain, then we had hot winds.

It was drying the corn up; water was getting low, and the people were getting discouraged.

I got sick.

My oldest boy, Johnny, got sick.

I prayed for him; he did not get any better.

The next morning I prayed and God answered. We give God the glory.

I sent a request to the General Overseer to pray for me.

I got better.

I also sent another request to the General Overseer to pray for rain.

It began raining Monday, August 18th, and it rained nearly every day for a week, slowly and calmly. The ground caught it all, and it saved the corn crop from drying up.

Everything looks fresh and lovely.

I also sent a request for prayer for a colt that got a rusty spike-nail in his front leg at the ankle joint.

He was very lame, but is well now.

I feel thankful to Elijah the Prophet for teaching me to trust God, and also bringing me out of the Roman Catholic church.

Your brother in Christ,
WILLIAM O. SULLIVAN.

### Healed by Power of God at Time of Prayer.

BOYS' HOME, MOUNTAIN STREET,
MONTREAL, CANADA, August 23, 1902.

DEAR GENERAL OVERSEER:—I thank you for your kind letter.

God bless you and your dear wife and son!

I was healed as soon as you prayed, praise God!

I thank you for your prayers.

I suffered with severe pains in my bowels all night.

I asked God to help me and He did; but I got more cold the next day, and only blood poured from my bowels.

I wrote to you for prayers for my healing, and as soon as I sent the letter, I felt better.

As soon as you prayed for me, praise God, I was healed.

God bless you!

Praise God for Zion, and for our dear General Overseer.

Your sister in Christ,
ROSETTA G. BERRYMAN.

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### Notice of Removal.

The Offices of Deacon E. S. Anderson, General Recorder and Financial Secretary of the Christian Catholic Church in Zion, have been removed from 1201 Michigan avenue, Chicago, to Temple Cottage, Zion City, Lake County, Illinois. As per instructions of the General Overseer in LEAVES OF HEALING of April 5, 1902, pages 1017 and 1018, all remittances for tithes and offerings, and all reports and correspondence relating thereto, should be addressed to E. S. Anderson, Zion City, Illinois. Checks, drafts, express orders and postal money-orders should still be made out in the name of Rev. John Alex. Dowie. Drafts should be drawn upon Chicago, New York, Philadelphia or Boston. Drafts drawn upon other points, and personal checks drawn upon banks outside of Chicago and Zion City, should contain ten cents for exchange. Postoffice money-orders should be drawn upon Zion City, which is now a money-order office. Never send silver through the mails, and never send bills if it is possible to get an order; if not, it is much safer to register the letter containing the bills.

### Subscribers, Read This!

On every subscriber's copy of LEAVES OF HEALING or THE ZION BANNER we attach a yellow label bearing his name, address, and two numbers, the figures referring to the volume and number with which the subscription will expire.

Thus, should your label number happen to be XI—25, you may know that your subscription expires with Volume XI, Number 25. Also take notice that LEAVES OF HEALING now completes a volume every six months, or twenty-six weeks, that being the number of papers which we put into a bound volume. Earlier in the life of the paper a volume contained fifty-two numbers, as the LEAVES OF HEALING had fewer pages in those days.

It is now our custom to give all subscribers notice of expiration by circular letter about ten or twelve days before their subscriptions expire, and to discontinue the papers to their address unless renewal is received by the time of expiration.

By making yourself familiar with these customs and remitting promptly you need never allow your subscription to lapse.

Send money only by Bank Draft, Postoffice, or Express Money Order in favor of John Alexander Dowie, and address all letters intended for us to

ZION PRINTING AND PUBLISHING HOUSE,
1300 Michigan Avenue, Chicago, Illinois.

## TRAIN SCHEDULE Between Zion City and Chicago

**Effective May 18th.**

| NORTH BOUND TO ZION CITY. | | SOUTH BOUND FROM ZION CITY. | | SUNDAYS | |
|---|---|---|---|---|---|
| | | | | NORTH BOUND. | |
| Leave | Arrive | Leave | Arrive | Leave | Arrive |
| 7.00 a.m. | 8.25 a.m. | *6.48 a.m. | *8.14 a.m. | *9.00 a.m. | *10.14 a.m. |
| *9.00 a.m. | *10.14 a.m. | *9.39 a.m. | *11.10 a.m. | 2.15 p.m. | 4.04 p.m. |
| *11.30 a.m. | *12.37 p.m. | *11.44 a.m. | *1.15 p.m. | *5.00 p.m. | *6.56 p.m. |
| 2.00 p.m. | 3.13 p.m. | *1.18 p.m. | 2.50 p.m. | *8.00 p.m. | *9.14 p.m. |
| 3.00 p.m. | 4.16 p.m. | *2.29 p.m. | *4.00 p.m. | | |
| 4.15 p.m. | 5.30 p.m. | 5.24 p.m. | 6.45 p.m. | | |
| *5.20 p.m. | *6.56 p.m. | *7.59 p.m. | *9.30 p.m. | | |
| *8.00 p.m. | *9.14 p.m. | | | | |
| | | | | SOUTH BOUND. | |
| | | | | *8.19 a.m. | *9.45 a.m. |
| | | | | *11.44 a.m. | *1.15 p.m. |
| | | | | 5.24 p.m. | 6.45 p.m. |
| | | | | *7.59 p.m. | *9.30 p.m. |

* Signifies change train at Waukegan.
† Train does not run South on Saturdays.
‡ Saturday only.

**North Bound Excursion Tickets** for Sunday Service to Shiloh Tabernacle or week-day visits to Zion City are on sale at Zion Building, 1201 Michigan Avenue; these Tickets for worshipers, lot seekers, sight-seers, home-settlers, and workmen, not residents of Zion City, are sold only by Zion representatives. Single and commutation tickets at regular rates are sold at depot.

To travel between Zion Building and C. & N.-W. Ry. Depot Chicago, take South Side Elevated Road from Twelfth street to Fifth avenue and Randolph street. A bus at Zion City meets all trains and can take passengers from depot to any point about the City at reasonable rates.

**Zion City Transportation Bureau,** of Zion City, Illinois supervises the railway ticket, steamship, excursion, freight, express and transfer business of Zion and her people everywhere.
Direction as to railroad and steamship routes given, upon request.

DEACON DANIEL SLOAN,
*Superintendent of Zion Transportation.*

## *SPECIAL ANNOUNCEMENT*

. . . . . FOR . . . . .

# Lord's Day, Sept. 21

IN THE MORNING AT TEN O'CLOCK

## A SERVICE FOR WOMEN ONLY

Will be personally conducted by

OVERSEER

# JANE DOWIE



Principal Overseer of Women's Work in the Christian Catholic Church in Zion throughout the World, at the

# CHICAGO AUDITORIUM

Subject of Mrs. Dowie's Address will be

## "The Women That Publish the Tidings Are a Great Host."

**SPECIAL MUSIC HAS BEEN ARRANGED**

**ALL WOMEN WELCOME SEATS FREE FREEWILL OFFERING**

*IN THE AFTERNOON AT 2 O'CLOCK, AND IN THE EVENING AT 8 O'CLOCK AT*

# Shiloh Tabernacle, Zion City



Will be held the Services of the

## Fourth Anniversary

Of the Organization of Zion Seventies, at which the

**Rev. John Alex.**

# DOWIE

**(Elijah The Restorer)**

General Overseer of the Christian Catholic Church in Zion, will personally organize another

**Great Onward Movement**

. . . BY THE . . .

## Organization of Zion's Restoration Host

Special Trains will leave Chicago for Zion City over the Chicago & North-Western Railway at 12:15 (Noon). Round-trip tickets, 25 cents.

*CHRIST IS ALL AND IN ALL*

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# OBEYING GOD IN BAPTISM.

## "Baptizing Them into the Name of the Father and of the Son and of the Holy Ghost."

### Thirteen Thousand Eight Hundred Seventeen Baptisms by Triune Immersion Since March 14, 1897.

Thirteen Thousand Eight Hundred Seventeen Believers have joyfully followed their Lord in the Ordinance of Believers' Baptism by Triune Immersion since the first Baptism in Central Zion Tabernacle on March 14, 1897.

| | | | |
|---|---|---|---|
| Baptized in Central Zion Tabernacle from March 14, 1897, to December 14, 1901, by the General Overseer | 4754 | | |
| Baptized in South Side Zion Tabernacle from January 1, 1902, to June 14, 1902, by the General Overseer | 37 | | |
| Baptized in Shiloh Tabernacle by the General Overseer | 263 | | |
| Baptized by Overseers, Elders, Evangelists, and Deacons at Headquarters | 2612 | | |
| Total Baptized at Headquarters | | | 7666 |
| Baptized in places outside of Headquarters by the General Overseer | 641 | | |
| Baptized in places outside of Headquarters by Overseers, Elders, Evangelists, and Deacons | 4634 | | |
| Total Baptized outside of Headquarters | | | 5275 |
| Total Baptized in five years and three months | | | 12,941 |

| Baptized since June 14, 1902: | | | |
|---|---|---|---|
| Baptized in Shiloh Tabernacle by the General Overseer | 279 | | |
| Baptized in South Side Zion Tabernacle by Elder Farr | 28 | | |
| Baptized in South Side Zion Tabernacle by Evangelist Steuernagel | 3 | | |
| Baptized in Shiloh Tabernacle by Overseer Speicher | 72 | | |
| Baptized in Shiloh Tabernacle by Elder Brooks | 2 | | |
| Baptized in Lake Michigan, Zion City, Illinois, by Elder Cairns | 26 | | |
| Baptized in Lake Michigan, Zion City, Illinois, by Elder Dinius | 9 | | |
| Baptized in Shiloh Tabernacle, by Overseer Piper | 116 | 535 | |
| Baptized in Australia by Deacon Hawkins | 11 | | |
| Baptized in Australia by Deacon McCullogh | 7 | | |
| Baptized in Australia by Overseer Voliva | 12 | | |
| Baptized in British Columbia by Elder Simmons | 4 | | |
| Baptized in California by Elder Taylor | 3 | | |
| Baptized in England by Evangelist Cantel | 76 | | |
| Baptized in England by Deacon McKell | 9 | | |
| Baptized in Illinois by Deacon Sprecher | 3 | | |
| Baptized in Illinois by Elder Reed | 3 | | |
| Baptized in Indiana by Elder Osborn | 4 | | |
| Baptized in Indian Territory by Elder Reed | 2 | | |
| Baptized in Kansas by Elder Reed | 4 | | |
| Baptized in Massachusetts by Elder Bryant | 26 | | |
| Baptized in Michigan by Deacon Van Woerkom | 1 | | |
| Baptized in Michigan by Elder Loblaw | 4 | | |
| Baptized in Michigan by Elder Adams | 4 | | |
| Baptized in Michigan by Elder Hayden | 3 | | |
| Baptized in Minnesota by Elder Jenson | 5 | | |
| Baptized in Missouri by Elder Hall | 5 | | |
| Baptized in North Dakota by Elder Simmons | 2 | | |
| Baptized in Ohio by Elder Basinger | 2 | | |
| Baptized in Ohio by Elder Bouck | 10 | | |
| Baptized in Ohio by Elder Fockler | 4 | | |
| Baptized in Ohio by Overseer Mason | 12 | | |
| Baptized in Pennsylvania by Elder Hammond | 10 | | |
| Baptized in Switzerland by Elder Hodler | 55 | | |
| Baptized in Washington by Elder Ernst | 31 | | |
| Baptized in Washington by Elder Simmons | 2 | | |
| Baptized in Wisconsin by Elder Loblaw | 14 | | |
| Baptized in Wisconsin by Deacon Lake | 13 | 341 | 876 |
| Total Baptized since March 14, 1897 | | | 13,817 |

The following-named six believers were baptized in the South Side Zion Tabernacle, Chicago, Illinois, Lord's Day, September 7, 1902, by Elder Gilbert E. Farr:

Forsberg, Charles.....5016 Throop street, Chicago, Illinois
McMasters, Ralph R.....Kensett, Iowa
Neeley, Isaac.....1115 East Sixty-sixth street, Chicago, Illinois
Neeley, Mrs.....1115 East Sixty-sixth street, Chicago, Illinois
Tipson, John.....Fifty-fifth street, Chicago, Illinois
Turner, Ben.....6564 Harvard avenue, Chicago, Illinois

The following-named two believers were baptized in Riley Creek, Bluffton, Ohio, Lord's Day, September 7, 1902, by Elder E. Basinger:

Basinger, Miss Catherine.....Bluffton, Ohio
Phillipe, Mrs. Emma Jane.....230 Crocker street, Fostoria, Ohio

The following-named four believers were baptized in Lake Hogwood, Michigan, Wednesday, September 3, 1902, by Elder M. H. Loblaw:

Fleury, James Joseph.....Ingalls, Michigan
Myers, John.....Ingalls, Michigan
Myers, Mary Jane.....Ingalls, Michigan
Peterson, Anna Louise.....Ingalls, Michigan

The following-named three believers were baptized in Cleveland, Ohio, Lord's Day, August 31, 1902, by Elder R. N. Bouck:

Durnell, Mrs. Anna Elizabeth...299 Starkweather avenue, Cleveland, Ohio
Durnell, John Wesley.....20 Fruit street, Cleveland, Ohio
Durnell, Mrs. Sarah Lydia.....20 Fruit street, Cleveland, Ohio

The following-named two believers were baptized in Zion Tabernacle, Philadelphia, Pennsylvania, Lord's Day, August 31, 1902, by Elder G. Hammond:

Rogasner, Albert....1347 North Seventh street, Philadelphia, Pennsylvania
Roland, Susie L.....1628 Carpenter street, Philadelphia, Pennsylvania


**Zion's Conflict with Methodist Apostasy.**

This book of 200 pages, issued by Zion Publishing House, contains nine powerful discourses delivered in Central Zion Tabernacle by the General Overseer in May, 1900, during the session of the Methodist General Conference. They are of especial value for the full and fearless exposure of Freemasonry.

"The Methodist Church, the Property of the Masonic Order," "Freemasonry: A Heathen and Antichristian Abomination," and "Degrees of Masonic Devilry" ought to be read by every lodge-man.

The iniquity of the Mystic Shrine is laid bare.

"The Christian's Duty in Breaking a Bad Oath" is the address which preceded the public exposure of Masonic and Odd Fellow degrees in Central Zion Tabernacle, a full account of which is given.

Buy one of these books and keep lending it. No honest and intelligent man can read the book and still remain a Freemason. Sent by mail, postpaid, for twenty-five cents.

Address Zion Printing and Publishing House, 1300 Michigan Avenue, Chicago, Illinois, U. S. A.

**IMPORTANT ANNOUNCEMENT**

The Price of the Wonderful Book

**ZION'S HOLY WAR**

Has Been Reduced to

***THIRTY-FIVE CENTS***

In order to place it within the reach of all.

This Book of 330 pages contains a History of the most remarkable Religious Campaign ever carried on in Chicago, and Forty-two Sermons and Preludes delivered during the three months in which the War was waged. It is illustrated with thirteen of Mr. Charles Champe's cleverest Cartoons, drawn during the Holy War. God greatly blessed these Sermons and Preludes when they appeared in LEAVES OF HEALING. This Book, neatly and attractively bound in paper covers, 35 cents.

***SEND ALL ORDERS TO***

**ZION PRINTING AND PUBLISHING HOUSE**

**1300 Michigan Avenue, Chicago, Illinois**


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# ZION'S BIBLE CLASS

*Conducted by DEACON DANIEL SLOAN*

## MID-WEEK BIBLE CLASS LESSON, OCTOBER 1st or 2d.

### This Vain World.

1. *Its generations all tell the same story.*—Ecclesiastes 1:2-11.
Life's story with most every one turns out to be failure.
Men in every nation follow the same lusts.
They are never satisfied with what they achieve.
2. *Its wisdom has no light in it from God.* Ecclesiastes 1:13-18.
They seek knowledge, but God is not in their thoughts.
The more they know, the less they know of the unknowable.
Their pursuit for wisdom overtaxes and destroys them.
3. *Its pleasures all fill one with disgust.*—Ecclesiastes 2:1-11.
Earth's pleasures yield no genuine satisfaction.
Many try to laugh and forget their griefs.
What vanities they give way to in the world's pleasures!
4. *Its philosophies make one weary of existence.*—Ecclesiastes 2:12-17.
No man can solve the problem of life.
The mind can never comprehend God.
Reason comes short of containing the true knowledge.
5. *Its ambitions realized, contain stings of regret.*—Ecclesiastes 2:18-23.
A man may become a magnate and die like a fool.
Any aim in life is better, however, than no purpose at all.
Earth's ambitions drive sleep from the eyes.
6. *Its theology is unscriptural and delusive.*—Ecclesiastes 2:24-26.
The morals usually taught inculcate self-righteousness.
A man may be a business success and yet come short of God's requirements.
One may not be guilty of shocking evils and yet be void of goodness before God.
7. *Its fatalism is submission to what is, and to what must be.* Ecclesiastes 3:1-15.
The consolations it offers are displeasing to God.
They tell the sick that one must die sometime.
What cannot be changed, they say, must be God's will.
8. *Its rationalism is self-centered and depressive.*—Ecclesiastes 3:16-22.
Living for self, it claims, is the common-sense thing to do.
Men are taught by it to always look out for Number one.
Men are taught to be admirers of their own accomplishments.
*The Lord our God is a World-exposing God.*

## SUNDAY BIBLE CLASS LESSON, OCTOBER 5th.

### Try the Spirits.

1. *Do they have a dream to tell?*—Jeremiah 23:21-32.
So many have plans which will save mankind.
They come with their way out of every difficulty
These are all contrary to what God's Word says.
2. *Do they have a philosophy to declare?*—Colossians 2:5-10.
Most people live according to current traditions.
They tell of this and that, but not of the Christ.
They present a system, but not a Person who saves.
3. *Do they have a fable to relate?*—1 Timothy 4:7-10.
They tell you what to do to get well.
They give you maxims for success.
They devise for you codes of morals.
4. *Do they have a tradition to contend for?*—Matthew 15:1-9.
They teach you to worship dead men's brains.
What their fathers did, they contend must be right.
They compel you to walk in other men's shoes.
5. *Do they have forms to follow?*—2 Timothy 3:1-7.
You must pray and sing and talk just so.
You must be conventional, for they are convcntional.
You must dress and act and look as they do.
6. *Do they have some other remedy to advocate?*—Galatians 1:6-12.
Their new "ism" is always perfection.
They have a new gospel to relate.
They do not hold up the Christ as All in All.
7. *Do they have improved ways to offer you?*—1 Timothy 6:3-11.
They do not tell you that godliness is everything.
They do not warn you against sin and evil.
They do not contend for the faith of the early Christians.
*God's Holy People are a Spirit-testing People.*

AND THE sons of them that afflicted thee shall come bending unto thee; and all they that despise thee shall bow themselves down at the soles of thy feet; and they shall call thee The City of the Lord, The Zion of the Holy One of Israel.—*Isaiah 60:14.*


# ANY CHRISTIAN Can Obtain Honest, Safe, Well-Secured Good-Paying Stock Investments in Zion

ZION LAND AND INVESTMENT ASSOCIATION offers special inducements to investors from now until January 1, 1903.

Shares of Stock, $100, upon which 8 per cent. interest is guaranteed, payable January 1st and July 1st, of each year.

After January 1, 1903, this Stock will command a premium.

Investors in this Stock are given the first choice of selection, as well as reduction in rentals of the large, beautiful lots in Zion City that are being thrown open, from time to time, for selection.

Nearly every lot in the first four Subdivisions (consisting of 1200 acres) has been disposed of, and within one year hundreds of homes have been erected thereon.

Stock in this Association can be exchanged, at any time, for land, or it can be retained as an interest-bearing investment.

Zion City stands upon 6500 acres of high, rolling land, two and one-half miles of its eastern border being washed by the grand unsalted sea, Lake Michigan. This land, together with the millions of dollars' worth of improvements now upon it, is the security offered to investors.

Two hundred beautiful lots have just been placed in the market, the rentals of which are from $1000 to $1500, but within a few weeks a new Subdivision of attractive, well-located lots will be ready for Shareholders to select from, with rentals from $400 to $800.

Send for our new handsomely illustrated booklet of Zion City, Articles of Agreement, copy of 1100-year lease, and other printed matter pertaining to Zion and her investments.

Address **H. WORTHINGTON JUDD, Secretary and Manager**
ZION LAND AND INVESTMENT ASSOCIATION
**DANIEL SLOAN, Assistant Manager** ZION CITY, ILLINOIS


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# One Man

*Has secured over Two Hundred Subscribers to LEAVES OF HEALING since the Feast of Tabernacles. It would only take about two hundred, doing as well, to get 100,000 by 1903.*

# Another

*Has secured One Hundred in the same time. It would only take about four hundred, doing as well, to get 100,000 by 1903.*

# Many Others

*Have secured Tens and Scores of Subscribers. It would take only ten thousand, getting ten each, to secure 100,000 by 1903.*

# These Records

*Show that the people want to get LEAVES OF HEALING. It depends on the faithfulness of Zion People in giving them an opportunity to subscribe, whether we attain the mark set by our watchword*

## Leaves of Healing, One Hundred Thousand by 1903

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# ZION'S ONWARD MOVEMENT

**LORD'S DAY SERVICES IN THE CHICAGO AUDITORIUM**

## REV. JOHN ALEXANDER DOWIE

(ELIJAH THE RESTORER)

GENERAL OVERSEER OF THE CHRISTIAN CATHOLIC CHURCH IN ZION, HAS BEGUN

A SERIES OF SEVENTEEN

## ELIJAH'S RESTORATION MESSAGES

IN THE

## CHICAGO AUDITORIUM

SPEAKING

## Every Lord's Day Afternoon at 3 o'Clock

UNTIL FURTHER NOTICE

**ALL WELCOME** **ALL SEATS FREE** **FREEWILL OFFERING** **CHRIST IS ALL AND IN ALL**

*The Chicago Auditorium is the largest building for public speaking in the city, having 4037 fixed seats, with room for 1000 on the stage and standing room for nearly 2000 more, a total capacity of fully 7000 people*

*Grand Processional of over Five Hundred of Zion Robed Officers and Zion's White-robed Choir*

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# ZION'S INVESTMENTS

GENESEO, ILL., May 30, 1902.
MR. CHARLES J. BARNARD.
*Dear Brother in Christ:*—I am free to state that I am well pleased with Zion's Investments as being both safe and profitable. Interest and dividends have been promptly paid; in fact everything of a business relation has received prompt attention.
Hoping to add to my former investments in the near future, I remain,
Faithfully yours in Christ's service,
JAMES M. WELTON.

---

CRESCENT CITY, FLORIDA, May 30, 1902.
DEACON CHAS. J. BARNARD,
Zion City, Illinois.
*Dear Brother in Christ:*—I am a Shareholder in the Lace Industries, and my only regret is that I haven't more money to invest, but fully intend to invest all the surplus cash that I can raise in Stock in the various enterprises of Zion City, as I consider every one of them gilt-edged.
I have never invested money in any enterprise where the guaranteed interest has been so promptly paid.
May God bless all of Zion's Institutions and help me to earn more money to invest.
Your Brother in Christ,
S. L. BENHAM.

---

ZION CITY, ILL., May 29, 1902.
DEACON CHAS. J. BARNARD,
General Financial Manager,
Zion's Institutions.
*Dear Brother in Christ:*—I rejoice to say that I thank God that He ever led me and my wife to place what money we had in Zion's Investments, for we found them not only safe, but also profitable, and the interest on these investments has always been paid promptly.
I am a Shareholder in Zion Land and Investment Association and Zion Lace Industries. I also had Exchangeable Stock in Zion City Lumber Association.
If I were the possessor of a million dollars I would place every dollar of it in Zion's Investments. They are, in my opinion, the best in the world.
Faithfully yours,
JOHN G. HAUCK.

---

BLUFF POINT, N. Y., May 31, 1902.
MR. CHARLES J. BARNARD.
*Dear Brother in Christ:*—In regard to Zion's Financial Investments I regard them the safest and best that I know of, and only regret that I am not in shape to make larger investments.
The interest has been the most promptly paid of any investments I have ever made.
Yours in His service,
FRANK H. PURDY.

---

LASALLE, ILL., May 31, 1902.
CHARLES BARNARD,
Zion City, Illinois.
*Dear Brother in Christ:*—Please accept thanks for your prompt payment of interest on my shares of Stock in Zion Investments.
I think them the best investments one could wish for, as they are safe and all right.
Thanking you again for your prompt business methods as Zion's Financial Manager, I am,
Faithfully yours in Christ,
WILLIAM C. BEREITER.

---

WOOSTER, OHIO, July 7, 1902.
MR. CHAS. J. BARNARD,
General Financial Manager.
I received interest of six per cent; also the additional two per cent promised. Zion has faithfully kept her pledge in this matter, which I knew she would.
I wish to thank Zion for giving me so safe and good an investment, and so promptly, day and Sunday sending me the interest due.
No worry about Zion's investments; they are as good as gold.
A Sister in Christ,
MATTIE BLACK.

---

FITCHBURG, MASSACHUSETTS, May 30, 1902.
MR. CHAS. J. BARNARD,
General Financial Manager of Zion's Institutions,
Zion City, Illinois.
*Dear Brother in Christ:*—I think it well to state to you my confidence in Zion's Financial Enterprises.
After more than three years' experience with investments in Zion, I do not hesitate to commend them as safe and profitable. Fairness of Zion's dealing and the promptness of dividends paid, places these securities with the very best. Besides my three years' and more experience, before investing in Zion, I took as full precautions as I do when investing elsewhere—learning of Zion's Organizer, and Managers of its different departments, through Attorneys, Banks, and one of the best Commercial Agencies, and then personally, and I have no regrets for placing my money with Zion, and shall take pleasure in further investments.
Very truly in the interest of Christ's service,
28 Lawrence Street. G. W. RICHARDSON.


## SUBSCRIBE NOW

FOR SAFE AND PROFITABLE INVESTMENTS

**NOT LISTED ON STOCK EXCHANGES** **NOT SUBJECT TO FLUCTUATIONS**

**OFFERED AT PAR, $100 A SHARE**

**ZION CITY BANK** Zion City, Illinois...Agency, Chicago
Controls the entire banking business of Zion City and Zion throughout the world. $50,000 in Shares offered at par, bearing 9 per cent interest.

**ZION LAND AND INVESTMENT ASSOCIATION**
Stock certificates bear 8 per cent interest, and are exchangeable at any time for lots in Zion City under the special 1100-year lease, and at opening of new subdivisions have preferential right of selections.

**ZION LACE INDUSTRIES** Offices and Factories, Zion City
Manufacturers and Finishers of Laces, Insertions, Curtains, Children's Wear, Hand-made Lace, etc. Interest 6 per cent, with contingent dividends amounting to an increase of 1 per cent per annum for six years, making it at that time a 12 per cent investment.

**ZION CITY GENERAL STORES** Headquarters, Zion City
Control the entire mercantile business of Zion City. Equipped for mail order shipments throughout the world. Interest 8 per cent after October 1st.

**ZION CITY FRESH FOOD SUPPLY**
Controls the entire fresh food business at Zion City—Butter, Eggs, Milk, Meat, Fish, Fruit, Ice, etc. Interest 6 per cent, with contingent dividends amounting to an increase of 1 per cent per annum for four years, making it a 10 per cent investment at that time.

**ZION CITY LUMBER ASSOCIATION**
Yards and Offices, Zion City
Supplying the entire demand for lumber and building material in Zion City. Interest 7 per cent, with discount on material purchased of the Association. Profit-Sharing Series, principal ayable in five, ten, fifteen and twenty years. Interest 6 to 9 per cent.

**ZION CITY POWER, PLUMBING, LIGHTING AND HEATING ASSOCIATION**
Furnishes electric lights for all public buildings and private residences, and controls all plumbing in Zion City. Interest 6 per cent, with contingent dividends amounting to an increase of 1 per cent per annum for four years.

**ZION SUGAR AND CONFECTION ASSOCIATION**
Will manufacture a complete line of modern and original confections of the very highest standard of purity and workmanship for domestic and export trade. Interest 6 per cent, with contingent dividend amounting to an increase of 1 per cent per annum for four years.

**ARTICLES OF AGREEMENT MAILED ON APPLICATION**
**CORRESPONDENCE INVITED**

Address Communications to **ZION CITY BANK** ZION CITY ILLINOIS


ZION CITY, ILLINOIS, May 29, 1902.
CHAS. J. BARNARD,
General Financial Manager
Of all Zion's Institutions and Industries.
*Dear Brother in Christ:*—I have never doubted the impression that came to my mind three years since when, after reading LEAVES OF HEALING relative to building Zion City, I felt assured it would be one of the greatest commercial cities in the world.
I lost no time in subscribing for $10,000 worth of Stock in Zion Land and Investment Association in July, 1901. When the land was offered for sale I turned this Stock over to the Association for land.
Some of the land I have sold for ninety per cent gain and have refused to sell more.
I am pleased with my Lace Stock.
Interest has been paid promptly on all my investments in Zion.
And, by the grace of God, Zion City is a very lively place.
Yours in Christ, ARNOLD TAFT.

---

LATHROP, MO., May 31, 1902.
MR. CHAS. J. BARNARD,
Zion City, Illinois.
*My Dear Sir:*—I wish to express to you my opinion regarding Zion Industries. Will say that I am more than pleased with the investments already made, being, I believe, one of the first to take stock. Consider it safe and profitable, always paying interest promptly when due.
Those having money to invest could not find a better place, I think, than in Zion.
Sincerely yours, C. R. FORMAN.

---

ZION CITY, June 14, 1902.
C. J. BARNARD.
*Dear Brother:*—I consider it a great favor to state frankly that I consider any and all of Zion's Investments very profitable and perfectly safe, my interest always receiving prompt payment on all my investments therein.
I have only one regret, and that is that I have not more to invest.
Your Brother in Christ,
G. L. VAN FLEET.

---

LONDON, ENGLAND.
DEAR DEACON BARNARD,
I am quite satisfied that the shares in Zion's Industries are perfectly safe and profitable, and, since I have become a Shareholder, the interest on my investments has been promptly paid. With kind regards, I am,
Yours sincerely, J. MACDUFF.
70 Guilford street,
Russell Square, W. C.

---

FREEMAN, MO., June 3, 1902.
MR. CHAS. J. BARNARD.
*Dear Brother in Christ:*—I receive my interest every six months regularly. If I had ten thousand dollars, I would put in Zion City before any other place I know of.
I consider it in safe hands—in the hands of God. I am sorry I haven't more to send there.
May God bless the City of Zion, is my prayer.
Yours respectfully,
PAUL DUNKEN.

---

CHICAGO, ILL., June 3, 1902.
CHAS. J. BARNARD,
General Financial Manager,
Zion's Institutions and Industries.
*Dear Deacon Barnard:*—I have been a Shareholder in several of Zion's Industries and Institutions for some time, and I believe these investments to be safe and profitable.
My interest has always been paid promptly, and I am well satisfied.
Yours sincerely,
KATHERINE JOHNS.
(Formerly of Dyer, Indiana.)

---

FALLS CITY, NEB., June 9, 1902.
CHAS. J. BARNARD,
General Financial Manager,
Zion City, Illinois.
*Dear Brother in Christ:*—I wish to express my appreciation of Zion's Financial Institutions. My experience has been very satisfactory in a business way. The interest has been promptly paid when due, and I consider my investment in Lace Stock safe and profitable. This has proved to be my experience in Zion Land and Investment Association.
Yours for the extension of God's Kingdom along all lines,
RUTH WEAVER DENNIS.

---

CHICAGO, June 6, 1902.
MR. CHAS. J. BARNARD,
Zion City, Illinois.
*Dear Brother in Christ:*—I wish to express to you my entire satisfaction with my investment in Zion Lace Industries Stock. And further that I very much appreciate the promptness with which I receive my interest.
I am sure that investors can do no better than with Zion Industries Stock. The safety and the satisfaction of having one's capital employed where it will contribute to the building of the Kingdom of God on earth are prime recommendations.
Trusting for a wonderful blessing on Zion's Industries,
I am as ever, E. W. RIDER.



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SEP 20 1902

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 XI. NUMBER 22. CHICAGO, SEPTEMBER 20, 1902. PRICE FIVE CENTS.

# GOD'S WITNESSES TO DIVINE HEALING.

## HEALED OF CHRONIC DYSPEPSIA AND DEFECTIVE EYESIGHT, AFTER YEARS OF SUFFERING; DELIVERED FROM THE THRALDOM OF TOBACCO AND LIQUOR.

THE GLORY OF YOUNG MEN IS THEIR STRENGTH.

What a glory indeed is the strength of a young man! If it is submitted to God's will, and ruled and directed by His Spirit, what a glorious prospect for usefulness in His Kingdom is the strength of a young man!

What a glorious thing is a youthful, healthy, clean body, full of muscular strength and virility, when it is the servant and not the master of the spirit!

What a glorious thing is a young, keen, active, alert, untiring brain, when it is used in the service of God!

What a glorious thing is a young, pure spirit, when by God's Spirit it is filled with faith, and hope, and love, and courage, and wisdom!

But what a sad and tragic thing it is, when the glory of a young man has departed from him!

How great the loss, when that pure spirit is dragged down by the Devil and covered with the horrid defilement of sin, becoming the cringing, down-trodden slave of the flesh, with its killing lusts and appetites!

What a lamentable turning of glory into shame there is, when the young brain becomes weak and addled through the damning curse of Satan's consuming fire, the nicotine poison of tobacco, and its twin curse of liquid fire and distilled damnation, alcohol!



DEACON B. F. MORRIS.

How sad to see the glory of bodily strength of a young man eaten away by disease and wasted by the evil habits and the sports that kill!

And what a terrible thing it is to realize that, for the most part, the glory of the strength of the young men of today has departed!

The professed church of God long ago lost her power over the young man.

The number of young men to be found in the churches is an appallingly small percentage of the great army to be found in the saloon, in the gambling hell, in the theaters, at the race-track, and in the house of her whose house is the gate of hell.

Sin and disease have done their hellish work, and the young manhood of today is rotting.

And the young man of today is the father and the leader of tomorrow.

To save the race, the young man must be saved.

The situation is critical.

The churches have failed;

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endeavor societies and young people's unions and leagues have failed; the Young Men's Christian Association has failed; so-called social work has failed.

All have put forth their efforts to save the young men, and yet, alas, the young men are not saved!

But at this very hour, when the hope of young manhood seems all but lost, God has sent forth into the world, Elijah the Restorer.

His call is ringing out, through all the earth: "Return ye unto God."

He is turning the hearts of the children of God to their Father in Heaven.

He is sent as the Messenger of God's Covenant, and, with a fearlessness, a boldness, a virility, and a convincing power, which takes hold upon the spirits of the young men, he is declaring the truth of God's Covenant, a Covenant of Salvation, and Healing, and Cleansing for the spirits, souls and bodies of His children—a full and complete redemption.

Praise God, the Voice of Elijah is being heard!

It declares the Gospel which appeals to young men.

All over the earth they are awakening to a realizing sense of their spiritual, psychical and physical condition.

All over the earth they are heeding the call and turning unto God.

God is saving their spirits, cleansing their lives, healing their bodies and restoring them through that strength which is their glory.

Disease had attacked this witness when he was but a child.

It was the horrid disease, dyspepsia, than which there is none more insidious, cruel, weakening, for it strikes at the very source of bodily strength.

As he grew into young manhood his disease became chronic.

No drug could afford relief.

Honest physicians admit their inability to cure this disease.

The world is flooded with worse than useless nostrums which conscienceless makers and venders declare are able to cure.

But the sufferer from dyspepsia learns too late that drugs cannot recreate the digestive powers.

Only God can do that.

This witness was also a victim to the weakening and killing habits of the use of tobacco and liquor.

He was without God and without hope in the world.

With nothing before him but death, and nothing beyond but hell, life was itself a hell on earth.

Through the power of God's Spirit he found Salvation.

But the apostate church of which he became a member taught him not that God was the Healer of his body, but that he must seek healing through drugs.

He already knew by sad experience that there was no healing power in drugs.

Then the Message of Elijah the Restorer came to him, declaring God's Covenant of Healing.

Eagerly he accepted it, the blessed truth which was his only hope of life.

He sought God for healing, and when he left his case in God's hands, trusting Him fully, he was quickly and perfectly healed.

All the cruel tortures of all those long years of suffering were at an end. God not only restored his health, but the glory of his strength.

By the power of God he was completely delivered from the damning power of the appetite for liquor and tobacco.

Then a defect in his eyes caused him pain and inconvenience.

He began to wear glasses, when God showed him that he could trust Him to heal his eyes.

Throwing aside his glasses, he left his eyes in God's hands, and they were perfectly healed and strengthened.

Now a Deacon in the Christian Catholic Church in Zion, he is doing able and efficient work for God in his position as cashier for Zion Printing and Publishing House, and as a leader of one of Zion's Seventies.

God has wonderfully restored and strengthened the body of him who was for so many years a weak, miserable, dying dyspeptic.

And now he goes forth to witness for God to young men.

His testimony is an unanswerable argument for the truth of the Covenant which God has sent His Messenger in these Latter Days to proclaim.

Young men, the glory of whose strength has departed, are everywhere offered the same glorious privilege and the same glorious restoration which came to this witness.

A. W. N.

---

### WRITTEN TESTIMONY OF DEACON B. F. MORRIS.

CHICAGO, ILLINOIS, September 18, 1902.

REV. JOHN ALEX. DOWIE, General Overseer of the Christian Catholic Church in Zion.

*My Dear General Overseer:*—It gives me great joy to write my testimony for LEAVES OF HEALING, at the request of your General Associate Editor, Deacon Arthur W. Newcomb.

When I was four years old I began to suffer from indigestion, which I think was largely caused by indulging an appetite for pork.

This finally developed into chronic dyspepsia, from which I could obtain no relief by medicines.

For days at a time scarcely any food that I ate was digested, and I was practically starving.

When I was about fifteen years old I began to use tobacco, and later to use liquor.

These habits very soon had me so enslaved that I could not quit of my own will and be free from the craving.

In this condition, when I was of age, I saw that nothing but death and hell could be my doom, and that very soon, at the rate I was going.

I was helpless.

I believed God could deliver me and that He was my only help.

But when I called on Him the "heavens were as brass."

I seemed to be hoping against hope.

A child reminded me that Jesus was our Mediator, the Way, the Truth and the Life.

This was the "substance of things hoped for."

I was soon conscious of Salvation—saved from all that was taking me to hell, and a hatred against those things was put into my heart.

I was not healed of dyspepsia with its tortures, however.

I was then in the Methodist Episcopal church, and falling into its natural lethargic state.

At that time LEAVES OF HEALING found me and I never doubted its being of God; for it was rich food for a starving spirit.

In the spring of 1896 I came, with some friends, to Zion Tabernacle No. 2, which was then on Stony Island avenue, Chicago.

We knew you were a man of God, and we obeyed you fully.

My friends were healed.

Besides the healing of my friends, I saw many other healings.

This assured me that I could be healed.

You prayed with me and I was greatly blessed, but seemed to waiver in faith.

I unhesitatingly sent in my application for membership in the Christian Catholic Church in Zion.

After returning home I prayed very earnestly for some weeks for my healing, when the thought came to me that it would be an insult to any friend to keep asking for a favor so repeatedly.

This greatly humiliated me and showed me my lack of faith.

I asked forgiveness and left it entirely with God.

In a few weeks I noticed that I had been entirely healed, but did not know when.

Since then my eyes gave me some trouble when I studied in the evenings.

I was persuaded to get glasses, as my eyes were not diseased, only they were different in focal lengths, causing an overtaxing of the muscles of accommodation when I used them for a long time.

After I had glasses I felt that I had not found God's grace sufficient and that He could supply every need.

I was in the dark spiritually until I threw my glasses aside, determining to trust God and take the consequences.

The consequence is that I can work day after day to midnight and never think of my eyes.

In September of 1898, on account of overwork and living in a malarial country, I was taken with typhoid fever.

When I learned that it was typhoid fever, I immediately came to Zion Home.

I had neglected being baptized, which I felt was standing in the way of my healing.

Deacon Sprecher directed me to pray and expect healing in the act of Baptism, if there was nothing else in the way.

In obedience to your teaching I had been "digging deeply" and had restored and made every wrong right, as far as I knew.

I obeyed Deacon Sprecher's direction and when you baptized me I came out feeling quite well.

I soon regained strength and went, in a few days, to teaching.

I have not used any medicine or remedies for nearly seven years and have always found God's Grace sufficient in every time of need.

Since I have come into Zion Printing and Publishing House, God has richly blessed me in spirit, soul and body.

Since paying up my tithes in full I have been greatly blessed financially.

Since I have been so richly favored, my only desire is to honor Him with my life and all, given for His service.

I am yours in the Master's service,

B. F. MORRIS.

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AFTER these things I saw, and behold, a great multitude, which no man could number, out of every nation, and of all tribes and peoples and tongues, standing before the Throne and before the Lamb, arrayed in white robes, and palms in their hands. *Revelation 7:9.*

THIS was a beautiful picture, that caught John's raptured gaze—the Army of the Overcomers, with palms of victory in their hands.

They are warriors who fought their way to the Throne of God, through the opposing hosts of hell.

The temptations of the world, the flesh and the Devil had beset them, but they overcame them through the blood of the Lamb and the word of their testimony.

How the forces of evil hate a good testimony!

They were arrayed in white robes.

God says that His people who overcome shall be arrayed in white garments. (Revelation 3:5.)

The soul and the body are the robes of man's spirit.

These become defiled by sinful thoughts and feelings and deeds; but if we confess our sins, God will forgive our sins and cleanse us from all unrighteousness.

The Elder said to John: "These are they which come out of the Great Tribulation, and they washed their robes, and made them white in the blood of the Lamb. (Revelation 7:14.)

God says: "Blessed are they that wash their robes, that they may have the right to come to the Tree of Life, and may enter in by the Gates into the City." (Revelation 22:14.) The old version says: "Blessed are they that do His commandments," etc., showing that we wash our robes by doing His commandments.

We are told that this great multitude, which no man could number, out of every Nation, and of all Tribes and Peoples and Tongues, came out of the Great Tribulation. (Revelation 7:9, 14.)

This shows us plainly that there must be a great seed-sowing before the times of the Great Tribulation.

As well may we expect a beautiful field of wheat to grow from the sowing of tares, as to expect that this wonderful harvest will come from the partial Gospel-teaching of the denominations.

Nothing but the teaching of the Covenant which saves man's spirit and heals his soul and body and keeps him whole (holy) can preserve men in the times of the Great Tribulation.

Behold, what manner of love the Father has bestowed upon us, that He has raised up Zion as a Place of Refuge in these latter days, and sent the Messenger of the Covenant to teach the people how to wash their robes in the Blood of the Lamb!

What dreadful times are coming upon the nations, when the Devil shall be full of wrath, knowing that his time is short! (Revelation 12:12.)

The coming year must be a time of great seed-sowing by Zion, and, as a preparatory step, the call has been made for One Hundred Thousand Subscriptions to LEAVES OF HEALING, to be sent out before January.

Multitudes have already been saved and healed through the reading of LEAVES OF HEALING.

If all who have been helped through LEAVES OF HEALING will do all they can to accomplish this before January 1st, it will be done.

God commands you to preach the Gospel to every nation.

This is the best way to do it.

I believe it is the only way that it will be done before the end comes.

Will you covenant with God to do your part in sending this Full Gospel of Zion into the homes of the people?

You see how the Devil is spreading his nets everywhere for the feet of the young, as well as the old.

LEAVES OF HEALING opens the eyes of the people to see these nets and to shun them.

Will you not take one or more shares in this subscription work to help Zion save the families of the world?

Only eternity can show you what your share in this harvest will be.

---

The following letter from a lady in Madras, India, gives

**A Bit of Testimony about "Leaves of Healing."**

DEAR GENERAL OVERSEER:—My heart rejoices each week when I read your sermons.

This week I read your splendid exposition of the Scripture: "Forgive us our sins; for we ourselves also forgive every one that is indebted to us."

I seem to understand more and more of God's hidden treasure by reading LEAVES OF HEALING.

May God give you more wisdom, courage, strength and long life to carry out the work which He has given you in this dark world of sin.

May God bless you, Mrs. Dowie, and your dear son, all the officers, and the members of Zion everywhere.

Faithfully yours in Christ,

MARY S. LIDDELL.

---

We give below an extract from the letter of a wife who says her husband has been helped by LEAVES OF HEALING:

DEAR GENERAL OVERSEER:—I kindly asked my husband (as I always do), to read LEAVES OF HEALING, Volume 11, No. 14, last Lord's Day.

Well, instead of getting angry, and going off on a drunk, as usual, he quietly sat down and read it—the whole forenoon.

I said nothing to him, but prayed earnestly that God would bless it most abundantly to him.

When I had gotten luncheon ready, he came to me, looked down into my eyes, while his own filled, and he said: "M——, I'll never do such a mean, dirty trick again as to drink.

"You don't think I mean it, and I can't blame you, either; but I do mean it, and I'll prove to you that I do."

Yours in Jesus —, —, ——.

---

HOLLIDAYSBURG, PENNSYLVANIA.

DEAR GENERAL OVERSEER:—It is a pleasure for me to write to you since I have received LEAVES OF HEALING, and I am now led to God by your Christian teaching.

I find the Bible a new light since reading your teaching, and your sermons touch the hearts of men.

I praise God for sending Elijah the Restorer to prepare for our Coming King, and my prayers are for Zion everywhere.

I am sorry I cannot be nearer Zion City, but I trust God for the future.

Through your teaching I was led out of the apostate church, and I now enjoy my Sundays in reading LEAVES OF HEALING.

I have been healed in many ways, for which I praise God.

I hate the sight of anything that looks like medicine, and I thank God I never used filthy tobacco or liquor in any of its forms.

Yours in Jesus' Name, and in the cause of Christ,

JERALD COOPER.

---

**Zion Literature Sent out from a Free Distribution Fund Provided by Zion Guests and the Friends of Zion. Report for the Week Ending September 13, 1902.**

| | |
|---|---|
| 626 Rolls to | Hotels of Illinois |
| 374 Rolls to | Hotels of California |
| 520 Rolls to | England |
| 700 Rolls to | Various Countries |
| Number of rolls for the week | 2,220 |
| Number of rolls reported to Sept. 13, 1902 | 2,452,717 |

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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.

A WEEKLY PAPER FOR THE EXTENSION OF THE KINGDOM OF GOD.

EDITED BY THE REV. JOHN ALEX. DOWIE.

Entered at the Postoffice, Chicago, Illinois, as Second Class Matter.

| Subscription Rates. | | Special Rates. | |
|---|---|---|---|
| One Year | $2.00 | 100 Copies of One Issue | $3.00 |
| Six Months | 1.25 | 25 Copies of One Issue | 1.00 |
| Three Months | .75 | To Ministers, Y. M. C. A.'s and Public Reading Rooms, per annum | 1.50 |
| Single Copies | .05 | | |

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Subscribers desiring a change of address should give present address, as well as that to which they desire LEAVES OF HEALING sent in the future.

Make all Bank Drafts, Express Money Orders or Postoffice Money Orders payable to the order of JOHN ALEX. DOWIE, 1300 Michigan avenue, Chicago, Illinois, U. S. A.

*Long Distance Telephone South 660. Cable Address "Dowie, Chicago."*

All communications upon business must be addressed to

MANAGER ZION PUBLISHING HOUSE,
1300 Michigan Avenue, Chicago, Illinois, U. S. A.

Subscriptions to LEAVES OF HEALING, A VOICE FROM ZION, and the various publications may also be sent to

ZION PUBLISHING HOUSE, 81 EUSTON ROAD, LONDON, N. W., ENGLAND.

ZION PUBLISHING HOUSE, LENNOX AND GIPPS STREETS, RICHMOND, VICTORIA, AUSTRALIA.

ZION PUBLISHING HOUSE, RUE DE MONT. THABOR 1, PARIS, FRANCE.

CHICAGO, ILLINOIS, SATURDAY, SEPTEMBER 20, 1902.

## TABLE OF CONTENTS.

LEAVES OF HEALING, SATURDAY, SEPTEMBER 20, 1902.

GOD'S WITNESSES TO DIVINE HEALING—
Illustration—Deacon B. F. Morris, . . . . . 713
Written Testimony of Deacon B. F. Morris, . . . . . 714
ZION'S LITERATURE MISSION, . . . . . 715
EDITORIAL NOTES—
Welcome to Zion Seventies on Fourth Anniversary, . . . . 716
Four Hundred Have Become Five Thousand, . . . . . 716
Future Will Show Greater Increase, . . . . . 716
Zion's Message to Reach the Entire World in Short Space of Time, . . . . . 717
Millions Who do not Live as They Sing, . . . . . 717
Zion an Aggressive Power, . . . . . 717
Program for the Gathering of Zion Seventies, Saturday, September 20th, to Tuesday, September 23d, . . . . . 717
Zion's Restoration Host to be Organized in Many Parts of America and Canada, . . . . . 717
Special Gathering for Women Only, . . . . . 717
Special Train to and from Chicago, . . . . . 718
Special Train Tuesday Afternoon, . . . . . 718
ELIJAH'S RESTORATION MESSAGES—
Scripture Reading and Exposition, . . . . . 719-721
Prelude—The Organization of Zion's Restoration Host, . . 721
CARTOON—
Elijah the Restorer Points out the Solution of the World's Problems, . . . . . 722
PRELUDE CONTINUED—
The Organization of Zion's Restoration Host, . . . . . 723
Message—The Problems of the World and Zion's Solution; The Coming Chaos and the Coming Christ, . . . . . 723-729
EARLY MORNING MEETING IN SHILOH TABERNACLE—
Address—Love the Sinner—Hate Sin, . . . . . 730-731
SERPENTS OF LIFE FROM SHILOH—
Scripture Reading and Exposition, . . . . . 732-734
Address—The Ministration of Angels, . . . . . 734-735
NOTES OF THANKSGIVING TO ZION'S GOD, . . . . . 736-737
ZION SEVENTIES, . . . . . 738-739
OBEYING GOD IN BAPTISM, . . . . . 740
ZION'S BIBLE CLASS, . . . . . 741
LEAVES OF HEALING—100,000 YEARLY SUBSCRIBERS BY 1903, . 742
NOTICE OF MEETINGS IN THE CHICAGO AUDITORIUM, . . . . 743
ZION'S INVESTMENTS, . . . . . 744

# *EDITORIAL NOTES.*

"YE ARE COME UNTO MOUNT ZION, AND UNTO THE CITY OF THE LIVING GOD."

ON THE Fourth Anniversary of Zion's Seventies we welcome the Thousands who are returning with "great joy" to Zion City, telling the Wondrous Story of how even the Devils are subject unto them in the Name of the Lord Jesus.

ALL GLORY be to God alone for the Wondrous Host that He has been preparing during these four years.

THE FOUR HUNDRED of September 21, 1898, has now become an Army of probably not less than Five Thousand, who are going forth "two and two," as Zion's Seventies on every Continent, and in many of the Islands of the Seas.

WE SHALL TOMORROW, God willing, organize these Thousands into Zion's Restoration Host.

SHOULD GOD give us even the same proportionate increase, we would have more than Sixty Thousand (60,000) Zion Seventies enrolled in that Host within four years.

BUT WE EXPECT the increase to be very much greater.

We estimate that the Zion Seventies can in each week deliver Christ's Message of Peace from "house to house," and reach, on an average, with even our present forces, homes occupied by at least Two Millions and a Half (2,500,000) of people.

BUT WHEN Zion's Restoration Host reaches Sixty Thousand (60,000) members, it will reach and deliver more than 1,500,000,000 messages within one year, a number equal to the entire population of the world.

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THESE FIGURES are gigantic.

But should God give us a larger rate of increase, for which we confidently look, and enable us to distribute these Messages from Zion in every land, we can see how the Message of God can, by spoken and by written word, reach the entire world within a very short space of time.

THE LAST COMMAND of our Lord was to "Make Disciples of all the Nations," and to "Preach the Gospel to every creature."

That Command must be obeyed in Zion, and, by the grace of God, it shall be.

IF EVERY MEMBER of the Christian Catholic Church in Zion will realize that by their Vows to God and to us they are pledged to go wherever God wills, to speak whatever God directs, and to be whatever He shall choose, then the offer of a Full and Free Salvation will certainly be made to all the World by Zion within a measurable distance of time.

MILLIONS OF CHRISTIANS have sung: "Like a Mighty Army moves the Church of God," and that they were treading "where the saints have trod."

But how far from the fact this has been is apparent to even the most careless observer.

The people who have been saved and healed and cleansed and quickened have been held back from witnessing for God; they never have been organized and carefully directed and strongly supported in going into the Field of Battle for the Lord.

BUT IN ZION all this is changed!

From the very beginning the Spirit of God has made Zion an Aggressive Power, and an Aggressive Power she must continue increasingly to be until "Christ is Lord indeed" o'er all the Earth.

THE FOLLOWING will be the Fi- gram for the Gathering of Zion's Seventies, and of all Zion's within reach, in Zion City, from Saturday, September 20th, to Tuesday, September 23d:

Saturday, September 20th, 7:30 to 9 p. m.—Welcome, Consecration and Preparation Gathering of Zion Seventies in Shiloh Tabernacle.

Lord's Day, September 21st, 6:30 a. m.—Gathering in Shiloh Tabernacle, Completion of the Enrolment of Zion Seventies.

9:30 a. m. to 11 a. m.—Setting apart of New Seventies by the Laying on of Hands of the General Overseer and by Prayer. Reception of New Members of the Christian Catholic Church in Zion.

11:00 a. m. to 12:30 p. m.—Testimonies by Zion Seventies.

1:30 p. m.—Gathering of Zion Seventies in Shiloh Grove, and Organization of Procession. [*All Seventies to wear distinguishing scarfs, which can be procured at Zion City General Stores, on Saturday until 7. p. m., and from specially appointed persons at Shiloh Tabernacle.*]

2 p. m.—Processional, Zion's White-robed Choir and Ordained Officers. The entire area of the ground floor of Shiloh Tabernacle will be set apart for the Seventies.

INAUGURATION ADDRESS AND CHARGE TO ZION'S RESTORATION HOST, by the General Overseer.

8 p. m.—Communion of the Lord's Supper.

Monday, September 22d, 7:30 p. m.—Rally of Zion's Restoration Host and Open Conference on "The Conquest of the World for God and the World-wide Establishment of His Kingdom."

Tuesday, September 23d, 2:00 p. m.—The General Overseer will deliver an address on "The Restoration of the Body," and he will lay hands upon as many as possible of the Seventies for the healing of all sickness, and that their bodies may become an Habitation for God in the Spirit.

THIS WILL close this series of Special Meetings in Zion City.

We shall send out, as soon as possible thereafter, Overseers, Elders and Leaders of Seventies to confer with and organize the Companies of Zion's Restoration Host in many parts of America and Canada.

IN ADDITION to this Program there will be a SPECIAL GATHERING OF WOMEN ONLY in the Chicago Auditorium, at 10 o'clock tomorrow, Lord's Day morning, which will be addressed by Overseer Jane Dowie. Subject:

"THE WOMEN THAT PUBLISH THE TIDINGS ARE A GREAT HOST."

A SPECIAL Train will leave Zion City at 8:15 a. m., returning at 12:15 p. m. Round trip thirty cents.

The services in all Tabernacles in and around Chicago will be given up for the day, and the women members of Zion's Seventies are expected to attend the Auditorium meeting, as

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far as possible, and come to Zion City with Overseer Jane Dowie.

Trains will leave Wells Street Depot, Chicago, & North-Western Railway, on Lord's Day from 12:15 to 2:30, to bring friends to Zion City for the Gatherings there. Round trip twenty-five cents.

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A SPECIAL Train will leave Wells Street Depot, Chicago & North-Western Railway on Tuesday at 12:15 p. m., to enable many to attend the Special Service at 2:00 o'clock in Shiloh Tabernacle. Fare thirty cents round trip.

---

OUR HEARTS and minds are full to overflowing with the New Onward Movement that God is enabling us now to inaugurate, and, although we long to write of many other things, we must defer for this time any attempt to deal with lesser matters, and concentrate upon this glorious work of organizing Zion's Restoration Host.

---

BRETHREN, PRAY FOR US.

---

**Subscribers, Read This!**

On every subscriber's copy of LEAVES OF HEALING or THE ZION BANNER we attach a yellow label bearing his name, address, and two numbers, the figures referring to the volume and number with which the subscription will expire.

Thus, should your label number happen to be XI—25, you may know that your subscription expires with Volume XI, Number 25. Also take notice that LEAVES OF HEALING now completes a volume every six months, or twenty-six weeks, that being the number of papers which we put into a bound volume. Earlier in the life of the paper a volume contained fifty-two numbers, as the LEAVES OF HEALING had fewer pages in those days.

It is now our custom to give all subscribers notice of expiration by circular letter about ten or twelve days before their subscriptions expire, and to discontinue the papers to their address unless renewal is received by the time of expiration.

By making yourself familiar with these customs and remitting promptly you need never allow your subscription to lapse.

Send money only by Bank Draft, Postoffice, or Express Money Order in favor of John Alexander Dowie, and address all letters intended for us to

ZION PRINTING AND PUBLISHING HOUSE,
1300 Michigan Avenue, Chicago, Illinois.


*SPECIAL ANNOUNCEMENT*

. . . . . FOR . . . . . .

# Lord's Day, Sept. 21

IN THE MORNING AT TEN O'CLOCK

## A SERVICE FOR WOMEN ONLY

Will be personally conducted by

OVERSEER

## JANE DOWIE



Principal Overseer of Women's Work in the Christian Catholic Church in Zion throughout the World, at the

## CHICAGO AUDITORIUM

Subject of Mrs. Dowie's Address will be

**"The Women That Publish the Tidings Are a Great Host."**

SPECIAL MUSIC HAS BEEN ARRANGED

ALL WOMEN WELCOME SEATS FREE FREEWILL OFFERING

*IN THE AFTERNOON AT 2 O'CLOCK, AND IN THE EVENING AT 8 O'CLOCK AT*

## Shiloh Tabernacle, Zion City



Will be held the Services of the

**Fourth Anniversary**

Of the Organization of Zion Seventies, at which the

**Rev. John Alex.**

# DOWIE

**(Elijah The Restorer)**

General Overseer of the Christian Catholic Church in Zion, will personally organize another

**Great Onward Movement**

. . . BY THE . . .

## Organization of Zion's Restoration Host

Special Trains will leave Chicago for Zion City over the Chicago & North-Western Railway at 12:15 Noon. Round-trip tickets, 25 cents.

*CHRIST IS ALL AND IN ALL*


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# ELIJAH'S RESTORATION MESSAGES

*Jesus said, Elijah indeed cometh, And shall Restore All Things...Matthew 17:11*

Message No. 40

## CHICAGO AUDITORIUM

Lord's Day Afternoon
Sept. 14, 1902

....SUBJECT....

"The Problems of the World and Zion's Solution; the Coming Chaos and the Coming Christ."

REPORTED BY S. D. AND E. W. AND A. W. N.

ZION has triumphed in Chicago.

Last Lord's Day's service in the Chicago Auditorium again demonstrated, what had already been made clear, that, notwithstanding the malicious falsehoods of the daily press, and in spite of their long years of bitter opposition, Zion has won over the people of Chicago.

That great service was not only a manifestation of intense friendly interest on the part of nearly 7,000 people, but it was the occasion from which hundreds of them will date their birth into the Kingdom of God. Seldom has there been a more splendidly representative audience gathered in the city of Chicago than that in the Chicago Auditorium last Lord's Day afternoon.

Zion's hosts were there—clean, intelligent and happy—their lives of spiritual, psychical and physical purity manifesting themselves in their countenances.

Thousands of the poor of the city of Chicago were there, hearing with great joy the Everlasting Gospel of the Kingdom of God, which was first of all preached to the poor by Elijah the Preparer, John the Baptist, and by the Christ Himself.

Scholars, journalists, ecclesiastics, hard-headed business men, lawyers, judges, physicians, and, in fact, men and women from all ranks of society, from every walk of life, and of scores of nationalities, gathered in the great and beautiful Chicago Auditorium to hear Elijah's Second Restoration Message of the season.

On this occasion, at the General Overseer's request, the Zion men had filled the topmost gallery in order to give room on the ground floor, boxes and balcony for the Chicago people, and the Chicago people had taken advantage of their opportunity, and, in thousands, had filled these parts of the house; yet there was not room for all, and thousands were compelled to stand in the broad foyers.



There is no more solemn, impressive and eminently fitting opening for a Divine service than the great Processional of Zion's White-robed Choir and Robed Officers.

It attracts and concentrates the undivided attention of the great audience and lifts the spirits of all on the wings of Divine song, in worship and reverence, to God. So it was last Lord's Day, when the first white-robed little girls of the choir started down the aisle, their childish voices rising high and clear in the beautiful words of the Processional Hymn.

Instantly the hum of conversation in that great Auditorium ceased, and thousands of eyes were centered on those lines of swaying, white-robed figures as they slowly marched down the aisles, mounted the platform, and filled the space there reserved for them, rank upon rank, until the great stage was completely filled.

When the song had ceased the audience could join in spirit in the Solemn Invocation of God's blessing by the General Overseer.

Nowhere in the city of Chicago is there such congregational singing as that which joined with the great Choir in praising God in the hymn which followed the Invocation.

The recitation of the Apostles' Creed, the reading of God's Commandments by the General Overseer, with earnest responses from the choir and congregation, the *Te Deum Laudamus* in a sweet, old Gregorian chant, and another hymn were not entered into merely as opening exercises, simply to be hurried through, with no thought of their character and significance,

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but were each acts of genuine praise and prayer and worship to God.

In many other religious services the announcements are surpassed in dryness, dullness and lack of interest only by the sermon itself, but in Zion this is never true.

And at the Auditorium last Lord's Day afternoon the announcements by the General Overseer were full of lively interest, and of a power which none who heard will soon forget.

Most important announcements were made concerning the Fourth Anniversary of the Organization of Zion Seventies, to be held at Zion City next Lord's Day, and of the organization, at that time, of Zion's Restoration Hosts.

During the taking of the tithes and offerings, Zion's White-robed Choir gave a magnificent rendition of Elvey's splendid anthem, "Arise! Shine! for Thy Light is come."

Then came the momentous Message of Elijah the Restorer, the Messenger of God's Covenant, the Prophet foretold by Moses, a sequel to the Message of the Lord's Day previous, entitled:

"The Problems of the World and Zion's Solution; the Coming Chaos and the Coming Christ."

Briefly, but with incisive clearness, the man of God outlined the Problems of the World as stated in his Message of the previous Lord's Day, then with convincing logic and practical illustration he demonstrated the glorious fact that God had given Zion the solution of the problem.

That great and intelligent audience grasped the situation, saw the proof, and, rejoicing in it, broke forth again and again into round after round of tumultuous applause.

But there was no undue excitement, no disorderly enthusiasm.

The Message was an intensely practical one, and was received by the audience in an equally practical spirit.

In closing, the General Overseer made a concrete application of the principles which he had laid down, and of their effect, by telling briefly but with intense vividness the story of Deacon Herman Peterson, who, six years ago, was dying without God, and in debt, and who today is a godly man, in the midst of a happy family, a foreman in Zion City, and a prosperous man of property.

"Herman Peterson," asked the General Overseer, "is that true?"

From among the Deacons, seated before him, there came a voice, clear and strong, so that it made itself heard throughout that great, hushed audience, "Yes, General Overseer, that is all true."

And there was a ring of joyous thanksgiving in that voice.

The effect was electrical.

It swept through that audience in a wave of spiritual power.

Tears started to the eyes of thousands.

Then came the call of Elijah the Restorer.

Instantly thousands upon thousands of that great audience sprang to their feet.

But some still remained seated.

"All who want to serve God, stand!" again cried the voice of Elijah the Restorer.

Hundreds more arose, one after another, with serious, determined faces, until scarce a person remained sitting in all that audience of thousands.

Then came that solemn prayer of repentance, confession and consecration; that prayer which, in all the years, has borne to the Father in Heaven the sincere penitence of many a prodigal, returning, after years of feeding the Devil's swine, to his Father's house.

Then Choir and Officers passed slowly out, singing the solemn recessional, and the General Overseer pronounced the benediction upon the multitude as they stood in reverent silence.

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Chicago Auditorium, Lord's Day Afternoon, September 14, 1902.

The services were opened by the Zion White-robed Choir and the Zion Robed Officers entering the Auditorium, singing, as they came, the words of the

PROCESSIONAL.

As with gladness men of old
Did the guiding star behold,
As with joy they hailed its light,
Leading onward, beaming bright
So, most gracious Lord, may we
Evermore be led to Thee.

As with joyful steps they sped
To that lowly manger-bed,
There to bend the knee before
Him whom heav'n and earth adore,
So may we with willing feet
Ever seek the mercy seat.

As they offered gifts most rare
At that manger rude and bare,
So may we with holy joy,
Pure and free from sin's alloy,
All our costliest treasures bring,
Christ, to Thee, our heav'nly King.

Holy Jesus, every day
Keep us in the narrow way;
And, when earthly things are past,
Bring our ransomed souls at last
Where they need no star to guide,
Where no clouds Thy glory hide.

In the heavenly country bright,
Need they no created light;
Thou its light, its joy, its crown,
Thou its Sun which goes not down;
There forever may we sing
Alleluias to our King.

INVOCATION.

God, be merciful unto us and bless us,
And cause Thy face to shine upon us;
That Thy Way may be known upon earth,
Thy Saving Health among all the Nations;
For the sake of Jesus. Amen.

PRAISE.

All then joined in singing Hymn No. 201:

All hail the power of Jesus' Name,
Let angels prostrate fall,
Bring forth the royal diadem,
And crown Him Lord of all.

RECITATION OF CREED.

The General Overseer then led the Choir and Congregation in the recitation of the Apostles' Creed:

I believe in God the Father Almighty,
Maker of heaven and earth:
And in Jesus Christ His only Son our Lord;
Who was conceived by the Holy Ghost;
Born of the Virgin Mary;
Suffered under Pontius Pilate;
Was crucified, dead, and buried;
He descended into hell,
The third day He rose from the dead;
He ascended into heaven,
And sitteth on the right hand of God the Father Almighty;
From thence He shall come to judge the quick and the dead.
I believe in the Holy Ghost;
The Holy Catholic Church;
The Communion of Saints;
The Forgiveness of sins;
The Resurrection of the body;
And the Life everlasting. Amen.

READING OF GOD'S COMMANDMENTS.

The General Overseer then read, very impressively, the Eleven Commandments, the Choir and Congregation rever-

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ently singing the response, "Lord, have mercy upon us, and incline our hearts to keep this law."

I. Thou shalt have no other gods before Me.

II. Thou shalt not make unto thee a graven image, nor the likeness of any form that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself unto them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children, upon the third and upon the fourth generation of them that hate Me, and showing mercy unto thousands of them that love Me and keep My Commandments.

III. Thou shalt not take the Name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh His Name in vain.

IV. Remember the Sabbath Day, to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is a Sabbath unto the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath Day, and hallowed it.

V. Honor thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee.

VI. Thou shalt do no murder.

VII. Thou shalt not commit adultery.

VIII. Thou shalt not steal.

IX. Thou shalt not bear false witness against thy neighbor.

X. Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor anything that is thy neighbor's.

Hear also what our Lord Jesus the Christ, the Son of God, hath said, which may be called the Eleventh Commandment:

XI. A New Commandment I give unto you, that ye love one another; even as I have loved you, that ye also love one another.

The Choir then chanted the

TE DEUM LAUDAMUS.

We praise Thee, O God; we acknowledge Thee to be the Lord.
All the earth doth worship Thee, the Father everlasting.
To Thee all Angels cry aloud, the Heavens and all the Powers therein.
To Thee Cherubim and Seraphim continually do cry,
Holy, Holy, Holy, Lord God of Sabaoth;
Heaven and earth are full of the Majesty of Thy Glory,
The glorious company of the Apostles praise Thee.
The goodly fellowship of the Prophets praise Thee.
The noble army of Martyrs praise Thee.
The Holy Church throughout all the world doth acknowledge Thee,
The Father of an infinite Majesty;
Thine adorable, true and only Son;
Also the Holy Ghost the Comforter.
Thou art the King of Glory, O Christ.
Thou art the everlasting Son of the Father.
When Thou tookest upon Thee to deliver man,
Thou didst humble Thyself to be born of a Virgin.
When Thou hadst overcome the sharpness of death,
Thou didst open the Kingdom of Heaven to all believers.
Thou sittest at the right hand of God in the Glory of the Father.
We believe that Thou shalt come to be our Judge.
We therefore pray Thee, help Thy servants,
Whom Thou hast redeemed with Thy precious blood.
Make them to be numbered with Thy saints in glory everlasting.
O Lord, save Thy people and bless Thine heritage;
Govern them and lift them up forever.
Day by day we magnify Thee;
And we worship Thy Name ever, world without end.
Vouchsafe, O Lord, to keep us this day without sin.
O Lord, have mercy upon us, have mercy upon us.
O Lord, let Thy mercy be upon us as our trust is in Thee.
O Lord, in Thee have I trusted, let me never be confounded.

**Scripture Reading and Exposition.**

The General Overseer read from the 21st chapter of St. Luke, beginning at the 25th verse.

After Hymn No. 44 had been sung, prayer was offered by the General Overseer.

The General Overseer then delivered the following prelude:

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## PRELUDE: THE ORGANIZATION OF ZION'S RESTORATION HOST.

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Next Lord's Day the service in this place will be conducted by Overseer Jane Dowie at 10 o'clock in the morning.

My wife is the Overseer of Women's Work in the Christian Catholic Church in Zion throughout the World.

Her correspondence takes many hours a day, and her work is becoming very large.

This meeting will be a meeting for women only, and no "male man" will be allowed near.

**An Illustration of the Absurdity of the "Infallibility" Dogma.**

I do not know whether you know just what that little joke of a "male man" arises from. I have it from my dear old friend, Alessandro Gavazzi, a wonderful man of God, founder of the Free Christian Church in Italy.

I had the pleasure of knowing him when I was a student.

Alessandro Gavazzi, in my native city of Edinburgh, talking to a large audience in the Free Church Assembly Hall one night, said, "Infallibility! huh!

"Suppose, Mr. President," he said, addressing the president of the meeting, "that you were not a male man, but that you were a female woman."

Alessandro was not very well up in English, but he was a magnificent orator in any language he knew anything about, especially in Italian.

"Suppose, now, Mr. President, that you were a female woman, and that all in this great assembly were female women, and that there was not one male man here.

"Now suppose that in this convention of female women one woman rises and proposes that from henceforth the president in the chair shall be no longer a female woman, but shall be a male man.

"Mr. President, could all the votes of three thousand female women make one female woman a male man?

"And if that is impossible, can the votes of seven hundred fallible bishops make one infallible pope out of a fallible bishop?

"Can you make Pio Nono infallible by the votes of fallible bishops?

"How is it that a fallible bishop, when he is elected by a caucus of cardinals, becomes an infallible pope?

"Bosh! Screaming farce!

"No more than three thousand female women can make one female woman a male man!"

**Farce of Voting a Man into Infallibility.**

I wonder at any Roman Catholic priest or Roman Catholic having the face to tell you that the Pope is an infallible Pope.

When did he become so? He did not become so at birth. He was not so when he was a priest. He was not so when he was a bishop. He was not so when he was an archbishop. He was not so when he was a cardinal, but, when the cardinals caucused and made him Pope he became infallible!

What a farce! What a screaming farce! What a piece of impudence!

The *Chronicle*, the Democratic organ of "the unjust judge" and the Jesuit, will not tell that story tomorrow morning. (Laughter. Applause.)

**"You Pay Your Money and You Take Your Choice" Between Chicago Newspaper Stories.**

The *Chronicle* said last Monday morning that it was pitiful to notice how the infirmities of old age were thick upon me. Not only had I become more patriarchal than ever in appearance, but my feeble, tottering steps and my incapacity to make myself heard beyond a few seats from this platform showed that old age had quickly come upon me, and they plainly intimated that I was suffering from senile decay and was about to die. (Laughter.)

Poor *Chronicle!* I expect that the reporter was back there in the foyer—came up there when he was half drunk. It might be so—more than one has come here in that condition; but the lying description was probably manufactured to the order of the editor at the demand of his owners. Its intention was to deceive and to damage Zion. But all in Chicago know that every word of that description was exactly the opposite of the truth; for I am easily heard in every part of this great building, and neither show nor feel any signs of old age. I am fifty-five years old, and feel younger, get about quicker, and do more and better work than at any time in my life. The lie was manufactured for foreign consumption, and with a view to check the flow of investments and of population to Zion City, by getting into papers of the same bad class all over the world. But this has been tried before and failed; and it will always fail. The sum of it all is, Rome in Chicago and the Unjust

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Judges fear Zion, and are so hard pushed for weapons to fight with that they are reduced to the paltriest kind of lying.

But another paper, the Chicago *Inter Ocean*—one of the principal Republican Liars—said the opposite: that I was so tremendous and terrible that with a stentorian voice I had declared that I was going to become the Emperor of the World! (Laughter.) This was the product of the reporter's mendacious imagination. I said Christ was King of Kings, and that He would reign over all the World.

You can read the Chicago papers on Monday morning and take your choice as to whether I am a poor, tottering, old man, or a strong man who made an awful row and said he was going to become the Emperor of the world.

#### Fourth Anniversary of Zion Seventies.

Four years ago in Central Zion Tabernacle, 1621-1633 Michigan avenue, Chicago, we organized the first Zion Seventies. There were then four hundred.

They have grown to between four or five thousand, who go out two and two, well organized with Captains of Tens and Leaders of Seventies.

Fifteen hundred, and sometimes more of them, are at work in this city at one time.

Over a thousand came in from Zion City today to join hands with the Zion Seventies working in Chicago.

I suppose that they have visited the homes, today, of from half to three-quarters of a million of people of this city.

This work has gone on for four years, and has extended all over the world; so that these Zion Seventies are working in Melbourne, Sydney and Adelaide, Australia; in Shanghai, China, and in various parts of Africa, especially in South Africa.

They are working in Europe in more than eighty centers; working in Great Britain and Ireland in more than seventy centers; working all over this country in many of the great cities of this land.

These Zion Seventies are now to be organized, with others, into Zion's Restoration Host, concerning which we will speak, next Lord's Day at Zion City.

There will be meetings in Zion City from half-past 6 in the morning until 8 o'clock at night.

Thousands of our people gather for prayer and for special study of God's Word in Shiloh Tabernacle, Zion City, every Lord's Day morning, at 6:30 o'clock. They get to bed early on Saturday night.

They do not drink champagne on the Saturday night and have real pain on the Sunday morning.

They do not smoke tobacco and fill themselves up with nicotine.

They attend to their business; finish their week's work and look forward with intense delight to the Lord's Day as a Day of Rest, Worship, and Service for God, for humanity.

It is very beautiful to hear, over the city, the Zion band, as the Saturday night falls, playing softly from the tower of Elijah Hospice, "Abide with me, fast falls the eventide."

There is not a saloon there, and there is not a harlot there.

There is not a gambling hell there.

There is not a theater there, with its shameful defilements; with women forced into unwomanly garb, to please a crowd of filthy men, singing disgusting words to lovely music.

Oh, what a shame!

#### The Shame and Disgrace of the Theater.

What a disgrace for men to take pleasure in women, dressed as men, singing shameless songs in operas; singing the music of a harlot, Marguerite, in "Faust"; the music of a devil, as Mephistopheles; and of Faust, a degraded doctor!

Oh, what a shame to sing the crimes of Lucrezia Borgia!

What a shame that you should set up women to sing the shameless songs of the vilest women of European history! Shame! Disgrace! Utter and complete disgrace!

That is my opinion of the opera.

No voice for God, but voices for the Devil.

We get along very well in Zion City without opera.

We have learned to sing the New Song, and the people are very happy.

Come out and see us. You can all come together. There is plenty of room.

What will the *Chronicle* say tomorrow morning? Perhaps its reporter has not yet arrived.

When he arrives he may do as one reporter did last Sunday. He had been delegated to take this meeting, and he arrived at about 5 o'clock.

"Hic!" he said, "say, what was the old fellow's text? What did he say?"

Drunken dogs!

What a shame that the city should have to get its news from such unclean devils as these! May God give us a clean press! (Applause.)

Seven thousand people tried to get into this building last Lord's Day, and yet the press gave not a line of truthful report; but they dig up the body of a miserable suicide, who was also a matricide, saw his jaw off and tell the prurient story, *ad nauseam*, with pictures, and reports covering pages of the newspapers. The Devil's work finds extensive notice; but God's work is misrepresented. But God's Day is coming, and then that Unclean Press will vanish into everlasting nothingness; and God will control every type and every printing machine.

The tithes and offerings were then received.

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## THE PROBLEMS OF THE WORLD AND ZION'S SOLUTION; THE COMING CHAOS AND THE COMING CHRIST.

INVOCATION.

Let the words of my mouth and the meditation of my heart be acceptable in Thy sight, be profitable to those who hear in this place, in this and all the coming time and in every place to which these words shall come, till Jesus comes. (Amen.)

In the 21st chapter of the Gospel according to St. Luke, and at the 28th verse.

TEXT.

But when these things begin to come to pass, look up, and lift up your heads; because your Redemption Draweth Nigh.

In the great prophetic chapter concerning Zion, the 60th chapter of the book of the Prophet Isaiah, the last verse, the 22d verse:

The Little One shall become a Thousand, and the Small One a Strong Nation. I, Jehovah, will hasten it in its Time.

It is necessary for me this afternoon to review briefly the Message of last Lord's Day afternoon, that I may place the words that I now speak in their proper setting.

#### A Review of Message of Last Lord's Day Afternoon.

I then spoke upon "The Problems of the World and Their Solution; The Millennium or Chaos—Which?"

Today I speak on "The Problems of the World and Zion's Solution; The Coming Chaos and the Coming Christ."

The Message which I delivered last Lord's Day afternoon is in type, and can be had by those who care to read it, in LEAVES OF HEALING.

I simply recall it for the sake of those who have not read that Message, and who did not hear it.

I presented the Problems of the World under Four Great Divisions: The Religious, the Educational, the Commercial and the Political.

In discussing them I showed you, what all thoughtful men see, that the day of small things is gone; that in things Religious, as well as in things Educational, Commercial and Political, the trend of the New Century is to do that which the last century indicated would be done; namely, to cease from little, independent efforts and small organizations, and to organize individuals and forces into strong and united organic powers, in the hope that each individual may thereby increase and improve production of every kind, so that thereby humanity may be made richer and happier.

With that end in view, the Political and the Commercial Powers are concentrating, combining, organizing.

#### Blood a Poor Political Cement.

The German-speaking peoples are being welded into the Empire which, in the palace of Versailles, was proclaimed amid the booming of cannon with which the German Army was besieging Paris.

The Empire that was cemented with that horrid Bismarckian cement, blood, is struggling to maintain itself by threatening all other empires, if they touch it, that there will be more blood.

The very bold and brave Emperor of Germany, to show how

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peaceable he is, and how much he loves his brother, the Czar, gets up, in the game of war, a sham invasion from Russia, and a sham repelling of it by a sham battle, in which, of course, his cavalry is conqueror!

It would make a horse laugh. What stuff!

What rubbish to talk of peace and send 120,000 men to Frankfort-on-Oder to repel a "Russian Invasion."

I spoke concerning the whole situation, and I will not repeat, in detail, what I said; but the sum of it all was that neither in the Political, the Commercial, the Religious, nor the Educational Combinations of the great organizers of our time was there any Solution for the Problems of the World, since they all left God out of their reckoning.

**A Warning Concerning Warlike Utterances.**

Apropos of that, whilst I do not hesitate to say that I have the very utmost respect for the President of the United States, and like his bold, blunt strenuosity and his intelligent interest, nevertheless, you will have to watch him.

There is danger in Theodore Roosevelt imagining that the Sword and the Rough-rider and the Man on Horseback can settle anything.

The Man on Horseback has never settled anything.

War has been a Universal Curse.

Woe to that man, Emperor or President, who familiarizes the people with the idea that because they are strong they can rough-ride and destroy and make a republic or an empire great. It never has been so. It never will be so.

From the depths of the hell to which they have gone—these monsters who trampled upon human liberty, and endeavored to consolidate humanity into an empire over which the Man on Horseback would be King, Emperor, Czar, Kaiser—they cry out, as did Napoleon at St. Helena to General Bertrand, "We endeavored to form an Empire upon blood and death and ruin, and men hate us. The only Empire that endures is the Empire of God, the Empire of the Christ's Love; for He founded an Empire by His own blood, and today humanity loves Him and would die for Him."

Take care, O President Roosevelt, that you do not talk the warlike spirit into the youth of America. Many are too handy with the revolver now. Many are too ready to kill now.

**"Thou Shalt Do No Murder," Applies to the Nation as Well as to the Individual.**

May God grant to America the grace to believe and live that!

But now the time has come, not merely to show the inability of the world today to solve its own Problems, but to show that Zion has the Solution of these Problems in her hands.

First, I would say,

**Before These Problems Can be Intellectually Solved, Chaos Will Come.**

It is inevitable. Religious, Educational, Commercial and Political Chaos, will come to the world outside of Zion.

Any one, without any gift of prophecy whatever, who is simply a close and clear observer of things as they are and of the Signs of the Times, must see that.

Beware, O men of blood, everywhere, beware!

Kaiser Wilhelm, you can mass your millions of men, and, perhaps, in a second and third line, several millions more, but what have you done?

The Russians number 100,000,000 now. The French and their allies will stand with them.

In a few years, if Russia is allowed to go on unchecked, she will march down through Manchuria, and, annexing that vast province by diplomacy and trickery and chicanery and fraud, which are her constant weapons, will take Pekin, and rule the hundreds of millions in Northern China, down to the English "sphere of influence," to the Yang-tse-Kiang.

She will endeavor to annex Corea.

She will add millions of Chinese to her armies, and, with the fleets and armies of France, will pour hordes of armed men upon the rest of Asia and upon Europe, carrying death and desolation and disease and demoralization in their path of destruction.

When that takes place, where are you, Kaiser Wilhelm?

It is true that

**The British Empire and the United States of America Can Protect Themselves Against These Destroyers.**

Their Governments control more than 500,000,000 of human beings—one-third of the population, and two-thirds of the wealth, of the whole world.

It is true that, commanding the seas, and with almost inexhaustible agricultural, mineral and financial resources, the Anglo-Saxon races can keep the peace, if they choose, between themselves, and for the better part of the world; but nothing but their throwing themselves into the arms of the Kingdom of God will save the Nations outside.

**The Coming Chaos.**

The Chaos must come.

It will come in Asia.

It will come on the Continent of Europe.

It will come in a part of Africa.

It will come wherever the Anglo-Saxon civilization and power are not dominant. It must come unless the Latin and Slavonic peoples, and their allies, obey God and abandon Wars of Conquest.

Chaotic disorder will follow victory in war, no matter which side it is on.

Whether the Emperor of Germany, with the aid of the northern Scandinavian powers and Holland, could crush Russia and France and all their power in Asia, is a very doubtful question.

The doubt is so great that every one who knows the situation knows that if Germany retains her own independence in the face of such a combination, it will be all that she can do.

But after that clash of arms, whoever wins, Chaos will follow—Chaos in Religion, in Education, in Commerce, in Politics.

Millions will be destroyed.

Rivers of blood will flow.

The young, strong, fairest men will be killed.

Old men and women principally will be left, until, as in some countries now in Europe, you have a degenerate population, and you must go back to the Napoleonic wars to find the reason.

But the Napoleonic wars were as nothing compared to the wars about to break out, when thousands of shots can be fired from one gun in a minute; when masses of men will fall as they never fell before, under the influence of deadly gases.

Do you think that this balloon experimentation is simply observation?

It is no such thing.

Some army will float its balloons away up in the air and let the dynamite and other destructive agents fall from them and destroy cities and armies.

The Divine powers of Science, misapplied, will mean the destruction by the Devil of hosts of men and of great cities.

In the Fall of Empires, and in the crash of Religious Systems, will come Chaos.

Then will come the "Rapture."

Then will come the Ascension of the prepared to the Lord in the air—after which, for a time, "the door is shut."

Then, after the Time of Heavenly Preparation is complete, will come the descent of the Christ and His reign for a Thousand Years—the Glorious Millennium.

**Daily News a True Prophet at Least Once.**

Then what the Daily *News* said on Saturday night will be true. Then, "When Dowie gets his Commission most of us will have to get off the earth." (Applause and laughter.)

All right, Mr. Daily News.

You hit it exactly.

When the Lord comes to reign in the Millennium, should I get a commission to rule any city, if He will give me Chicago, one of the first dirty dens I will close will be the Daily *News* office. (Applause. Laughter.)

The Daily "Spews" will spew no more its falsehood. When I get my Commission that "generation of vipers" will have to get off the earth, or else repent.

I have a Preparatory Commission now, and I will get every evil thing off the earth, to the fullest extent of my power.

Every editor who fought me in 1895 is dead, without an exception. Most of the reporters are dead. These ephemeridæ! These flesh flies! These creators of maggots and dirt are but the creatures of a day, but when the Lord comes to this earth, you will have to repent or get off the earth, sure.

The Lord will not have you fight against Him and do the villainies of which you are now constantly guilty. "He must reign until He hath put all enemies under His feet."

What Solution, then, has Zion to offer for the Problems of the World?

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Just as I did last week, I will approach the Solutions in the same order as the Problems.

**How Does Zion Propose to Solve the Religious Problem?**

I would ask the question in another way: How is Zion solving the Religious Problem?

One of the remarkable things in connection with the Christian Catholic Church in Zion is that upon the roll of the Church in Chicago we have, in this city alone, no less than forty-five nationalities represented.

The French, the Russian, the German, the Scandinavian, the Pole, the Norwegian and the Dane and the Bohemian and Italian, the Austrian and the Hungarian, side by side in this Church, love each other, help each other and are at perfect peace. Chinese, Japanese, Hindustanese and other Asiatics are in Zion—all living at peace and heartily loving and co-öperating with each other.

There is the Solution before your eyes.

In Zion City you see the Solution—in a small way, for we have only been in existence a year and have only 7,000 people there; we would have 10,000 if we had houses for them.

We have the Solution in all parts of the world, for the Flag of Zion is on every Continent.

If the papers of this city wanted to interest their readers, instead of giving the unmitigated trash that they do, they would publish the facts connected with the growth of Zion.

Monthly magazines and papers of other parts of this country and of other countries are doing this, and as they do it, every one of these editors says: "Well, what a pack of liars they have been in Chicago, in talking about Zion and her leader!"

The fact is that the Solution is going on before your eyes.

I will make plain to you, however,

**The Principles upon Which God in Zion Gives the Solution of the Religious Difficulty.**

If I were to describe the Policy of Zion, using that word in its best, broadest and largest sense, I would say that the principles upon which this Church has been established are three:

In things Essential we demand Unity; absolute Unity.

In things Non-essential we give the Largest Liberty.

In All Things we demand Charity.

The trouble arises with many,

**What Things Are Essential?**

They are very few; but they are fundamental and permeate all human life and action.

The things essential in Zion are to recognize the absolute Supremacy of God, the absolute Supremacy of God's Law, and a Practical Obedience to these Laws.

This Obedience must be given, not only on Sunday, when you recite the Commandments, but on Monday, Tuesday, Wednesday, Thursday, Friday and Saturday; not only in public assemblies, but in your private life, beginning with yourself in your home, in your workshop and warehouse, applying the principles of Truth and Righteousness, Love, Fair Dealing—the principles of God—in all things.

We demand, therefore, a Real Conversion, that is a Conversion and not an empty Profession.

When a man gives up sin and learns to do right; when a man repents and restores; when a man confesses the wrong and takes the consequences, whatever they may be; when a man puts the wrong right, if it costs him his last dollar or his life, then he is truly converted.

These things we demand in Zion: for a Repentance that is real and thorough is the Beginning of a Divine Life.

**Faith Must Find Embodiment in Action.**

There is no use talking about a faith which does not find embodiment in action.

A faith that is a faith of words only is a mass of mere intellectual, ecclesiastical rubbish.

The shibboleths of a creed do not matter.

The first thing is a New Creation within the spirit, a New Man in God. This we demand.

This is in accordance with the Eternal Laws of God; for He made man, not for man's own sake, but He made man for Himself, to be a Habitation for God, that God's own Spirit might dwell in man.

We demand that, and, if we do not get it, you can go to the Methodists, or Presbyterians, or Baptists, or Episcopalians or any other of the "churches" which are in the "Falling-away"—the Apostasy. They do not care much about that.

Such "churches" have a Mah-hah-bone bishop almost everywhere, a Mah-hah-bone presiding elder, a Mah-hah-bone minister, and Mah-hah-bone members and church officers, who fool around with the Devil in the darkness of the Masonic lodges which curse the whole earth. The oaths that they administer or take are worse than the oath of the boodlers of St. Louis.

They know it.

They are a pack of ecclesiastical thieves: for they systematically rob God in many ways.

How can they establish the Kingdom of God?

God is through with them and with the whole crew of Apostate Churches that no longer demand Regeneration of Life, but simply Conformity to Creed.

Zion proposes, therefore, a Real Religion, which shall be effective twenty-four hours in the day, seven days in the week and weigh sixteen ounces to the pound everywhere.

**The Principle of Authority Is Established in Zion.**

The people do not rule in Zion: for the Rule of God is a fundamental principle in our Fellowship.

The people are ruled. They do not rule.

The principle of Theocracy is antagonistic to Democracy, for wherever God rules neither the masses nor the classes rule.

Wherever the majority of the people rule, God cannot rule. That is a simple fact.

There are about 2,000,000 people in Chicago.

Let the majority rule—really, effectively, rule!

I will ask you to say Yes or No to this question—remembering that the majority in Chicago drink, swear, lie and steal, when they can get a good chance on the Board of Trade or anywhere else; remembering that the masses of the people in Chicago do not recognize God—if the mass of the people in Chicago ruled, would the voice of the people be the Voice of God? Yes, or no.

Thousands of voices—"No."

General Overseer—We therefore lay down our principle that

**The Rule of the People Is Wrong.**

"What," cries the Republican, "do you not believe in the government of the people, by the people and for the people?"

No! If Overseer Mason were to say to me: I believe in the rule of George L. Mason by George L. Mason and for George L. Mason, I would say, "You cannot go to China, as an Overseer of the Christian Catholic Church in Zion, for you are wholly selfish." (Laughter.)

Madam, if your husband meets you and says, "Peggy, I believe in the rule of Tom Brown, by Tom Brown, and for Tom Brown," please tell me what kind of a fellow is he? (Laughter.)

How unselfish (?) he would be!

His God would be his belly. His rule would be damning lust and selfishness.

If this is the case with one man, what about 75,000,000? It would be simply 75,000,000 times worse.

If the people were all ruled by God, for God, and the voice were the Voice of an awakened and renewed heart within, then God would rule. But it is not so.

"But in the Church," you say, "the majority ought to rule in the Church."

Ought it?

Thousands of voices—"No."

**Folly of the Rule of the Majority in the Church.**

General Overseer—The majority are a set of young asses. (Laughter.)

B. Y. P. U-pers! (Laughter.)

Christian Endeavorers, always trying to do something and never getting there.

Would we hand over the government of a factory to the apprentices?

Voices—"No."

General Overseer—Would you hand over the government of a nation to a set of boys and girls?

Voices—"No."

General Overseer—And yet you want to hand over the gov-

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ernment of the Church of God to a lot of boys and girls, and of unqualified men and women.

When did God do that?

When did He give His Church into the hands of people to rule as they pleased?

Never.

**God's Call of Men to Rule the Church.**

We say in regard to things Ecclesiastical that God calls, God qualifies, and God endows men in every age with Ruling Power.

You never called me, did you?

Voices—"No."

General Overseer—Well, did I not call you?

Voices—"Yes."

General Overseer—Did you not come into God's fold through my agency?

Voices—"Yes."

General Overseer—I intend to take care of you, and, if you start to bite and devour each other, instead of helping each other and working for God, then I have a rod, and I will use it.

"Oh," says some critic, "you will never get anybody to come into a Church of that kind but a set of people whom you hypnotize." (Laughter.)

Look at my people. Are they asleep?

Voices—"No."

General Overseer—Do you know what the word hypnotism means? It means a condition of sleep into which people are thrown by a powerful magnetizer, whose power is simply of an animal nature.

I have found that it is a very good thing, in Zion, to keep the people and myself very wide-awake. I do not like to go to sleep at all unless it is absolutely necessary.

**Zion Not Hypnotized, but Wide-awake.**

I arose last Friday morning at 7 o'clock, and I went to bed at half-past 9 on Saturday night, and I had only been asleep one hour during that time.

I was pretty wide-awake all the time: for I spent more than half of that time with my pen in my hand, preparing matter for the press.

I got a good sleep last night, and I am very wide-awake now, although the *Chronicle* may say, with its usual veracity (?), that I was tottering on my last legs, and nearly fell asleep on the platform. (Laughter.)

My people in thousands are now present, and they all seem to me to be pretty wide-awake.

We are pretty fair carpenters, builders, merchants, and manufacturers.

We can make lace in a manner never before done in the United States of America.

We manage our own affairs, and that little city by the lake does not strike me as being hypnotized. All who visit Zion City remark the keen intelligence, courtesy, and alertness of the people, all of whom, with but rare exceptions, are always found strictly attending to God's and to their own business.

What impudence! What stuff and nonsense is this talk about hypnotism in Zion!

I have, in this Church and on this platform, and around me on every side, men of high University standing.

Men are in this place, of high standing as lawyers, judges, merchants and skilled artisans.

What are you talking about when you talk about hypnotism in Zion? Show us the man who is asleep?

You are talking in your sleep, you chattering geese. (Laughter and applause.)

You have mistaken your dream for a reality.

Remember that Obedience at All Times to Divine Authority is the first principle in Zion.

I believe in the rule of the people by God and for God.

Is that a right principle?

Voices—"Yes."

General Overseer—That is the way we propose to solve the Religious Problem.

It can only be solved by adequate Authority.

**Authority Demanded in All Other Affairs of Life.**

Men who are wise demand to be directed by Authority. If they are going into battle, they say, "Put a man at our head who can command us and lead us to victory."

They demand Authority in everything else—why not in religion?

There are some of you (referring to a few persons who left the building) whose brains are not competent to take it all in, but you might sit still and have a try. (Laughter and applause.)

I should say that some of you may belong to church committees, and you are afraid that your committee is in danger.

There never has been a committee in Zion, not one. There never will be. When I want a thing done, I appoint one person to do it.

"Well, you are a tyrant," says some one.

Am I?

Ask my household, and my servants.

Ask my wife.

Ask my son.

Go into Zion City tomorrow, and go up and down the streets and ask the first man or woman you meet whether he has found me to be a tyrant.

Be sure that he is a Zion man. If he smells of tobacco and liquor, then you will know that he is not a Zion man; that he is hypnotized by nicotine and alcohol.

Be sure that he is a Zion man, and I will leave you to get the answer. I simply say that I would despise myself, loathe myself, and want the disgusting thing called tyranny to be cut out of my spirit if I knew it was there; and I would look upon the people who would submit to ecclesiastical, educational, commercial or political tyranny as a despicable set of slaves who were unfit to live in a world where liberty is more necessary than life. Yet I "rule with diligence," as God's Word directs. But I care not who says otherwise; my rule is the Rule of Love. I will not shrink from enforcing Law and maintaining Order, and I will continue to make it difficult for people to do wrong, and easy for people to do right. But I would rather die than rule by tyranny and oppression.

We go back to the first principles of religion and recognize that God is supreme, and that His Law is a Tripartite Principle of Faith, Hope and Love. The principle of coöperation, the principle of justice, the principle of separation from evil, are but expressions of Divine Love.

The practical embodiment of the principle of the Authority of God and of His Law is the only possible Solution of the Problems of the World.

**There Is No Gospel in Lawlessness.**

The Gospel of the Grace of God never yet ruled a lawless heart.

The heart of the human being who receives the Gospel becomes submissive to Law.

I do not mean Murray F. Tuley's law. I do not mean the law of a man who, contrary to sound principles of law and to all the weight of evidence, tries to seize and destroy a great industry; who, when he is offered $600,000 bonds, will give no appeal, but insists needlessly upon giving some friend a job as receiver.

I will spank him for his actions (applause), until he ceases to be a public political adviser and retires into the obscurity where people who have done as he did ought to go.

Law—not caprice—Eternal Law; the Law that sends the perjurer to prison, not that gives him a verdict; the Law that sends a man to prison who (he himself said) was unreliable, untruthful.

The only witness for the scoundrel was the perjurer himself.

But we tore Zion Lace Industries from Murray F. Tuley's grasp, destroyed the entire record in his court, and made another record of it in this place on February 9, 1902, when we spoke on the words of Jesus, "Hear what the Unjust Judge saith!" Seven thousand persons gave me a verdict that day, and the Political Adviser of the Democracy in Chicago stands condemned in this city, no matter what the Unclean *Chronicle* and some members of the Bar Association may say.

**This Principle of Law Is Not Varied. It Is Invariable.**

The Law Book is here. That is it. (Exhibits the Bible.)

It was written by God's finger long ago.

The Ten Commandments will not budge.

Stealing will continue stealing, and lying will continue lying, and fraud will continue fraud.

The law that covers up these things is the Law of the Devil, and ought to be smashed.

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What will obedience to Divine Law bring to a people?

Zion City is the reply. In that peaceable, law-abiding city, men and women are free as the air to do right.

Individuality expands, and Individualism finds its freest and best expression where Organization is Divine.

**The Educational Problem to be Solved by Enthroning the Christ as King.**

"How do you propose to solve the Educational Problem?" you ask.

In the same way. By enthroning the Christ as King; by enthroning the Law of God as supreme; by bowing to His Law and embodying it in action. A Christless Education is a Lawless Education.

**We Educate the Parents First.**

We do not start with the children. What do you do for the parents, Mr. Chairman of the Board of Education of Chicago?

What is the use of educating the children when you let the parents gamble, lie, steal, fool away their time and take no interest in the education of their children?

How can you get children properly educated when you have parents who are their children's worst enemies?

We start with the parents, and, in Zion, if the parent prevented the education of his child, we would dismiss him from the Church.

We would count it worse than if he starved the child.

We would count it worse than if he kept the child half naked.

We would say that the man who did not educate his child was a sinner, and had no place in Zion: for the Command of God imposes upon the parents the Training of their children.

It is a crime on the part of the Government of this Nation that it does not make Education Compulsory.

It ought not to leave it to the whim of the town and township boards.

It ought to make it National, Compulsory and Free.

The Taxation of the Nation ought to provide for the Education of every child, whether black or white. (Applause.)

Zion would take this matter in hand. She takes it now for her own children, and the finest, largest and most substantial public building now in course of construction in the City of Zion is the East Wing of the Central Educational Buildings. We have not asked the County or State for a cent in this matter. We are providing schools and teachers for more than a thousand children in this, the first year of our municipal existence.

We intend that Zion shall give to all her children the best Education within our power.

We apply the Principle of Authority there, and make Education compulsory.

Educate the child and parents, and educate the parents before the child is born.

**A Child Has a Right to be Well Born.**

A child has a right to be something better than the offspring of vice, of a tobacco fiend, of a harlot, of an adulterer, of a drunkard, of a man soaked with pig until he is full of cholera, tuberculosis, trichinosis, scrofula and other filthy diseases.

Such men and women are not fit to be parents, and in Zion we will not marry them.

In Zion we say you shall remain single, you dirty dog, until you are healed and cleansed.

You cannot propagate your filthiness in Zion. You can go out and do that with the Apostate Churches. They do not mind.

"General Overseer," said a young man to me on Saturday, at Waukegan, "I have come up to ask your forgiveness."

"You cannot have it."

"Why?"

"Because you married that woman, and I told you and I told her that if you married, I would fling you out of the Church, and out of the City.

"You have no right to propagate venereal disease. You have sinned away your right to marry, and you shall not remain in Zion."

Thank God, we can take such action as that in Zion! (Applause.)

We start before the child is born.

Women, broken-hearted, diseased, clasp to their bosoms poor, diseased babies, who weep and wail in the outer darkness of their misery for a few months or years and then die, or, if they live, become criminal, abandoned degenerates as the result of such marriages.

That is plain talk. And it is needed everywhere.

That is where Education begins.

When a young man in Zion City wants to live an unclean life, we take him, as in the case I have just referred to, and dump him down, "good and hard," in Chicago, from whence he came. (Laughter.)

He can do it there, but he cannot do it and remain a citizen of Zion City, or a member of the Christian Catholic Church in Zion.

Then take the child from the hands of God, and train it for Him. Love it. Educate it.

Fill its life with Light and Song.

Make it happy as the day is long, as the night is long—well born and well cared for, it will be a blessing on earth, and a joy in heaven.

That is our Solution for the Problem of Education; that God shall be the Alpha and the Omega.

"How are you going to solve the Commercial Problem?"

That is the easiest thing of all.

**Solution of the Commercial Problem.**

Last week that veracious (?) Daily *Spews* had me with my hands behind my back, and a steam-fitter in front of me, who was shaking his fist in my face and just about to hit me on the nose.

I am very glad that the artist at least gave me credit, in his cartoon, for being calm and undisturbed.

I do not think, however, that he did me justice.

I know that I am not very beautiful.

I never prided myself upon my good looks, and I am somewhat inclined to think that Mrs. Dowie's last criticism upon my appearance is about right; that I am nearly as broad as I am long. (Applause and laughter.)

In that respect I am like heaven, for the length and the height and the breadth of it are equal. (Laughter and applause.)

But I am never disturbed by these cartoons, any further than to preserve them carefully in my scrap-book.

When I am dull I sit and laugh at the stupidity of those who got them up, and think what an ass the Devil is if he imagines they can hurt me, or my work for God and for humanity.

They had me, as I have already said, in a cartoon last week with a steam-fitter. He was in a striking attitude, you know, just about to hit me on the nose.

Long accounts appeared in the paper, of Dr. Dowie having to face his "first strike in Zion." They were very alarming accounts.

The only true thing about them was that there was not one word of truth in them from beginning to end.

The strike never happened.

There was one poor fellow, a learner, who had only begun to learn to be an assistant to a steam-fitter within the last six months, who thought that twenty-five cents an hour was not enough. He asked for thirty cents, and he got it, and is working for our Power, Plumbing, Lighting and Heating Association in Zion City.

That is all I was able to find of the strike, yet upon that basis the lying press of Chicago built up scare headlines and that cartoon and sent the lie over all the world.

**No Strikes in Zion City.**

There has been no strike in Zion.

There will be no strike in Zion.

In Zion there cannot be a strike. There is no power on earth or in hell, that can make a strike in Zion.

How is that? Because they would simply be striking themselves. They would be like a man striking his own face; like a man sawing off the bough of a tree while he sat on it. (Laughter.)

It is too silly. Why? Because Zion exists for the people, from the humblest to the highest, and we are aiming to give every man what he is worth.

**The Folly of Trades-unionism.**

There are many in Zion who have as large incomes as men in the same situations in any part of the world.

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There is, however, no such thing as trades-unionism which pays the good workman no more than the poor workman, the workman who scamps his work—who gives one lick, and groans over it, then gives another, when he might have given two between.

If a man's head is sore because he has been drinking, smoking, going to places of an infernal nature over-night, and he is not fit for his work, that man is not wanted in Zion.

If the incompetent workman has a right to a certain wage, then the good workman has a right to twice as much.

We do not believe in the uniform wage scale.

Uniformity does not exist anywhere in nature.

If you want to keep yourselves back and reduce yourselves all to one common level, where the half drunken man gets the same for his poor work as you do for yours, who put your conscience and your skill into it, it needs no telling that you are reducing the value of your own work and doing it in the interest of a fellow who is playing with his work, unable to do it, spending his wages in beer and skittles.

In Zion, men will get what they are worth.

### Zion City Built Despite the Threats of Walking Delegoats.

The Trades-unions of this city threatened me that I could not build Zion without them.

I have built the City as it is, and I have not bothered about them.

It may be news to the Unions, however, that hundreds upon hundreds of union men, good workmen, have worked for Zion all the way through, and are working for Zion today.

You say, "look at Labor Day and the strength of Unionism as shown in the Trades Procession."

Yes, Look at Labor Day!

After doing all you could, you could only turn out about 23,000 Union men and women. Now there are more than 400,000 men in Chicago who work for their daily bread, and probably more than a hundred thousand working women.

What about the 377,000?

They are not Unionists.

They are men and women working for their bread, who get as much as they can for their labor, and they have a right to get all they are worth to their employers. Is that not right?

Voices—"Yes."

### A Significant Comment on the Coal Miners' Strike.

General Overseer—I sometimes feel like asking Mr. Mitchell: "How much money did you get for getting up the strike?"

Why? Because it is in the interests of the coal operators. They have sold their accumulated stocks at a high price. Some of them were glutting the market with anthracite coal and the price was comparatively low.

They have sold the very dross of their mines at a high price, and the poor miners, even if they should get all that Mr. Mitchell asks for, will come out with a terrific loss.

Mr. Mitchell might say: "Oh, the strike was the voluntary action of the intelligent American miner."

Do not talk nonsense, Mr. Mitchell. You know as well as I do that the mass of the miners are not American; that they are Hungarians, Poles, foreigners, most of them unable to speak, read or write the English language.

Not many native-born Americans are digging for coal in the mines.

You cannot fool a man who knows, Mr. Mitchell.

You may fool most people who do not know.

The strike was the work of a few men, and all strikes of Unionists are.

I desire to see the miner get a fair wage.

### What Would Zion Do with the Coal Miner?

We would get down and love him and lead him to God.

We would bring him into Zion, and he would be at once better off by at least twenty per cent.—two dollars in every ten—by saving his drink, tobacco, drug and secret-society bill.

We would give him all his work is worth, and I do not hesitate to say that his work has been worth a great deal more than he has got. He ought to get more. (Applause.) But he will not get it with Mr. Mitchell leading him into ruinous strikes.

That is not the way.

If the coal miners would save twenty per cent. of their earnings and buy up many of the anthracite coal mines and work them in coöperation, then they could help to solve the difficulty.

But they cannot coöperate successfully and continuously.

Zion would come in there and do what she does elsewhere.

She would say, after buying that mine: "We will give you all that we can; all your labor can possibly be made to be worth; all we can get for you from the product of your hard and dangerous toil.

We should make our own people pay a fair price for the coal and give to these men a fair remuneration for their labor.

That is what we do now in Zion City.

"How do you do it?" you ask.

We make bread. We sell it cheaper, or as cheap, as the man in Chicago, and give our men their proper wages. We make money and we will make more.

Zion will Unite in Production, will Share in Profits, and will Destroy Competition.

The capitalist class will not be a special class in Zion, for in Zion there will be no classes, for we say with our Lord, "One is your Master, even the Christ, and all ye are brethren." (Applause.)

### Zion's Solution for the Political Problem.

How will Zion solve the Political Problem?

That is easy.

It is solved now.

Solve the Religious, the Educational, and the Commercial Problems, and the Political Problem solves itself.

It is the Rule of God.

That is the whole thing.

"Doctor," you say to me, "do you believe that such a Utopia can exist in Chicago?"

No; God forbid that I should be such a fool.

It cannot exist with the Mah-hah-bones of the Masonic Temple, stealing the peoples' taxes.

It cannot exist with the scoundrels and thieves who employ them, being protected by the powers that be.

I am waiting with considerable interest to see whether the acuteness of the State's Attorney will unearth the scoundrels behind the tax-fixers. These are the most guilty men.

They have never yet been unearthed, to my knowledge, in Chicago.

I believe that Chicago, from a municipal point of view, is rotten through and through.

### What Chicago Needs.

You will never be able to do anything with the government of Chicago until you do what the Highlander did with his gun.

He looked at it and said, "She wants a new stock."

He looked at it again and said, "She wants a new lock."

And he looked at it again and said, "And she wants a new barrel." (Laughter.) Stock, lock and barrel; you will have to change the whole thing.

How can it be done?

Zion could do it, if both the Republican and Democratic parties stood aside.

I will undertake the government of Chicago for a year for half the money, do twice what they have done, and make money out of it. (Applause and laughter.)

I would not give a single license to sell Liquid Fire and Distilled Damnation.

I would not give a single license to sell tobacco.

I would shut up every theater and every gambling-house.

I would make the harlot go to prison, if she would not cease to be a harlot.

I would take the scoundrel who is responsible for her and put him where he would have to work, and I will make a profit out of him for the city, even if I had to work him in a chain gang: for I would make all "the drunks" and all the harlots' companions do all the scavenging of Chicago. (Applause and laughter.)

If Chicago will give me the "commission" for a year, I will undertake the government; but most of those now in power would have to do right and earn their salary by honest work. (Applause.)

I am very busy at Zion City, but it would not be difficult to reduce the taxes, to entirely reconstruct the police, to deal with the criminal, to make a quiet, clean city, and to clean out its vagabonds in high places.

I would just like the job, and, as the Daily *News* says, when

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I get my Commission, most of them will have "to get off the earth." (Applause.)

The Daily *News* is a prophet in that respect.

I do not like to go into these local details in discussing world-wide questions, but it is only a detail that makes a Principle clear, sometimes.

Zion is the Kingdom of God.

The Christian Catholic Church in Zion has been brought into the Kingdom of God by Repentance and Faith in Jesus the Christ. She continues her work by Obedience.

That Church is simply proclaiming the Principles of the Theocracy—the Rule of God.

In the midst of this city, loving Chicago as I do, loving the people as I do, I say, my brothers, my sisters, my friends, the only solution is that God shall rule, and "Where God Rules Man prospers." (Amen.)

That is the Solution for the Whole World, and it is the Solution for the individual.

If you will let God get in and rule in you, you will get Zion within you, and then you will get quickly into Zion.

**An Illustration of the Problem Solved.**

I see a man sitting over there.

Six years ago he was dying.

He could not rub one dollar on another and call it his own.

His bowels were terribly inflamed and his body was swollen.

Mortification had set in.

He cried to me from his death-bed: "Pray for me."

I could not go: for I was praying with hundreds who had been waiting for many hours.

I sent Overseer Speicher, then an elder in this Church.

I said: "That man has a confession to make. At 9 o'clock, Doctor, I will pray in my office here. You pray there and lay hands on him. If he will repent and trust in Jesus, God will heal him."

The physicians said that he would die.

God said that he would live, if he did right.

Dr. Speicher prayed, and I prayed.

That man arose from his bed.

The diseased, decayed, rotten body was restored.

Today that man is a most respectable, upright man, a good builder and a foreman over most important work in Zion City.

He has built houses and owns them.

He is a considerable investor in Zion City.

Today he sits there, an honored Deacon of the Christian Catholic Church in Zion, saved, healed, blessed, enriched, with a happy wife and family, all on their way to the Zion above.

Herman Peterson, is that true?

Deacon Peterson—"Yes, sir; that is true, Doctor."

**Five Thousand Witnesses to the Problems Solved.**

General Overseer—Thanks be to God! It is the Story of Tens of Thousands of Homes blessed by God in Zion over all the World. Let all now present who have been blessed in Zion, stand. (Thousands arose.)

Did God heal you in Zion?

Answer—"Yes."

General Overseer—Did God bless you?

Answer—"Yes."

General Overseer—Are you poorer for being in Zion?

Answer—"No."

General Overseer—Are you poorer for paying your tithes?

Answer—"No."

General Overseer—Thanks be to God!

All in this house who desire to give themselves to God, arise and do so.

Everybody who wants to stand on God's side, stand up.

Those who want to sit with the Devil, sit still, and the Devil will know where to find you.

All who want to stand for God and do right, stand.

You are very slow some of you. You had better get up. I would not sit and be counted with the damned, just because I was too proud to acknowledge God.

(Almost the entire audience by this time was standing.)

PRAYER OF CONSECRATION.

My God and Father, in Jesus' Name I come to Thee. Take me as I am. Make me what I ought to be in spirit, in soul, in body. Give me power to do right, to repent wherein I have sinned; to confess my wrong, to restore to do right in Thy sight. Bring me into Thy Kingdom, into Zion in all her fulness. Help me to apply the Solution of the Gospel of the Kingdom of God to every malady of man. For Jesus' sake. (*All repeat the prayer, clause by clause, after the General Overseer.*)

Now, did you mean it?

Answer—"Yes."

General Overseer—Then may God bless you.

After the choir and officers had passed slowly out, singing the Recessional, the meeting was closed by the General Overseer pronouncing the following

BENEDICTION.

Beloved, abstain from all appearance of evil; and may the very God of Peace Himself sanctify you wholly; and I pray God your whole spirit and soul and body, be preserved entire, without blame, unto the coming of our Lord Jesus the Christ. Faithful is He that calleth you, who also will do it. The grace of our Lord Jesus, the love of God our Father, the fellowship of the Holy Spirit our Comforter and Guide, one Eternal God, abide in you bless you and keep you, and all the Israel of God everywhere, forever Amen.

**Notice of Removal.**

The Offices of Deacon E. S. Anderson, General Recorder and Financial Secretary of the Christian Catholic Church in Zion, have been removed from 1201 Michigan avenue, Chicago, to Temple Cottage, Zion City, Lake County, Illinois. As per instructions of the General Overseer in LEAVES OF HEALING of April 5, 1902, pages 1017 and 1018, all remittances for tithes and offerings, and all reports and correspondence relating thereto, should be addressed to E. S. Anderson, Zion City, Illinois. Checks, drafts, express orders and postal money-orders should still be made out in the name of Rev. John Alex. Dowie. Drafts should be drawn upon Chicago, New York, Philadelphia or Boston. Drafts drawn upon other points, and personal checks drawn upon banks outside of Chicago and Zion City, should contain ten cents for exchange. Postoffice money-orders should be drawn upon Zion City, which is now a money-order office. Never send silver through the mails, and never send bills if it is possible to get an order; if not, it is much safer to register the letter containing the bills.

**Zion's Conflict with Methodist Apostasy.**

This book of 200 pages, issued by Zion Publishing House, contains nine powerful discourses delivered in Central Zion Tabernacle by the General Overseer in May, 1900, during the session of the Methodist General Conference. They are of especial value for the full and fearless exposure of Freemasonry.

"The Methodist Church, the Property of the Masonic Order," "Freemasonry: A Heathen and Antichristian Abomination," and "Degrees of Masonic Devilry" ought to be read every lodge-man.

The iniquity of the Mystic Shrine is laid bare.

"The Christian's Duty in Breaking a Bad Oath" is the address which preceded the public exposure of Masonic and Odd Fellow degrees in Central Zion Tabernacle, a full account of which is given.

Buy one of these books and keep lending it. No honest and intelligent man can read the book and still remain a Freemason. Sent by mail, postpaid, for twenty-five cents.

Address Zion Printing and Publishing House, 1300 Michigan Avenue, Chicago, Illinois, U. S. A.

**Notice to Students!**

Zion College will open its fall term at Zion City, on Monday, October 6, 1902. The office of the registrar will be open for the registration of students on Friday, October 3, and those who desire to enter school in any department should register on that day.

WILLIAM HAMNER PIPER,
*Overseer of the Educational Institutions of the Christian Catholic Church in Zion.*

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# Early Morning Meeting in Shiloh Tabernacle

REPORTED BY E. W. AND A. W. N.

IN THE calm and peaceful quiet of the early Sabbath dawn, in the beautiful little City built by God Himself, on the shores of the great, blue Lake Michigan, thousands of people gather each Lord's Day morning with God's prophet of the close of this Dispensation.

Although so large a gathering, it is more like a little confidential talk between members of a family, or of a teacher with a few of his pupils, than like a public meeting; for all are of one heart and mind with their leader.

It is a wondrous privilege thus to meet with and learn from God's Messenger.

Since Zion's Second Feast of Tabernacles, the General Overseer has been talking to his people at these Early Morning Sacrifices of Praise and Prayer, very practically, of the Teachings of Jesus in that wonderful outline in the 5th, 6th and 7th chapters of Matthew, known as the Sermon on the Mount.

On Lord's Day morning, September 14, 1902, his teaching was especially on the words of the Master as recorded in the 21st to the 29th verses, dealing especially with the thought in the 21st verse.

The fact that over a thousand people were preparing on that morning to go into Chicago, to carry the Message of God's Peace as Zion Seventies, reduced the attendance to very much less than its usual number, but there were about two thousand people who attended, and were greatly blessed in the service.



INTERIOR OF SHILOH TABERNACLE.

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Shiloh Tabernacle, Zion City, Illinois, Lord's Day Morning, September 14, 1902.

Service was opened by Congregation singing Hymn No. 129.

The General Overseer read the 24th Psalm, and from the 5th chapter of Matthew.

Prayer was offered by Overseer Speicher and the General Overseer, at the close of which all joined in chanting the Disciples' Prayer. The following address was then delivered by the General Overseer:

---

## LOVE THE SINNER—HATE SIN.

INVOCATION.

Our Father, let the words of my mouth and the meditation of my heart be acceptable in Thy sight, and profitable to these, and to all to whom these words shall come; for the sake of Jesus. Amen.

Our Lord Jesus, in His Teaching, which I am endeavoring to bring before you in these Lord's Day morning talks, has reached the place where He is dealing with the Law, and He says:

Ye have heard that it was said to them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment.

The spiritual interpretation of the Law, its application, is not only to actions but to thoughts, to motives, to intentions, to hopes, to desires, to aspirations.

This is the point with which our Lord is dealing.

### The Thought of Iniquity Is Sin.

The covetous man is an idolater.

The man who hates is a murderer.

The woman or man who lusts is an adulterer or an adulteress.

The interpretation of the Law is that not overt action, but inward thought is what God looks upon.

That which we cannot do in our own strength, He by His Holy Spirit gives us Grace and Power to do.

It is simply impossible for us, by any will power of our own, to cleanse our hearts or keep them clean, or to be able to control our thoughts, and prevent them from becoming vehicles of lust.

But when we receive the Spirit of God, and when we let God have His way within us, from the center to the circumference of our being, the Power of God is able to control every nerve, every member, and make everything to be brought into captivity; every thought, every imagination, every single part of our being, in spirit, soul or body, until, like an instrument in perfect and beautiful tune, our whole being responds to the inward possession by the Holy Spirit.

Then He can use our feet, our hands, our tongue, every part of our body, and they will no longer be the slaves of evil passions.

This is the spiritual interpretation of the Law that our Lord begins to teach.

"Thou shalt not kill," is not obeyed merely when you cease from being a murderer, but if you are to obey that law, you must not be sinfully angry with your brother at all.

### You Can be as Angry as You Like with Sin.

You can hate sin; you can mourn over sin; you can fight sin.

It is your duty, those of you who are husbands and fathers, as the heads of homes, to see that sin shall be driven from your home and that no evil words shall be spoken or evil actions done; that bad books shall not enter that home; that bad words shall not be spoken in it.

You must rise to the dignity of the ruler of your home and do your part.

You must not, however, be angry with the sinner.

You are to be angry with the sin; you are not to hate the sinner.

You are to hate the sin.

I believe that, if you hate the sin as God hates it, you will love the sinner as God loves him. You will feel broken-hearted for the sinner while you hate his sin.

If I could not distinguish between the sinner and the sin, I should be in a condition of hatred with my fellow men all the time.

I can truly say, because God has so taught me, that I do not hate any man or woman or being.

I do not think I hate the Devil in one sense.

There have been times when I have been terribly sorry for the Devil.

I have thought, "Oh, what an awful thing it is for a being who had been so close to God, for a being who had once been so happy, and once been so good; for a being to fall from such heights!

"Oh, how miserable he must be—a malevolent being who goes about doing evil, and yet not able to forget the time when he was God's Messenger, doing good, and happy in God's service of love, amidst the glories of heaven!

"How horrible it must be to be ever hating God, and endeavoring vainly to destroy the Kingdom of God!"

I hate the Devil's works; but I think that is what Jude

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means when he writes concerning Michael, the archangel, who contended with the Devil, disputing about the body of Moses, yet durst not bring a railing accusation against him, but said, "The Lord rebuke thee!"

It seems to me that if we eliminate from our hearts every vestige of hatred for men, women or any one, by the grace of God, and only hate the sin; that just in proportion as we hate the sin will be our tenderness and our love and our sympathy for the sinner.

**Severity a Manifestation of Love.**

It is true that sometimes, in connection with disciplining this City and Church, although it almost breaks my heart to do it, I am compelled to separate from the Church, and to send from the City, those who are wedded to their sins and will do evil.

It is essential; but even when that is done, I think those punished are much more the subjects of prayer in my heart and thought than they were before.

I think that nearly all the naughty people who have ever gone from Zion have become very sorry and most of them really penitent, and look forward for the time when they may be restored.

We always hold out that hope.

The Master begins by saying, in effect, "you are not only to remember that the law says 'Thou shalt not kill,' but that the meaning of that is, that you shall not hate, be angry and have evil thoughts, and say what so many lightly say, 'I wish you were dead,' in a hateful spirit."

I think one might sometimes say truly, speaking in the broad way that I have to speak, that it were better for some people, as Christ Himself said, that they had not been born, or that a millstone were hanged about their neck, and they were cast into the midst of the sea, than that they should continue to be wicked.

The official necessity for making plain these things may properly be left to those whose duty it is.

No matter what our official position may be, we can never be too tender with the sinner, and especially when sincerely penitent.

On the other hand,

**Never Give Any Place to Sin.**

Hate sin.

Look upon sin as a fire that, if you do not stamp it out, will set the house on fire.

Resist beginnings.

When you find that you are beginning to get angry, stop!

Say, "Now, this is hateful to God; this is a murderous spirit; this is an evil spirit."

Stop!

If you do not stop, that anger will be fanned by the Devil and increase, until there is no saying what it may cause you to do.

You may utter words that a loving heart will never forget.

You may do a thing that you and they will never forget.

Therefore *obsta principiis*, resist beginnings.

Do not forget that this is the best thing to do.

**Application of the Principle in Zion Seventy Work.**

Now, may God help you today, in going into your Zion Seventy work, to apply this principle of absolute tenderness and love for all, even the vilest sinner, but hatred for sin.

Have no other thought about adultery than that it must be hated; about drunkenness, about profligacy, but that they must be hated. But win the sinner to seek a seeking Saviour.

May God bless you.

Please to stand and tell Him what we want. (The audience arose.)

PRAYER OF CONSECRATION.

My God and Father, in Jesus' Name I come to Thee. Take me as I am. Make me what I ought to be in spirit, in soul, in body. Give me Thy Holy Spirit. Let my heart be cleansed by Thy Spirit's power, by a True Repentance and a Simple Faith, and a Loving Obedience; so that today the Living Water may flow through a clean channel, and that it may be a clean heart and a kind heart that speaks to the wicked man and the wicked woman. Help me to hate evil, but to love my fellow men. Now bless, this day, all the workers in the Christian Catholic Church in Zion throughout the world, the Zion Seventies who work in lonely places and have no help. God bless them in all the continents, and help us to do this work today in such a way as will make it acceptable to Thee, and a blessing to multitudes. For Jesus' sake. (*All repeat the prayer, clause by clause, after the General Overseer.*)

Now, I know you meant it; didn't you?

Audience—"Yes."

General Overseer—Then live it.

After the singing of the Consecration Hymn, the service was closed with the following

PRAYER.

My God and Father, take this great company of Thy children. There are in the paths of sin, wanderers whom we shall not only seek but find today. O God, do bless these wanderers! They are saying today: "No man cares for my soul," and truly it seems like it sometimes. Christians pass on, and leave them to perish. O God, let them know that in Zion City there are thousands who care for their souls, and who leave their homes, and leave the happy City to go and help those who are in the paths of sin! God give us the love today that is needful. We hate the sin—help us to love the sinner.

BENEDICTION.

Beloved, abstain from all appearance of evil. And may the very God of Peace Himself sanctify you wholly; and I pray God your whole spirit and soul and body be preserved entire, without blame, unto the coming of our Lord Jesus the Christ. Faithful is He that calleth you, who also will do it; the grace of our Lord Jesus, the love of God our Father, the fellowship of the Holy Spirit our Comforter and Guide, one Eternal God, abide in you, bless you and keep you, and all the Israel of God everywhere, forever. Amen.


## TRAIN SCHEDULE Between Zion City and Chicago

**Effective May 18th.**

| NORTH BOUND TO ZION CITY. | | SOUTH BOUND FROM ZION CITY. | | SUNDAYS | |
|---|---|---|---|---|---|
| Leave | Arrive | Leave | Arrive | NORTH BOUND. | |
| 7.00 a.m. | 8.25 a.m. | *6.48 a.m. | *8.14 a.m. | Leave | Arrive |
| *9.00 a.m. | *10.14 a.m. | *9.39 a.m. | *11.10 a.m. | *9.00 a.m. | *10.14 a.m. |
| *11.30 a.m. | *12.37 p.m. | *11.44 a.m. | *1.15 p.m. | 2.15 p.m. | 4.04 p.m. |
| 2.00 p.m. | 3.13 p.m. | *1.18 p.m. | ‡2.50 p.m. | *5.00 p.m. | *6.56 p.m. |
| 3.00 p.m. | 4.16 p.m. | *2.29 p.m. | *4.00 p.m. | *8.00 p.m. | *9.14 p.m. |
| 4.15 p.m. | 5.30 p.m. | 5.14 p.m. | 6.45 p.m. | SOUTH BOUND. | |
| *5.20 p.m. | *6.56 p.m. | *7.59 p.m. | *9.30 p.m. | *8.19 a.m. | *9.45 a.m. |
| *8.00 p.m. | *9.14 p.m. | | | *11.44 a.m. | *1.15 p.m. |
| | | | | 5.14 p.m. | 6.45 p.m. |
| | | | | *7.59 p.m. | *9.30 p.m. |

* Signifies change train at Waukegan.
† Train does not run South on Saturdays.
‡ Saturday only.

**North Bound Excursion Tickets** for Sunday Service in Shiloh Tabernacle or week-day visits to Zion City are on sale at Zion Building, 1201 Michigan Avenue; these Tickets for worshipers, lot seekers, sight-seers, home-settlers, and workmen, not residents of Zion City, are sold only by Zion representatives. Single and commutation tickets at regular rates are sold at depot.

To travel between Zion Building and C. & N.-W. Ry. Depot Chicago, take South Side Elevated Road from Twelfth street to Fifth avenue and Randolph street. A bus at Zion City meets all trains and can take passengers from depot to any point about the City at reasonable rates.

**Zion City Transportation Bureau,** of Zion City, Illinois supervises the railway ticket, steamship, excursion, freight, express and transfer business of Zion and her people everywhere.
Direction as to railroad and steamship routes given, upon request.

DEACON DANIEL SLOAN,
*Superintendent of Zion Transportation.*

## *Notice to the Christian Catholic Church in New England.*

***REV. DANIEL BRYANT, PRESIDING ELDER*** of the Christian Catholic Church in New England, with his wife, Evangelist Emma D. Bryant, is conducting an itinerancy throughout the New England States, beginning August 26th and extending late into September. Arrangements have been made to conduct meetings in the following cities:

| | |
|---|---|
| North Springfield, Vt., . . . . | September 19th to 21st |
| Colebrook, N. H., . . . . . | September 23rd to 25th |
| Stewartstown, N. H., . . . . . | September 26th to 28th |

The ordinance of believers' baptism by Triune Immersion will be administered in each place. Let the members and friends rally to the work and make these meetings a rich harvest for God. Let all the Branches and Gatherings communicate at once concerning meetings in their locality. All communications should be addressed to

***REV. DANIEL BRYANT,***
***19 GREENOUGH AVENUE, . . CAMBRIDGE, MASS.***


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# Streams of Life from Shiloah

## A MID-WEEK RALLY IN ZION CITY

"The Scepter shall not depart from Judah,
Nor the Ruler's staff from between his feet,
Until Shiloh come:
And unto him shall the Obedience of the Peoples be.

REPORTED BY E. W. AND A. W. N.

THE thousands of citizens of Zion City look forward, from week to week, to the regular citizens' Rally, held in Shiloh Tabernacle every Wednesday evening, as one of the most pleasant, helpful, profitable and inspiring of the services of the week.

On that occasion, the General Overseer addresses them on subjects of an intensely practical nature, concerning the affairs of the Church and of the City, also giving much deeply-spiritual teaching.

There is never any fixed program for the meeting, so that it is always full of interest and oftentimes produces many surprises, but it is always conducted with an eye single to the glory of God, and never fails to provide much spiritual food for the thousands who attend.

On Wednesday evening, September 10, 1902, the General Overseer spoke with great power and effectiveness, first of all rebuking the "drones," those who were able to take part in the great campaign of Zion Seventy work, which is now being conducted in the city of Chicago, and calling upon them to come forward and enroll themselves in Zion Seventies.

In response to his call, 148—or enough to form more than two new Zion Seventies—came forward and consecrated themselves to God for this work.

The discourse which the Messenger of God delivered, following the various opening exercises and announcements, was a very helpful one, especially to the Zion Seventies, on the subject of "The Ministration of Angels."

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Shiloh Tabernacle, Zion City, Illinois, Wednesday Evening, September 10, 1902.

As soon as the General Overseer came upon the platform the service was opened by the congregation singing Hymn No. 128.

At the close of the singing of this hymn the congregation followed the General Overseer in reciting the 91st Psalm.

After "All hail the Power of Jesus' Name" had been sung, the General Overseer read the 1st chapter of Hebrews, saying: I will read to you from the epistle to the Hebrews.

It is well that sometimes one should pause and tell the truth about a matter.

### Paul Did Not Write the Epistle to the Hebrews.

The words at the head of this epistle, saying that this is an epistle of Paul's, are not in the original. The translators put them there.

One of the remarkable things about every epistle of Paul is that it begins with a certain salutation, and ends in a certain way, always with the same form of words.

This epistle does not contain Paul's salutation.

It does not contain Paul's ending. It is not a Pauline Epistle from any standpoint.

Paul was not specially a writer to the Hebrews at all.

He was the Apostle to the Gentiles.

This letter, from a linguistic point of view, is entirely different from Paul's writing.

Every man has his own style in writing and in talking, and in presenting thought.

The writer of this Epistle is one who writes as a Hebrew to Hebrews. The Apostle Paul was not a writer specially to Hebrews, but there were two Apostles who were.

One was Peter and the other was Apollos, whom Paul calls an Apostle, and who undoubtedly was recognized as an Apostle.

The probabilities are much more strongly in favor of this being an Apostolic Epistle, written by Apollos.

It has none of the "ear-marks," so to speak, of Paul.

It is an Inspired Epistle, but there is no use saying it belongs to Paul, because there is not a fragment of authority to say it does. It is a glorious and Divinely-inspired Epistle.

### Some Bad Men in the Gallery of Faith.

A number of things in it show that it was written by a Hebrew. It is very Hebraistic, specially dealing with the great Gallery of Faith.

There are quite a number in that gallery that we would not be likely to put into a Gallery of Faith nowadays. I do not think that there was very much faith in Samson. I do not know how on earth he got into that gallery. He was a bad man, was Samson.

He did smite the Philistines, but when a man goes down into the valley of "sweet wine" and gets drunk and lies in the lap of a Delilah he deserves to have his head cut off and his eyes put out. He perished in the most miserable manner.

I do not know how ever he got in there.

Only a Hebrew could see anything very heroic about Samson.

### Comperison of Hebrews with Pauline Epistles.

God, having of old time spoken unto the fathers in the prophets by divers portions and in divers manners.

It would be quite interesting, just for a moment, to notice how similarly to one another Paul begins his Epistles. For instance, in beginning his Epistle to the Romans, he says—just to call your attention to the similarity:

Paul, a servant of Jesus Christ, called to be an apostle, separated unto the gospel of God.

Then he goes on with the salutation to the 7th verse:

Grace to you and peace from God our Father and the Lord Jesus Christ.

In the 1st Epistle of Paul to the Corinthians:

Paul, called to be an apostle of Jesus Christ,

Then in the 3d verse:

Grace to you and peace from God our Father and the Lord Jesus Christ.

Then in the 2d Epistle of Paul to the Corinthians:

Paul, an apostle of Christ Jesus through the will of God. . . . Grace to you and peace from God our Father and the Lord Jesus Christ.

Now, in the Epistle of Paul to the Galatians:

Paul, an apostle (not from men, neither through man, but through Jesus Christ, and God the Father, Who raised Him from the dead), . . . Grace to you and peace from God the Father, and our Lord Jesus Christ.

In the Epistle to the Ephesians:

Paul, an apostle of Christ Jesus through the will of God, . . . Grace to you and peace from God our Father and the Lord Jesus Christ.

That always was the salutation.

In this epistle to the Hebrews, there is none.

There is none of his ending there.

### The Closing Words of Pauline Epistles.

He himself speaks about his mode of ending the epistles.

The salutation of me, Paul, with mine own hand, which is the token in every epistle: so I write. The grace of our Lord Jesus be with you all.

There is nothing about that in this Epistle, the salutation of Paul with his own hand.

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Again in Colossians:

The salutation of me, Paul, with mine own hand. . . Grace be with you.

Then again in Philippians:

The grace of our Lord Jesus, the Christ, be with your spirit.

Always the same ending.

Then in Ephesians:

Peace be to the brethren, and love with faith, from God the Father and the Lord Jesus Christ.

In Galatians:

The grace of our Lord Jesus Christ be with your spirit, brethren.

Second Corinthians:

The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you.

And in 1st Corinthians:

The salutation of me, Paul, with mine own hand.

My love be with you all in Christ Jesus. Amen.

And in Romans the whole of the last chapter is a salutation, telling them to receive the bearer of the Epistle, Phebe, the deaconess of the church in Cenchrea, closing with:

The grace of our Lord Jesus Christ be with you.

That is the thing that is missing in the Epistle to the Hebrews.

I say that because I never like to read anything that I know is not true, even if it is in the Bible.

I want the letter in its best form, and I think that you may well put out of your mind that this Epistle is Paul's.

It is an inspired Epistle. It is not like Peter's; it is not like Paul's, but is the kind of an Epistle that Apollos, a great and learned and eloquent Hebrew, would be likely to write.

The General Overseer then read the entire 1st chapter of the Epistle to the Hebrews, closing with the prayer, "May God bless His Word."

Prayer was then offered by the General Overseer, after which he said:

**Keeping Zion City Clean.**

I have had to uproot a great deal of wickedness this week.

I sent more people to the police-cell than have been in during all the time before. How many did I send?

Captain Bailey—"Eight."

General Overseer—I said, "I will take no chances upon them. They must stay in the police-cells until they are taken out of the city."

I sent one young man to Chicago on the 7:59 train, in charge of the city clerk, with instructions to see him on the midnight train for Pennsylvania.

I am going to allow no young man to do what he did, in Zion.

I may as well read to you the list of those who have been sent from Zion City today. (General Overseer reads list.)

The last two only were members of the Church.

The other eight were not members of the Church, but they had got in among us, and were endeavoring to do the Devil's work.

There were eight of them who formed a band of thieves.

They were guilty of many petty pilferings, guilty of horrible self-pollution, and of the most debasing, degrading vices.

I am thankful to say that they were not members of the Church, but I had a terrible time in unraveling the sickening skein of their sin.

I was very sorry, but I found that they had got among us, and did not belong to us.

Some of them, I am sorry to say, were sons of members of this Church, and I was compelled to ask them to remove, with their families, as in some cases it was nearly all their families.

I am determined that vice and iniquity shall have no place in Zion City, if I have [illegible] it. (Applause.)

**Firm Hand in Dealing with Youthful Folly.**

There is a great deal more we could say regarding the day's work, because there were a number of others who were dealt with in various ways.

Among others there were eight young men who played the fool, going over to Ben MacDhui.

I am glad to say that they were all extremely penitent, and very much moved when they saw how naughty they had been.

I saw that God had really given them a true repentance, and I was able to deal with them very gently.

They are not in this list at all.

I hope that these young men will benefit by the reproof given and the exhortation, and that in days to come, they will be among those sons of Zion, of whom the prophet says:

The sons of Zion are comparable to fine gold.

May God make our sons like that. (Amen.)

It was just a little piece of folly, no great depth of iniquity about it, but we do not intend to go out on an excursion and have fooling such as is common to the ungodly.

Zion has no place for it.

I want you all to be happy, but happiness does not consist in "coon" songs.

We have no place for the "coon" song in Zion. You would better sing it somewhere else.

**A Rebuke to a "Slobberer."**

I told you months ago if I caught any man slobbering with women—that is, kissing them when he had no right to do so—I would have him out of Zion City.

I caught and expelled one today.

He was not a member of the Christian Catholic Church in Zion. His wife had a divorce from him.

He says he could have got it from her, but he did not.

He had never dared to apply for membership in Zion: for we do not knowingly receive such persons. He made the acquaintance of a very beautiful young lady in Zion.

Three nights ago he thought he would win that young lady a little closer to him, and he tried to slobber, and she said, "Go!" (Applause.)

I heard about it, and sent for her, and she said it was so.

I called him in, and asked him if he had done it. He said he had, and I said, "Go!"

In that case that young man might have fooled that girl, got her to think a great deal of him, perhaps even to get her to go somewhere and marry him, and then what would she have been?

According to the law of God, she would have been an adulteress.

He had the audacity to come into Zion City, but we got him by the "lug," as the Scotch call the ear, and put him out.

The girls are not all immaculate, either; but, I tell you, I am very proud of my girls, that they will not have any slobberers.

Oh, you dirty slobberers!

Wait for the privilege of a marital kiss until you are married. Then you will never want to be a filthy fellow like that.

There were some very much worse than that—so much worse that I will not pollute this assembly by telling it.

The parents of some of these criminals sat in perfect horror and listened to the story of their sons' crimes; but they had not taken pains to guide them in God's ways, and their wickedness had been going on for some time before they came to Zion City.

If you have any sons or daughters who will not obey you, who run around at nights with boys and girls, report them to us.

If they will not obey they will have to go somewhere else.

They cannot live in Zion City, and wilfully dishonor father and mother, and the Church of the Living God. (Amen. Applause.)

I am glad that our young men and women, for the most part, are good.

This is a house-cleaning time, and we have been cleaning up today pretty thoroughly.

I have investigated about twenty-six cases. We required ten to leave the city immediately.

**Training of the Zion Seventies.**

I desire, "God willing," this fall, to have a period of what I shall call "Training of the Zion Seventies," with you.

The first Zion Seventies, however, were trained, I think, for nearly twelve months in Central Zion Tabernacle.

I had a great deal of study with them on the Sabbath mornings in Central Zion Tabernacle, and on certain evenings.

Amongst the things I did then is one I wish to do again, and that is to train Zion Seventies to be always ready to give an answer.

One of the things that Zion Seventies need is to be quick in answer, to be very polite and very kind, but to have their wits about them, and to know just how to answer, to know the

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Sword of the Spirit which is the Word of God, and to be able to wield it; to be able to give a good, sound reason for the faith that is in them.

**Training by the Conversational Method.**

Therefore, I desire to have a number of conversations.

Elder Dinius, I used to make an object-lesson of you.

I used to say that you were to represent yourself as an old Jew, and I was coming at you as a Zion Seventy.

Do you remember, first of all, how I would receive you, if I thought you were a Jew, a miserable, narrow-minded, orthodox Jew; how I would go at you, and go for you? It was terribly realistic.

I propose to have a training of Zion Seventies of a very practical kind; amongst other things, a number of conversations.

I will be a Jew, and an Infidel, and a Presbyterian. (Laughter.)

I will be a Baptist, an Episcopalian, a Roman Catholic, a Lutheran, etc.

I will show how they might meet you, and how you ought to speak.

There is a great deal in being able to deal with infidels and opposers of every kind, and in having your arguments ready; not to have to go away and hunt for a book and find them there, but to have them in your minds, and in your hearts; to be able to be ready to give an answer concerning the hope that is within you on all kinds of points, amongst others on the subject of my ministry as Elijah the Restorer.

We need a thorough bit of training on it; and you must know the Teaching of Christ and of the Prophets concerning that matter.

You must know your weapons, and know exactly how to use them.

Of course, you can always tell people that it does not really involve their Salvation in any degree for them to be either for or against us on the matter of Elijah, because they are not saved through faith in me, they are not saved through faith in Abraham, not saved through faith in Paul. They are not saved even through faith in the Bible.

**Salvation Not Through Faith in the Bible.**

Remember that people are not saved through faith in the Bible.

They are saved by Grace, through Faith, and that Faith is not their own; it is the Gift of God.

It is faith in God, the Father, God the Son, and God the Holy Spirit—the Faith of God that saves.

If you teach that people are saved by faith in the Bible, you make a tremendous blunder.

There were multitudes of people saved before the New Testament was written. They were not saved by faith in the Bible.

There were multitudes of people saved in New Testament times who possibly had never read or heard read, an entire Gospel or an epistle.

They were saved through Faith in Jesus the Christ, the Son of God.

They were saved by the Power of the Holy Spirit transforming their hearts.

Although I love the Bible, I am not saved through faith in the Bible.

I am saved through the Faith of God.

Do not imagine that a book can save you.

You can swallow the whole of the Bible and repeat the whole of the Bible, and say that you believe the whole of the Bible and yet be damned.

I have known people who could literally reproduce the greater part of the Bible who had not one bit of saving grace in their hearts.

It is a ridiculous thing to talk about being saved by the Book.

You are saved by God, a Living God; who, thanks be to His grace! uses the Word and makes it a Living Thing.

It is not believing that I am this, or I am that, that saves, but it is believing what God says about Himself and about us.

Of course, I can be a help, and many things will help you; many doctrines, many ordinances, many blessings, but never forget that "Whosoever calleth upon the Name of the Lord shall be saved."

**The Breadth of Zion.**

You must be very broad.

Zion is big and broad, large and not narrow.

We must understand a great many things.

I intend to train the Seventies, and, after I have taught them some things, I will answer questions.

I will not answer questions at first; because if you will only listen to the teaching, perhaps you will have no questions to ask at the end.

There are a great many people who are brimful of questions. If they would only just be still and listen, and follow the Word of God, and do God's Will, these questions would never bother them. But they do not.

They want to ask this, that and the other thing.

There are interrogation points not only on their noses, but on both eyes; they stick out on both cheek-bones.

It is all interrogation.

Let us cease this spirit of mere interrogation, questioning, analyzing, getting it down to all its chemical constituents.

If I were to attempt to analyze my food, I would like to know where I would be? Probably in the grave. I have only time to eat it, and not that always.

Eat good food and be glad you can get it.

People who are analytical are never of any considerable practical power.

We need to cultivate our reasoning powers.

The oppositions of today are very different from the oppositions of nineteen centuries ago.

The conditions are very different, and I do not know that the first Seventies were always very wise.

**Better Seventies and Apostles Possible Today Than in the Early Church.**

I believe that we can have better Seventies today, and by and by a better Twelve, than the first Seventies and the first Twelve. That is my opinion.

The first Twelve, every last one of them, were cowards after three years' teaching by our Lord Jesus, the Christ. They all forsook him and fled.

John the Apostle showed his heels just like the rest—the loving John who leaned upon His breast at the supper and said so lovingly: "Lord, is it I?"

He never thought that he was going to run off that night, but he did. He got afraid.

That is the thing that makes a people weak—fear.

One very common cause of fear is ignorance.

People are afraid of shadows. They do not know from what these shadows come.

Knowledge gives light, and gives people the grace to walk steadfastly forward, and never fear shadows.

(After a few announcements, and much praise and prayer, the General Overseer delivered the following address.)

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## THE MINISTRATION OF ANGELS.

INVOCATION.

Father in heaven, command Thy blessing upon this Rally tonight, and grant that the few words we have to say may come with great power; for Jesus' sake.

I want these words to go with you:

TEXT.

Are they not all ministering spirits, sent forth to do service for the sake of them that shall inherit Salvation?

I have been thinking much today about the word that closes the 1st chapter of the Epistle to the Hebrews.

The Angels of God, the ministering Angels, who were with the prophet of old around Dothan, the chariots that swept low and were around that city, are with Zion in all her conflicts.

Sometimes I have wondered how I escaped untouched amidst crowds of enemies, until I remembered that there were Unseen Hands that had been warding off the blows. The stones did not strike me, and I went unharmed; the hands of the murderous thousands, who intended to rend me, could not touch me, because the Angels were there.

**I Believe in the Ministration of Angels.**

The Old Testament is full of them.

Angels were at the birth of the earth.

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The morning stars sang together, and all the Angels of God shouted for joy when the earth was born.

Angels were in the Garden of Eden. Yes, Angels guarded the Tree of Life.

Angels spoke to Lot and to Abraham.

Angels attended the host of Israel as they came out of Egypt and wandered their way, a solitary people, until at last they were fitted for the Land of Promise.

Angels attended the prophets.

Angels came forth to minister to Daniel; for instance, the angel Gabriel, and Michael, the archangel, who came and helped Gabriel to force his way through the hosts of the Prince of Persia in the upper air. It took weeks.

When the Christ was born it was with the Ministration of Angels; for it was an Angel who talked to Zacharias, and told him about John who was to be born.

It was an Angel who talked to Mary and announced to her that she was so highly favored that God had chosen her.

Angels were at the birth of the Christ. Angels were with Him all the way through.

They were with Him in the hour of His agony in the Garden.

They were at the Sepulcher and in the Garden on the morning of the Resurrection; and when He went, at His Ascension, into heaven, they told the Apostles that He was coming again.

The Angels were with the Apostles.

When the Apostles were in prison it was an Angel who opened the door and took them out, saying: "Go, ye, and stand and speak in the Temple to the people all the words of this life."

It was an Angel who talked to Paul when on the Mediterranean Sea.

They were all afraid that the ship would go down, but the Angel said, "Fear not, Paul."

Paul said, in relating it, "There stood by me this night an Angel of God, whose I am, whom also I serve, saying, 'Fear not, Paul.'"

The Angels are in the Book all the way through.

When you come to the Revelation of Jesus the Christ, it is an Angel, one of the prophetic spirits, who shows John these wonderful things.

He was about to fall at the feet of the Angel, but the Angel said, "See thou do it not."

He would not be worshiped. He said: "I am a fellow-servant with thee and with thy brethren, the prophets."

He was one of the spirits of the prophets, and he said "Worship God."

What a wonderful Ministration is that of Angels!

### God Sends His Angels to Minister to Us.

Remember that not only does God, our Father, by His Spirit and through His Son, instruct us by His Word and bless in our organization, but He sends His Angels.

Perhaps you will realize in a marvelous way, today, the Ministration of Angels as you go forth into Chicago on your Zion Seventy work.

You will not go unattended.

You will go into some low den, and you will not be thinking of the Angel, but a sweet, beneficent peace and presence will seem to be with you and light even you—yes, with a light shining on you—and you will not know it.

The people to whom you speak will feel as if there were some beneficent presence with you.

The Angels of Peace will go with the Message of Peace; for they are "ministering spirits, sent forth to do service for the sake of them that shall inherit Salvation."

They will go with you to those who are not heirs now, but who shall be. You will know by a wonderful token, which God will give you, that they are with you.

I have never been without that consciousness.

I have never gone into any battle or conflict without a realization that the Angels were looking down; that the Angels were there; that the chariots had swept low, and that they were around us.

Angels of Jesus, Angels of Light, are with us who are the pilgrims of the night, walking in the Light of God, and carrying the Message of Peace to benighted spirits.

The Bible is full, from Genesis to Revelation, of the truth that God has myriads of beings to minister to His children.

Perhaps those who love us well are sometimes permitted to come and see us, too.

I know that these Angels, who have been with me all the way through, who have been so patient and so tender, and have guarded me in so many, many difficulties and times of temptation and trial, will be with me in the conflicts that await me.

Do not forget it; for "they are all ministering spirits, sent forth to do service for the sake of them that shall inherit Salvation."

### May God Make Zion Seventies His Own Messengers.

Oh, that God would send Angels to every benighted home that you shall visit. (Amen.)

May God make you an Angel, make you a Messenger of God, so that they shall say, as they have so often said about Zion Seventies: "O General Overseer, we were in darkness and sin, but when that sweet girl came to us, it was an Angel who came."

"That man spoke to us with a tear in his eye and a quiver in his voice. It was a Messenger of God who came, an Angel."

You will know that the Angels are there.

Tread softly, tread softly;
The Angels are looking down.

All night they come—all day—all the way the Angels are there.

They are deeply interested in the Last Conflicts as the Latter Days are approaching the Consummation of the Age.

The Angels are here, and may they ever have us in their gracious keeping, until the Day breaks, and the Shadows flee away; then we shall see the glorious company of the Angels, when spirit sees spirit.

(The audience arose.)

CLOSING PRAYER.

Father in heaven, command Thy blessing upon Zion Seventies. Command Thy blessing upon those who cannot be in the Seventies because they are doing work that makes it impossible. They are not drones. Command Thy blessing upon those who could be. Let them get the spirit and strength and grace to be Zion Seventies, to be messengers.

Bless us all, and oh! let us realize that the Unseen Hosts of Heaven are going with this little band into Chicago.

We go to our rest, and all night—all night the angels will be looking on us, guarding us.

Oh, take care of Zion City, Father, and the dear little ones who are slumbering tonight.

O God, be with the sinful ones whom we had to send away.

O God, give them a blessing, and make them to realize that it has been good for them to be sent away; and may they be brought back at the right time, never again to sin.

Be with us. Keep us from the evil one by night and by day!

Help us to work, for the day is so short. While it is called day, let us work. The night cometh when no man can work.

Now dismiss us with Thy blessing, and give wisdom and grace to the dear brethren who have in charge the details of the work of transportation and care for the great company from Zion City who will go with us into Chicago on the Lord's Day for months to come, if Thou dost permit.

O God, make the opening services in the Chicago Auditorium a mighty blessing; for Jesus' sake. Amen.

After the Doxology had been sung, the service was then closed by the General Overseer pronouncing the following

BENEDICTION.

Beloved, abstain from all appearance of evil, and may the very God of Peace Himself sanctify you wholly; and I pray God your whole spirit and soul and body be preserved entire, without blame, unto the coming of our Lord Jesus the Christ; faithful is He that calleth you, who also will do it; the grace of our Lord Jesus, the love of God our Father, the fellowship of the Holy Spirit our Comforter and Guide, one Eternal God, abide in you, bless you and keep you, and all the Israel of God everywhere, forever. Amen.

## ZION IN SAN JOSE, CALIFORNIA.

*T. A. BYLER, Conductor of Gathering.*

Rev. W. D. Taylor, Elder in the Christian Catholic Church in Zion at San Francisco, California, will conduct Divine Services in Zion Mission Hall, 166 East Santa Clara street, San Jose, California, on

*Wednesday, October 8, 1902, at 7:30 p. m.*

*Thursday, October 9, 1902, at 2:30 and 7:30 p. m.*

*Friday, October 10, 1902, at 2:30 and 7:30 p. m.*

The Ordinance of Believers' Baptism by Triune Immersion will be administered on Friday afternoon.

Let the members and friends of Zion rally to these meetings and help along.

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# NOTES OF THANKSGIVING TO ZION'S GOD

By DEACON O. L. SPRECHER, Private Secretary to the General Overseer

AND THEY sing a new song, saying,
Worthy art Thou to take the book,
And to open the seals thereof:
For Thou wast slain,
And didst purchase unto God with Thy blood
Men of every tribe, and tongue, and people, and nation,
And madest them to be unto our God a Kingdom and priests;
And they reign upon the earth.

---

BLESSED is the privilege of living in a city which is being built by Christian people who acknowledge God as their all-sufficient Helper in every time of need.

They are called forth from the ends of the earth to coöperate together for the extension of God's Kingdom and for the benefit of the Church of God, and one another's temporal as well as spiritual welfare.

Elijah the Restorer, faithful to his calling, has proclaimed the Gospel of the Kingdom in such a way that the people have been led to see that God is loving, merciful and powerful in deliverance from sin and its consequences.

They have met the Divine conditions and have been blessed in spiritual, physical and temporal matters.

One who has knowledge of those who are building up this city cannot turn the eye in any direction without recalling how God has saved, healed, cleansed and kept many living in these various houses.

When the multitudes assemble in Shiloh Tabernacle or in the Auditorium, and the call is made for those to rise and testify to their blessings, it would almost seem as if one was in the midst of a congregation in which all had been quickened and blessed of God.

The witnesses assemble calmly and quietly, and listen to the Word of God.

As the General Overseer looks into the faces of the multitudes before him, he recalls with much thanksgiving, how God has heard and answered his prayers and those of faithful officers whom he has ordained.

The people before him are a testimony book.

Not only is this so, but the testimonies which come through the correspondence—many of them from those whom he has never seen and probably never will see—continue from day to day.

That God may be glorified and His Kingdom extended, we again print a little part of the story which goes on from day to day.

Let the believing rejoice.

Let the faithful continue to trust God.

Let the unconverted bow in penitence before their God, who has so manifestly proven His love and power.

Let them recognize His claim upon them, and so let the Kingdom of God be established.

Let the redeeming work of Christ go on, until all shall be able to take part in that "New Song," and own before God that Christ is "worthy to take the Book and to open the Seals thereof," for His Atonement has been effective in redeeming them and giving them the right to appear in His presence and enjoy Him forever.

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### Mother Healed of Fits. Child Healed of Chill in Answer to his Own Prayer.

ADAMSVILLE, TENNESSEE, August 13, 1902.

DEAR GENERAL OVERSEER:—I have been subject to fits ever since my little girl was born, nine years ago.

In the first fit, I fell on the floor.

My husband and little children thought I was dead.

I finally came to, and they had to handle me like a baby, I was so weak.

The doctor came and bled me in the arm.

He said my blood was too thick, and was pressing against my brain.

I thought I would be well when he bled me and gave me a lot of medicine, and I did get a little better, but it was not long until I had another fit, and they sent for the doctor again.

He came and bled me in the other arm, and left a great deal of medicine.

I got no better, and every now and then I would have a fit, and I had no hope of ever being well of them.

My brain became affected, and my mind was addled.

I could not remember anything long at a time.

I told my husband if he would send you a request for prayer for me, that I would be healed.

He wrote to you, and, thank God, I was healed.

At that time I was having fits every four or five weeks. Sometimes I would be in better health, and would not have them so often.

It has now been nine months since you prayed for me, and I have never had one since.

I give God all the glory for answering your prayer. How I love Him!

I trust Jesus as my Physician, my Savior, Sanctifier and Keeper.

I have two little boys, Shadrach and Meshach. I named them for the Hebrew children, and pray that these little boys may grow up strong in the faith, and be useful men for their blessed Saviour.

Shadrach is about four years old, and takes all his sickness to the Lord and He heals him.

One day he had a chill and his fever was very high. I was sitting by him and he looked up into my face and said: "Mamma, I want to pray," and before I could speak he jumped out of the cradle and knelt at my knees.

He rose up from prayer and said, "Mamma, I am well now," and that was the last of his fever.

Praise the Lord, I am so glad He answers little children!

When the other children get sick they call on little Shadrach to pray for them, as his faith is much stronger than theirs.

Please pray for me and my family, as we need your prayers very much.

Your sister in Christ, (MRS.) LULLIE SMITH.

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This is the truth.

I have seen all this take place.

She was healed through your prayers, and I thank God.

Pray for me, that I may be a better man.

Yours ever, N. S. SMITH.

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### Elijah's Prayer for Rain Honored.

KENDALL, KANSAS, September 7, 1902.

DEAR GENERAL OVERSEER:—When I wrote you for rain I did not expect you to answer my letter, as it was not necessary.

I counted on the rain as a sure thing, and it most assuredly came.

About the time that you had had time to receive my letter, clouds appeared that looked like regular cloudbursts.

All the rains, however, that came, were of the most gentle character.

I send you clippings from our papers, speaking of the fine rains.

Your brother in Christ, H. H. ADNEY.

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### Running Sore Healed.

Bella Lane, Wallerawang, New South Wales, Australia, writing under date of July 28th, says:

I thank you for your prayers and I thank God for healing my foot.

When I wrote to you I had a running sore on my foot, from which I had suffered for one year and ten months.

Now it is healed. Thank God!

Your sister in Christ, BELLA LANE.

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### Rupture Healed in Answer to Prayer.

Mrs. C. A. Hanson, of 718 West Sixty-first street, Chicago, writing under date of September 2, 1902, says:

I believe that God healed me of a rupture this spring, in answer to your prayer in the Auditorium.

I did not go to a physician, but I believe it was a rupture.

Whatever it was, it is gone.

May God keep you till Jesus comes, is my prayer.

(MRS.) C. A. HANSON.

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### Family Wonderfully Blessed and Healed Through Zion Teaching.

EAST WATERLOO, IOWA, September 8, 1902.

DEAR GENERAL OVERSEER:—When I wrote you, telling of the children's healing of measles, I asked you to pray for the two youngest, who had whooping-cough.

The baby was very sick at the time.

She kept me awake nights and bled at the nose.

In one or two days after I wrote to you, the coughing and bleeding stopped.

Baby is getting fat.

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She says, "Jesus took my whooping-cough away, and Jesus made me well."

I praise the Lord for what He has done for my dear children in the past two months, and for what He has done for us all, since we have given up doctors and drugs and trusted God for healing.

Since I accepted this teaching, the Lord has done a great many things for us, for which I am very thankful.

I am so glad I have found this way, for I never knew what real peace was, until I became willing to accept this whole teaching.

I found we could not take just part of it, but we must take the whole, and I am so glad I did.

By God's grace, I intend to remain true to Zion, and to her leader, and to God.

Yours in Jesus' Name,

(MRS.) CHARITY MINIKUS.

### Mother Safely Delivered in Childbirth. Child Healed of Cancer.

GROVERTOWN, INDIANA, August 12, 1902.

DEAR GENERAL OVERSEER:—I feel it a great privilege to testify for my Lord and Saviour.

He has saved me, spirit, soul and body, and made me a "new creature in Christ Jesus." He paid it all for me, and all to Him I owe.

He healed this body of corruption six and a half years ago in Zion Tabernacle, where I was led by God, in direct answer to my own prayers.

There I first found the Healing Stream through the man of God, from whose lips are continually flowing the living words of God, whereby I was healed and restored in spirit, soul and body.

Thanks be to my Heavenly Father, that He has given me my heart's desire!

Since my healing, which occurred in 1895, I have been very happy to testify for my Lord here, where we live.

My own people saw that a miracle had been wrought, and my husband put away his pipe, and gave up eating pork.

In the year 1900 our little girl, eight years of age, took very sick with cancer.

She was very near death.

I had not been living close to God, and I asked him to forgive my sins, and promised that I would follow where He would lead me.

We knelt and prayed.

God heard our cry.

We went to Zion, and God healed her from every symptom of cancer.

The Spirit of God told me that I should be baptized, and I obeyed and was greatly blessed.

In April, 1901, a Zion baby girl was born to us, and I was delivered without any pain. To God be all the glory!

We do love Zion, and are so thankful for the teaching of God's prophet.

I had bad habits fastened upon me, but the teaching of Zion made me realize where I was, and now I am free from them all.

Our daily prayer is that Zion may prosper, and that you, dear General Overseer, may be strengthened to do such work for mankind as has been done in me.

We thank God for many healings among our children during these years.

May God bless you and yours abundantly, and long spare you to the glorious work of Zion.

Your sister in Christ, (MRS.) ANNA NELSON.

### Repentance and Confession Followed by Immediate Relief.

VERMILION GROVE, ILLINOIS, September 6, 1902.

DEAR GENERAL OVERSEER:—Your letter of August 30th was duly received. I was taken sick Monday morning.

I was having a bad, bloody discharge from the bowels.

A chill and high fever soon followed.

At night I asked my family to collect in my room and unite in prayer for me.

I kept growing worse, my bowels moving very often, until about 10 o'clock on Tuesday, just after my husband started to send you the telegram; then they stopped and did not move any more until 7 that night; but I continued to have much pain.

We again united in prayer at 8 o'clock, and I was helped but not perfectly healed.

I asked God to show me why.

He did so.

When I was first taken sick the thought was presented to me to take a teaspoonful of sugar and one of flour and on this pour boiling water and drink it.

That was a remedy I once used beneficially when drugs had failed, before I knew God.

I said: "No, I want God to heal me."

But on Tuesday morning, when I kept getting worse, I told my daughter to add to the above receipt a beaten raw egg and a little nutmeg and I would take it for my breakfast.

God showed me the deception in my heart, and therefore lack of trust in Him.

I immediately asked Him to forgive me and confessed it to my family at morning prayer.

God blessed me and healed me then.

I steadily regained my strength. The next day I was able to go about my work.

I praise God for it all.

I thank you for your prayers and for teaching me repentance, and how to trust God.

My heart continually sings praises to God for you and our beloved Overseer Jane Dowie.

I want to tell you both what a great help she was to me during the Feast of Tabernacles by her beautiful spirit and good, kind, helpful words.

Faithfully yours in Jesus,

(MRS.) SARAH A. MENDENHALL.

### Babe Attended by Heavenly Father's Care.

MUNCIE, INDIANA, September 1, 1902.

BELOVED GENERAL OVERSEER:—Time and space will not permit me to begin to tell the half of God's blessings to us.

The most remarkable healings have been with our baby-boy Glen, who is now past seventeen months old.

My wife was visiting at Peru, Indiana, last spring, and one day, just at dinner-time, the baby (Glen) put his hand in a bowl of boiling gravy that was left on the stone hearth.

My wife picked him up at once and hurried to the bedroom with him, knelt down and prayed earnestly to God, for Jesus' sake, to relieve the baby of pain (which was awful at that time) and give him a perfect healing.

In just a moment or so the baby stopped crying, and the fire was all gone from his little hand and arm, and he never cried another bit with it.

He sat up to the table and ate his dinner as if nothing had happened.

It was quite an experience for my wife, as she had never been placed in those circumstances before, but she had seen the baby healed so many times in answer to our united prayers, that she could think of nothing else but going to God for the healing, and God graciously answered.

Our baby had bowel trouble several times, but in each case we went to God, and sometimes wrote or telegraphed to you or Overseer Piper or some of the Elders, and have always been victorious.

Words fail to express our gratitude to God for these blessings and for the teaching we have received through LEAVES OF HEALING.

Praying that this may be a blessing to others and thanking you for your prayers,

I remain, your servant in Jesus,

B. F. COLEMAN.

### Healed of Effects of Injury in Falling.

ZION CITY, August 21, 1902.

DEAR GENERAL OVERSEER:—I thank the Lord for the wonderful blessing I have received.

Seven weeks ago today I went into Chicago and, as I got off the street-car, I fell and hurt myself very badly.

I had to walk four blocks before I got to my son's house, and God helped me to walk those four blocks.

The other day my son brought me home and we sent for Overseer Speicher.

He examined me and said that I had broken one rib, and that my lungs and kidneys were badly bruised.

I thank the Lord and Dr. Speicher and the Elders and Deaconesses who prayed for me.

We remember you in our daily prayers, that God may spare you many years to come.

Truly your sister in Christ,

(MRS.) MARTHA HANSEN.

### Delivered from Toothache.

ZION CITY, August 31, 1902.

DEAR GENERAL OVERSEER:—I sent in a request for prayer to you last Sunday, August 24th, asking you to pray that I might be healed of toothache and catarrh.

The toothache was healed before the service was over, and although the tooth was hollow and the nerve bare, it was so perfectly healed that I have been able to chew my food with it and not feel the least pain.

The catarrh is gradually disappearing.

I praise God for His wonderful love and care for me.

Praise God for His goodness and for His wonderful works to the children of men.

Yours in the Master's service,

(MISS) ELLA V. CLARK.

### Healed of Rupture of Thirteen Years' Standing.

RUSHFORD, MINNESOTA, September 2, 1902.

REV. W. H. PIPER.

*Dear Brother in Christ:*—I have felt it my duty for some time to write a testimony telling of God's goodness to me, and the blessings I have received from Him through Zion.

It is now a little over three years since I accepted Zion's teaching.

In July, of 1899, I was in Zion Home two weeks, and while there I was healed of a rupture of thirteen years' standing. It had caused me a great deal of suffering, as it was always very sore.

I never could wear a truss.

I had many fitted to me, but the doctor said I never could stand it to wear one, as they would kill me.

I thank God for the Great Physician.

He has given us One who can heal all our diseases; not only some, but all.

I had heart trouble for a number of years, but last January I was called to Chicago, and while at the home of Mrs. M. Congdon, Elder Cossum called and laid hands on me twice, and I was perfectly healed.

I want to thank God for what He is doing for me now.

I have had a goiter for twenty-six years, and a few days ago I was over to visit Brother and Sister Clark, of Ridgeway, and one evening Brother Clark said to me: "Have you faith for the healing of that goiter?"

I said: "Yes. I know God will heal me."

So we all prayed the prayer of faith, and it has gone down two and one-half inches, for which I give God all praise and glory.

I have had better health in the last three years than I had before in seventeen years, and can do more and harder work now than ever before.

Your sister in Christ,

(MRS.) FRANCES A. WEED.

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# Zion's Seventies




ELDER A. F. LEE, Recorder.

AND JEHOVAH said unto Joshua, Fear not, neither be thou dismayed: take all the people of war with thee, and arise, go up to Ai: see, I have given into thy hand the King of Ai, and his people, and his city, and his land: . . . .

And it shall be, when ye have seized upon the city, that ye shall set the city on fire; according to the Word of the Lord shall ye do: see, I have commanded you.—*Johshua 8:1, 8.*

ISRAEL had just met most humiliating defeat at the hands of the king of Ai because of the sin of one man; nevertheless, the command comes to Joshua to arise and go up against this same king, with the following strange language: "See, I have given into thy hand the king of Ai, and his people, and his city, and his land."

This of course could only be seen with the eye of faith, but the promise of Jehovah was enough for Joshua, as it should be for every true child of God.

Hence, it is with Zion Seventies.

God hath said through his Son Jesus the Christ: "Fear not, little flock, for it is your Father's good pleasure to give you the Kingdom."

Zion Seventies believe just as fully as Joshua believed in his day that the possessions of this wicked king would fall into his hands.

As an evidence of their faith, they are now going forth by thousands throughout the world.

In the fulfilment of the command given to Joshua in the 8th verse, quoted above, they are setting the cities on fire wherever they go, the difference, however, being that Zion Seventies make use only of the Holy Fire from off God's Altar, which is a fire that destroys only the evil in human hearts.

During the past six weeks many of these faithful workers have been scattering their firebrands throughout the summer resorts, east and west.

The result is that many are looking to Zion and are seeking again the old paths of righteousness, which in many cases have become so overgrown with the weeds and briers of false teaching that they are as those lost in the forest.

We are pleased to give, in this issue of LEAVES OF HEALING, some reports from Zion Seventies at Philadelphia.

And in later issues we shall be pleased to give equally interesting reports from those in other sections throughout the world.

### General Report from Philadelphia.

Deacon W. B. Horter, who is directly in charge of the Zion Seventy under Elder Hammond, writes as follows:

DEAR ELDER LEE:—It is with great joy that we submit the following report after another month's service for God, in which we have experienced, in a measure, some of the joy of the disciples when they returned from their labors. (Luke 10:17.)

Our work this month has varied slightly from the work of the months previous. It has extended to the seacoast—Atlantic City, Cape May, Ocean Grove, Asbury Park and other resorts being visited.

Zion Literature was distributed in these places where the Devil has humanity at his mercy.

Some of the sights at these resorts are sufficient to make one heart-sick.

Pride, luxury, lust, selfishness and love of the "god of this world" is manifested on all sides, and had it not been for the love of God in our hearts and the love for lost and perishing humanity, we would have shrunk from the work.

We rejoice exceedingly that we have been chosen to carry this glorious Message of Salvation, Healing and Holy Living to the captives of Satan.

God blessed us in our work and we returned with a deeper purpose in our hearts to serve Him and His Messenger.

Besides the work on the seacoast, parties have been sent into the towns of eastern Pennsylvania, where the Devil has been stirred up and many people blessed as a consequence.

The enclosed report-card shows the best report of the Seventies since July, 1901, not only in the point of numbers, but in effectiveness.

We solicit your prayers for our work and for those in charge, that God will make us more pure in our whole being.

We know then that the work will be done with more power.

The following is our report for the month of August, 1902:

| | |
|---|---|
| Calls made | 2,018 |
| Tracts distributed | 14,678 |
| LEAVES sold | 1,561 |
| LEAVES distributed | 673 |
| Prayed with | 67 |
| Helped | 87 |
| Cottage meetings | 36 |

Yours for God and Zion, W. B. HORTER.

In the following letter Elder Hammond very humorously gives an account of his experiences while on Seventy work at Ocean Grove:

### Methodist "Antitoxin" for Zion Teaching.

Mr. R. Manley Miller and myself spent a part of three days at Ocean Grove Methodist camp-meeting, one of the oldest camp-meeting grounds in the country, meetings having been held there annually for about forty years.

We gave out 300 LEAVES OF HEALING, 150 BANNERS, 300 penny and five-cent tracts; messages, commercial and theocratic literature, numbering, in all, nearly 1,600 pieces.

There is nothing like Zion Literature to show people the true light, although they have been misled so long that they are often at first thrown into confusion.

We even found good Methodists who were ready to give out Zion Literature.

One Methodist man who takes LEAVES OF HEALING subscribed for ten weeks for another man.

His wife has been giving out LEAVES OF HEALING, but they do not dare do it very boldly so long as they are Methodists, for Methodism and Zion teaching do not mix.

One young lady wrote a note which was handed to the Rev. Joseph Smith, of Redlands, California.

The note read about as follows: "A few days ago I received a great spiritual blessing at these meetings, but last night some of Zion Literature fell into my hands, which I have read, and it has thrown me into darkness. What shall I do to be restored to the place of blessing?"

Mr. Smith and one other man replied as follows: "Ever since the days of the apostles there have been windy doctrines.

"Dr. Dowie denounces all churches as apostate because they have creeds, and yet, I see he has one, but it is a windy doctrine.

"This has come upon you, my dear sister, simply to try your faith.

"Do not be frightened by religious circuses.

"You can always find windy doctrines and religious circuses.

"The question of this dear sister impressed me.

"The way for her to be restored is to go back to the place of her former blessing.

"Dr. Dowie does not teach the witness of the Spirit.

"Let me tell you all, that when these doctrines,

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which are afloat, come along, to go back to the place of your former blessing and it will vaccinate you against Dowieism and other religious circuses."

Two things are very evident; the Methodists are afraid of Zion's teaching, for it is dangerous—it certainly is to Methodism—and it is contagious.

However, I do not think we need to fear if all that the Methodists have, as an antidote for Zion's teaching, is a dose of "gobackism" from the Methodist bottle of experience.

We continually find that Methodists, as well as others, are getting tired of the milk of their former experience.

Humanity is tired of going back, but is always glad to go forward.

We are glad to see the General Overseer renewing his exposure of church apostasy.

The one thing that is hindering Christians from light and growth is the lack of new experience and blessing.

Thank God, we do not have to go back to get light!

Thank God, we have not only the witness of His salvation, but also the witness of His blessing upon spirit, soul and body.

To sum it up: Methodist antitoxin for dangerous "Dowieism" is to go back to the mother-breast of early experience.

Thank God for the "go" of Zion; but it is go forward, not backward!

GIDEON HAMMOND.

### Zion Seventy Work at Atlantic City.

1339 THOMPSON STREET,
PHILADELPHIA, PENNSYLVANIA.

DEAR ELDER LEE:—On Sunday morning, August 31, 1902, four of Zion Seventies, of Philadelphia — Deacon W. B. Horter, Deaconess Schoemer, and Miss Belle Ortman and myself—went forth with Zion Messages of God, that contain salvation, healing and holy living for every one who will obey God's commands.

What a great privilege it is that God can use a humble instrument in furthering His Kingdom upon earth!

We who are in Zion have much to rejoice over, because God has sent in these latter days the Elijah, the Restorer, to bring to the sinful and the diseased an Everlasting Gospel—salvation, the forgiveness of sins, healing of the body, in God's Way.

With joy we went forth with such a message.

After getting on the ferry-boat at Philadelphia we scattered quite a number of tracts to the many who were going to Atlantic City, the place famed for the worldly pleasure and amusement that the carnal nature of man seeks.

We also gave out some LEAVES and tracts in the train.

With an armful of LEAVES and tracts we went to the beach where the multitude promenade.

We soon found a place to stop and hold an open air service.

Quite a number listened to God's Message.

We had great pleasure in giving out the literature.

Many kindly received it, while some refused.

Quite a number of persons showed an angry spirit, showing their ignorance and prejudice against Zion and Dr. Dowie, and some were interested.

We visited a large number of hotels and houses and the people who were sitting along the beach.

We had the privilege of distributing 4,500 tracts and 120 LEAVES OF HEALING.

The last were given out on the train.

We thank God for the privilege of Seventy work.

Yours for God and Zion,

DEACON CHAS. ZEEB.

---

Among many very interesting individual reports that we have received from the Philadelphia workers, we would mention in particular that of Deaconess M. S. Ortman and Deaconess Hollingsworth, who report, for the month of August, 1,500 calls made, 2,300 tracts distributed, 924 copies of LEAVES OF HEALING sold, besides ministering, in many other ways, to the needy ones they found while out on their work.

Let all Zion everywhere earnestly pray God's blessing upon the seed which has been so faithfully sown by these workers and that all may be endued with greater spiritual power for the work which is being outlined for Zion's great Restoration Host.

---

AND THERE arose a reasoning among them, which of them should be greatest. But when Jesus saw the reasoning of their heart, He took a little child, and set him by His side, and said unto them, Whosoever shall receive this little child in My Name receiveth Me: and whosoever shall receive Me receiveth Him that sent Me: for he that is least among you all, the same is great.—*Luke 9:46-48.*


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# OBEYING GOD IN BAPTISM.

## "Baptizing Them into the Name of the Father and of the Son and of the Holy Ghost."

### Thirteen Thousand Nine Hundred Fourteen Baptisms by Triune Immersion Since March 14, 1897.

Thirteen Thousand Nine Hundred Fourteen Believers have joyfully followed their Lord in the Ordinance of Believers' Baptism by Triune Immersion since the first Baptism in Central Zion Tabernacle on March 14, 1897.

| | | |
|---|---|---|
| Baptized in Central Zion Tabernacle from March 14, 1897, to December 14, 1901, by the General Overseer | 4754 | |
| Baptized in South Side Zion Tabernacle from January 1, 1902, to June 14, 1902, by the General Overseer | 37 | |
| Baptized in Shiloh Tabernacle by the General Overseer | 542 | |
| Baptized by Overseers, Elders, Evangelists, and Deacons at Headquarters (Chicago and Zion City) | 2868 | |
| Total Baptized at Headquarters | | 8201 |
| Baptized in places outside of Headquarters by the General Overseer | 641 | |
| Baptized in places outside of Headquarters by Overseers, Elders, Evangelists, and Deacons | 5014 | |
| Total Baptized outside of Headquarters | | 5655 |
| Total Baptized in five years and three months | | 13,856 |

| | | | |
|---|---|---|---|
| Baptized since September 14, 1902: | | | |
| Baptized in Shiloh Tabernacle by Elder Dinius | 57 | 57 | |
| Baptized in Illinois by Elder Graves | 1 | 1 | 58 |
| Total Baptized since March 14, 1897 | | | 13,914 |

The following-named fifty-seven believers were baptized in Shiloh Tabernacle, Zion City, Illinois, Lord's Day, September 14, 1902, by Elder W. O. Dinius:

Anderson, Anna ..... Zion City, Illinois
Arends, Cleveland ..... Zion City, Illinois
Arends, Menno ..... Zion City, Illinois
Aydelott, Mrs. L. C ..... Zion City, Illinois
Baker, Ella ..... Worthington, Minnesota
Ball, Estella A ..... Abilene, Kansas
Bartelt, Julius W ..... Fort Atkinson, Wisconsin
Beck, Nevah L ..... Zion City, Illinois
Beck, Mrs. Sarah E ..... Zion City, Illinois
Brooks, Robert ..... Zion City, Illinois
Bush, Iva Theresa ..... Zion City, Illinois
Chambers, Mrs. S ..... Zion City, Illinois
Collins, Jr., Niles ..... Zion City, Illinois
Dinius, Lucy E. Pearle ..... Zion City, Illinois
Draudt, Fred ..... Zion City, Illinois
Duborg, P. C ..... Zion City, Illinois
Ellingworth, Fred ..... Zion City, Illinois
Ellingworth, Sarah E ..... Zion City, Illinois
Elliott, John Edward ..... Zion City, Illinois
Erni, Miss Olga R ..... New Albany, Indiana
Fernewald, Annie ..... Guilford, Missouri
Fryett, W. G ..... Zion City, Illinois
Grandt, Frank ..... Zion City, Illinois
Haus, Frederick ..... Zion City, Illinois
Holmes, F. M ..... Zion City, Illinois
Irwin, Hope ..... Alliance, Ohio
Irwin, John W ..... Alliance, Ohio
Jacobs, Charles Emerson ..... Kenosha, Wisconsin
Johnston, Mrs. Rosanna ..... Wingham, Ontario, Canada
Kimmell, Mrs. Emma Shaw ..... Zion City, Illinois
Koon, Florence ..... Zion City, Illinois
Maugun, Mary A ..... Webster City, Iowa
Matl, J. A ..... Zion City, Illinois
Mitchell, Charles D ..... Zion City, Illinois
Moore, Emma ..... Zion City, Illinois
Parkes, Susanah ..... Converse, Indiana
Pfeeger, Mrs. Barbara ..... Zion City, Illinois
Puhl, Lottie ..... Zion City, Illinois
Ray, D. W ..... Zion City, Illinois
Russell, Miss Eva ..... Zion City, Illinois
Russell, Lillian ..... Zion City, Illinois
Sanowalt, M. C ..... Zion City, Illinois
Sanowalt, Theresa ..... Zion City, Illinois
Shelley, L. N ..... Zion City, Illinois
Strassburg, Edward ..... Milford, Wisconsin
Talbert, Mabel M ..... Zion City, Illinois
Thirion, Mrs. Eva ..... Zion City, Illinois
Thirion, Miss Gladys ..... Zion City, Illinois
Thirion, [illegible] ..... Zion City, Illinois
Thomas, [illegible] ..... Zion City, Illinois
Wade, [illegible] ..... 623 Belvidere street, Waukegan, Illinois
Wade, [illegible] ..... Zion City, Illinois
Wade, [illegible] ..... Zion City, Illinois
Wade, [illegible] ..... Zion City, Illinois
Wade, [illegible] ..... Zion City, Illinois
Wade, [illegible] ..... Zion City, Illinois

The following-named nine believers were baptized in the Caledonian Road Baths, London, England, August 31, 1902, by Evangelist H. E. Cantel:

Buller, Mrs. Emma,
33 Westgate road, South Norwood, S. E., London, England
Deans, James ..... 88 Saltram crescent, Maida Hill, W., London, England
Deans, Mrs. L. ..... 88 Saltram crescent, Maida Hill, W., London, England
Hooper, Mrs. Sarah,
60 Howland street, Tottenham Court road, W., London, England
James, George ..... Flow Point, Bishops Teignton, Devonshire, England
Reid, Mrs. Emily ..... 151 Newington Causeway, S.E., London, England
Taylor, Stanley ..... 33 Herbert road, Holloway, N., London, England
Winn, Matthew,
443 Grosvenor Buildings, Robinhood lane, Poplar, E., London, England
Winn, Mrs. Annie,
443 Grosvenor Buildings, Robinhood lane, Poplar, E., London, England

The following name is printed as the correction of an error in Volume XI, No. 17, in which the name of Herman Harris, in the list of baptisms at Caledonian Road Baths, London, England, July 27, 1902, should read:

Harris, Mrs. Alice Herman,
20 Lavender Gardens, Lavender Hill, London S. W., England

The following-named believer was baptized at Logansport, Indiana, Saturday, August 30, 1902, by Elder S. B. Osborn:

Gibson, Robert Paikess ..... Burnettsville, Indiana

The following-named two believers were baptized in Toledo, Ohio, Lord's Day, August 17, 1902, by Deacon L. Neiswander:

Ridgway, William Edward ..... 741 Colburn street, Toledo, Ohio
Ridgway, Mrs. Annetta ..... 741 Colburn street, Toledo, Ohio

The following-named ten believers were baptized in Binghamton, New York, Lord's Day, August 31, 1902, by Deacon W. C. Christie:

Bennett, Mary Sophia ..... Binghamton, New York
Maples, Millie ..... Binghamton, New York
Morey, Deforest ..... Lestershire, New York
Morey, Ella ..... Lestershire, New York
Perry, Eliza A ..... Arbutus, New York
Personeus, Rev. Charles B ..... Binghamton, New York
Personeus, Flora Ellis ..... Binghamton, New York
Reid, Mary Elizabeth ..... Binghamton, New York
Werden, Edgar Allen ..... Syracuse, New York
Werden, Ina Claire ..... Syracuse, New York

The following-named six believers were baptized at Binghamton, New York, Lord's Day, August 31, 1902, by Deacon C. J. Cook:

Brooker, Mabel Jennie ..... Binghamton, New York
Cook, Clarence James ..... Binghamton, New York
Cook, Freda Neora ..... Binghamton, New York
Perry, Lillian Bell ..... Arbutus, New York
Personeus, Charles Cardwell ..... Binghamton, New York
Personeus, Mattie Anna ..... Binghamton, New York

The following-named seven believers were baptized at San Francisco, California, Tuesday, September 9, 1902, by Elder W. D. Taylor:

Bean, Wesley Payson ..... 3138 Mission street, San Francisco, California
Fox, Mary Elizabeth ..... 337 Chapultepec street, San Francisco, California
Nelson, Mrs. Mary Ann ..... 3364 Twenty-first street, San Francisco, California
Nelson, Lena Jessie ..... 3364 Twenty-first street, San Francisco, California
Roberts, Frederick ..... Almshouse, San Francisco, California
Wurr, Aletta Ida ..... 3345 Seventeenth street, San Francisco, California
Wurr, Hattie Grace ..... 3345 Seventeenth street, San Francisco, California

The following-named two believers were baptized in St. Louis, Missouri, Monday, September 1, 1902, by Elder Lemuel C. Hall:

Busch, August ..... 2654 Geyer avenue, St. Louis, Missouri
Busch, Mrs. August ..... 2654 Geyer avenue, St. Louis, Missouri

The following-named believer was baptized at Mount Morris, Illinois, Lord's Day, September 14, 1902, by Elder F. A. Graves:

Delfs, Cora Belle ..... Sterling, Illinois

The following-named believer was baptized at Seattle, Washington, Friday, September 5, 1902, by Elder August Ernst:

Satterdam, Mrs. Josie ..... Premerton, Washington

The following-named believer was baptized in the Mansion House Mission, Camberwell, London, S.E., England, September 3, 1902, by Evangelist H. E. Cantel:

Larger, Wilhelm ... care of Liljeblad, Fredriksdals, Fabrik, Kalmar, Sweden

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# ZION'S BIBLE CLASS

*Conducted by* DEACON DANIEL SLOAN

## MID-WEEK BIBLE CLASS LESSON, OCTOBER 8th or 9th.

### Saved When Tempted.

1. *We are to pray for deliverance.*—Luke 11:4.
   Temptations come from a sinful nature.
   Temptations come from corrupt practices.
   Temptations come from loving sin.
2. *Christ knows how to save us.*—Hebrews 2:17-18.
   He knows we are of the dust.
   He knows sensual ties bind us.
   He knows how to be merciful.
3. *He has our case in His hands.*—1 John 2:1-3.
   He is our Advocate.
   He appears in God's presence for us.
   He pleads our case successfully.
4. *We can boldly expect help from Him.*—Hebrews 4:14-16.
   We must never become discouraged.
   He met the same temptations we do.
   He says we can boldly come to Him for help.
5. *He can keep us from falling into the Devil's snares.*—Jude 1:23-25.
   The Devil is trying to trip us always.
   He is trying to consume us.
   He is trying to corrupt us.
6. *He lives to save us by His life.*—Hebrews 7:24-26.
   We have a living Saviour.
   There is none He cannot save.
   He saves because He is sinless.
7. *Victory over temptations adds to the Crown of Life.*—James 1:9-12.
   We must endure and not yield.
   Life is a testing time for growth.
   Every time we overcome life is obtained.
8. *He can keep one securely, however trying the conflict.*—Romans 16:21-27.
   He has all power.
   He can keep us.
   He can preserve us.

*The Lord our God is a Temptation-delivering God.*

## SUNDAY BIBLE CLASS LESSON, OCTOBER 12th.

### Self-confidence in Human Frailty.

1. *We are cautioned against self security.*—1 Corinthians 10:7-13.
   When we think we are strong we are weak.
   When we think we will stand we fall.
   When we murmur and complain we lose all.
2. *Human nature has great control over us.*—Matthew 26:36-46.
   A weary body hinders a willing spirit.
   A sinful soul masters a noble spirit.
   Human nature is tied to earthly mortality.
3. *How weak a person is in himself.*—Mark 14:27-36.
   We make our boasts only to fail.
   We tell God we will be true and then prove false.
   We think of our temporal well-being rather than of God's glory.
4. *God knows how frail and fallible we are.*—Psalm 103:13-18.
   Our physical nature perishes.
   Winds of passion cause us to wither.
   Nevertheless, He shows mercy at every cry of need.
5. *Beware of things that are selfish.*—Philippians 3:1-8.
   We are not to think of self.
   We are not to live for self.
   We are not to countenance selfish desires.
6. *The Divine Life is the only one to seek to live.*—2 Corinthians 5:14-17.
   We should live for Christ.
   We should know only Christ.
   We should see only the new life.
7. *Sin dwelling in one will assert itself in one way or another.*—Romans 7:11-22.
   If it dwells in us it will come out.
   It bursts out sometimes like a flood.
   The carnal man will war against the spiritual.
8. *Die to sin and live only unto God and then you will be free.*—Romans 6:6-13.
   We are to die to sinful desires.
   We are to die to sinful pleasures.
   We are to die to sinful deeds.

*God's Holy People are a Crucified People.*

AND THE sons of them that afflicted thee shall come bending unto thee; and all they that despise thee shall bow themselves down at the soles of thy feet; and they shall call thee The City of the Lord, The Zion of the Holy One of Israel.—*Isaiah 60:14.*

## SUGGESTIVE NOTES FOR THE USE OF ZION'S BIBLE CLASS OUTLINES

*A reference encyclopedia of Bible truth* can be had by those who will make the proper use of Zion's Bible Class Lessons which appear in LEAVES OF HEALING. They open up wonderful resources of preparation for *Zion's Sevenites* together with those conducting *Cottage Prayer Meetings* or *Zion Gatherings*. These studies have been issued since Volume V, Number 27, and now number about 200 lessons. They extend over a wide range of Bible topics and subjects of practical use. *Doctrinal teachings are presented, covering the full scope of Bible truth*, concerning GOD, MAN, SIN, REDEMPTION, THE CHRISTIAN, A HOLY PEOPLE, THE CHURCH, CHRISTIAN WORK, THE WORLD, THE AGE BEYOND and FINAL ESTATES. These lessons can be clipped out of the paper and pasted in a book and indexed under the doctrines, subjects, topics and words of which they treat. This will be a book of ready reference and can be added to regularly. The subjects, with the varied methods of treatment as they appear in comprehensive outline, with citations of Scripture from every book of the Bible, together with practical questions or remarks thereon, may be added to by explanations and observations and illustrations which will enable every one who devoutly studies and diligently uses them to rightly divide the word of truth, and thus in an increasing measure become thoroughly furnished unto every good work.

*How to study or teach a Zion Bible Class Lesson* should not prove to be a difficulty to any one. It is the intention to cover simply the vital truths and important doctrines of the Bible, presenting a phase of some subject in each lesson from a given point of view, with selections of Scripture which have a plain and positive meaning, viewed from a broad light of Bible research. No commentaries are to be used, for they, in most part, are nothing but the traditions of the elders, which make void the Word of God. They, like many of the translations of the Bible, give a dark meaning to God's truth. They set forth lack of faith and show the low standard of spiritual conception at the day or time in which the work was done.

*The safe rule for all is to read the Word of God in the power of the Holy Spirit, comparing Scripture with Scripture.* Let the concensus of Scripture texts on one given subject, with the true meaning of the words involved, determine the points of view from which the subject must be approached.

For instance, take Zion Bible Class Lesson in LEAVES OF HEALING, Volume VII, Number 18—"*Why some keep out of Zion*": To illustrate the plan of going at a lesson, consider closely this lesson; for personal comprehensive study must, of course, precede the presentation of such a subject by a leader at a Zion Gathering. The first reason given is, "*Because they are so used to old and corrupt theological views*," as shown in Luke 5:36-39, which goes to show that a Church, in age and spiritual declension, will worship old and cherished dogmas which are held only in form, and will not accept the truths which come with waves of revival blessing.

Show how this is true in all Protestant churches in their apostasy, for they will not give up their hospitals, sanitariums, drugs, favorite medicines, surgery and doctors and trust God, who is the Creator, Redeemer and Preserver of the lives and health of the bodies of His people through Jesus Christ His Son.

The next question brings out the fact that *if a new truth would get into an old Church with its lack of spiritual power, it would tear the Church to pieces.* Such a Church is filled not with the unity of the Spirit, but with backsliders from pulpit to pew, who know not God in the power of the first love where "Christ is All and in All" and is trusted for everything in a full and complete consecration.

The third question cites the fact that *people are slow in accepting new truths.* So used are they to an old treadmill experience, bound in by walls of creeds and denominational teachings, that they cannot see that the Holy Spirit will ever continue to show things to come as God's plans unfold step by step throughout the age.

This same treatment is applied to the *seven other reasons under this one subject*, which is founded on that glorious prophecy in Jeremiah 3:14, 15. The analysis underneath the Scripture subdivisions of the lesson is in question form, but they can be turned into statement form and be verified, not only by the text cited or other well-known passages, but also by observation and personal experience, all of which should be brought to bear on a lesson, with such illustrations everywhere abounding as are true to the case in point. A person with spiritual perception, natural simplicity and earnestness of presentation can make Zion's Bible Class Lessons to be an increasingly great blessing to the thousands who are now studying them, as well as the tens of thousands who will yet be molded, stimulated and established in their relation to the every day affairs of life through Holy Living and fruitful service, by this method of presenting Bible truths.

### A True Use of Sabbath Day Hours.

They should be improved well by every member and friend of Zion. The Bible Class Lesson outline should, with the Bible in hand, be gone over carefully and prayerfully, and the sermon by the General Overseer should also be attentively read. Assemble, sometime during the day, your own family. Invite in, if possible, those who want to know God in power, or desire from Him some blessing for spirit, soul or body. Where this is not possible, go where the sick and sinful, poor and neglected are, who have tasted only of the bitterness of life, and open up to them the Gospel which Jesus commanded should be preached to the poor. *Where there are two or more members of Zion near you*, do not fail to regularly come together sometime during the Lord's Day. Pray and speak with one another, and study together the Bible Class Lesson and talk over the marvelous doings of God in Zion. DO NOT OFFEND GOD BY GOING TO SOME CHURCH SERVICE WHERE GOD IS EVER DISHONORED AS THE HEALER, CLEANSER, KEEPER AND PROSPERER OF HIS PEOPLE. Do not go to hear His truth perverted by the cry of Peace, Peace, when sudden destruction is so near because of the prevalent wickedness of the world, which, with a worldly Church, is becoming more and more corrupt. Do not go where scoffing is everywhere heard from so-called Christians at the imminent coming of "the great God and Saviour Jesus Christ." He will receive unto Himself only those who look for Him; even ZION, whom He is now calling into Purity and Holy Living, who daily, in obedience to Her Lord, whatever the cost may be, is thus making herself READY TO SOON BECOME THE BRIDE OF CHRIST AT HIS APPEARING.

### Publisher's Notice.

The remittance must accompany receipt of subscriptions at the Publishing House, no difference by or for whom or for whatever time they may be given, or whether forwarded through Ordained Officers, Branches, or Gatherings of the Christian Catholic Church in Zion. Accounts will be carried with Ordained Officers, Branches, or Gatherings, on quantity orders of periodicals consigned on sale for monthly settlement, but to include only such articles as bear the imprint of Zion. All orders for Bibles, books, buttons, pictures (except prints done by the Publishing House), lace souvenirs, etc., must be sent to the General Stores, Zion City, Lake County, Illinois.

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# ZION SEVENTIES

***Can do no better work in the Extension of the Kingdom of God than by securing Subscribers to LEAVES OF HEALING***

*Thousands of men and women would gladly subscribe if they were only requested to. They are doing it now.*

*Zion Seventies have an unexcelled opportunity to request them.*

It is better to get men and women to subscribe to the paper and pay for it themselves than to pay for it and have it sent to them free. They will read it more attentively and heed it more carefully.

Every member of Zion Seventies should be an active circulation agent for LEAVES OF HEALING. No member of Zion Seventies should go out without a supply of Subscription Blanks. Zion Printing and Publishing House, 1300 Michigan Avenue, Chicago, Illinois, will supply them upon application.

Zion Seventies, as well as all other members and friends of Zion, can aid by their prayers in the securing of

***100,000 Yearly Subscribers to LEAVES OF HEALING by January 1, 1903***

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# ZION'S ONWARD MOVEMENT

**LORD'S DAY SERVICES IN THE CHICAGO AUDITORIUM**

## REV. JOHN ALEXANDER DOWIE

(ELIJAH THE RESTORER)

GENERAL OVERSEER OF THE CHRISTIAN CATHOLIC CHURCH IN ZION, HAS BEGUN

A SERIES OF SEVENTEEN

**ELIJAH'S RESTORATION MESSAGES**

IN THE

## CHICAGO AUDITORIUM

SPEAKING

## Every Lord's Day Afternoon at 3 o'Clock

UNTIL FURTHER NOTICE

ALL WELCOME  ALL SEATS FREE  FREEWILL OFFERING  CHRIST IS ALL AND IN ALL

*The Chicago Auditorium is the largest building for public speaking in the city, having 4037 fixed seats, with room for 1000 on the stage and standing room for nearly 2000 more, a total capacity of fully 7000 people*

*Grand Processional of over Five Hundred of Zion Robed Officers and Zion's White-robed Choir*

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# ZION'S INVESTMENTS

GENESEO, ILL., May 30, 1902.
MR. CHARLES J. BARNARD.
*Dear Brother in Christ:*—I am free to state that I am well pleased with Zion's Investments as being both safe and profitable. Interest and dividends have been promptly paid; in fact everything of a business relation has received prompt attention.
Hoping to add to my former investments in the near future, I remain,
Faithfully yours in Christ's service,
JAMES M. WELTON.

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CRESCENT CITY, FLORIDA, May 30, 1902.
DEACON CHAS. J. BARNARD,
Zion City, Illinois.
*Dear Brother in Christ:*—I am a Shareholder in the Lace Industries, and my only regret is that I haven't more money to invest, but fully intend to invest all the surplus cash that I can raise in Stock in the various enterprises of Zion City, as I consider every one of them gilt-edged.
I have never invested money in any enterprise where the guaranteed interest has been so promptly paid.
May God bless all of Zion's Institutions and help me to earn more money to invest.
Your Brother in Christ,
S. L. BENHAM.

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ZION CITY, ILL., May 29, 1902.
DEACON CHAS. J. BARNARD,
General Financial Manager,
Zion's Institutions.
*Dear Brother in Christ:*—I rejoice to say that I thank God that He ever led me and my wife to place what money we had in Zion's Investments, for we found them not only safe, but also profitable, and the interest on these investments has always been paid promptly.
I am a Shareholder in Zion Land and Investment Association and Zion Lace Industries. I also had Exchangeable Stock in Zion City Lumber Association.
If I were the possessor of a million dollars I would place every dollar of it in Zion's Investments. They are, in my opinion, the best in the world.
Faithfully yours,
JOHN G. HAUCK.

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BLUFF POINT, N. Y., May 31, 1902.
MR. CHARLES J. BARNARD.
*Dear Brother in Christ:*—In regard to Zion's Financial Investments I regard them the safest and best that I know of, and only regret that I am not in shape to make larger investments.
The interest has been the most promptly paid of any investments I have ever made.
Yours in His service,
FRANK H. PURDY.

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LASALLE, ILL., May 31, 1902.
CHARLES BARNARD,
Zion City, Illinois.
*Dear Brother in Christ:*—Please accept thanks for your prompt payment of interest on my shares of Stock in Zion Investments.
I think them the best investments one could wish for, as they are safe and all right.
Thanking you again for your prompt business methods as Zion's Financial Manager, I am
Faithfully yours in Christ,
WILLIAM C. BEREITER.

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WOOSTER, OHIO, July 7, 1902.
MR. CHAS. J. BARNARD,
General Financial Manager.
I received interest of six per cent; also the additional two per cent promised. Zion has faithfully kept her pledge in this matter, which I know to my cost.
I was glad to ask Zion for giving me so safe and good an investment, and so promptly and faithfully remitting me the interest due.
No wonder I count Zion's investments; they are as good as gold.
A Sister in Christ,
MATTIE BLACK.

FITCHBURG, MASSACHUSETTS, May 30, 1902.
MR. CHAS. J. BARNARD,
General Financial Manager of Zion's Institutions,
Zion City, Illinois.
*Dear Brother in Christ:*—I think it well to state to you my confidence in Zion's Financial Enterprises.
After more than three years' experience with investments in Zion, I do not hesitate to commend them as safe and profitable. Fairness of Zion's dealing and the promptness of dividends paid, places these securities with the very best. Besides my three years' and more experience, before investing in Zion, I took as full precautions as I do when investing elsewhere—learning of Zion's Organizer, and Managers of its different departments, through Attorneys, Banks, and one of the best Commercial Agencies, and then personally, and I have no regrets for placing my money with Zion, and shall take pleasure in further investments. Very truly in the interest of Christ's service,
28 Lawrence Street. G. W. RICHARDSON.


## SUBSCRIBE NOW

FOR SAFE AND PROFITABLE INVESTMENTS

NOT LISTED ON STOCK EXCHANGES NOT SUBJECT TO FLUCTUATIONS

OFFERED AT PAR, $100 A SHARE

**ZION CITY BANK** Zion City, Illinois...Agency, Chicago
Controls the entire banking business of Zion City and Zion throughout the world. $50,000 in Shares offered at par, bearing 9 per cent interest.

**ZION LAND AND INVESTMENT ASSOCIATION**
Stock certificates bear 8 per cent interest, and are exchangeable at any time for lots in Zion City under the special 1100-year lease, and at opening of new subdivisions have preferential right of selections.

**ZION LACE INDUSTRIES** Offices and Factories, Zion City
Manufacturers and Finishers of Laces, Insertions, Curtains, Children's Wear, Hand-made Lace, etc. Interest 6 per cent, with contingent dividends amounting to an increase of 1 per cent per annum for six years, making it at that time a 12 per cent investment.

**ZION CITY GENERAL STORES** Headquarters, Zion City
Control the entire mercantile business of Zion City. Equipped for mail order shipments throughout the world. Interest 8 per cent after October 1st.

**ZION CITY FRESH FOOD SUPPLY**
Controls the entire fresh food business at Zion City—Butter, Eggs, Milk, Meat, Fish, Fruit, Ice, etc. Interest 6 per cent, with contingent dividends amounting to an increase of 1 per cent per annum for four years, making it a 10 per cent investment at that time.

**ZION CITY LUMBER ASSOCIATION**
Yards and Offices, Zion City
Supplying the entire demand for lumber and building material in Zion City. Interest 7 per cent, with discount on material purchased of the Association. Profit-Sharing Series, principal payable in five, ten, fifteen and twenty years. Interest 6 to 9 per cent.

**ZION CITY POWER, PLUMBING, LIGHTING AND HEATING ASSOCIATION**
Furnishes electric lights for all public buildings and private residences, and controls all plumbing in Zion City. Interest 6 per cent, with contingent dividends amounting to an increase of 1 per cent per annum for four years.

**ZION SUGAR AND CONFECTION ASSOCIATION**
Will manufacture a complete line of modern and original confections of the very highest standard of purity and workmanship for domestic and export trade. Interest 6 per cent, with contingent dividend amounting to an increase of 1 per cent per annum for four years.

ARTICLES OF AGREEMENT MAILED ON APPLICATION
CORRESPONDENCE INVITED

Address Communications to **ZION CITY BANK** ZION CITY ILLINOIS


ZION CITY, ILLINOIS, May 29, 1902.
CHAS. J. BARNARD,
General Financial Manager
Of all Zion's Institutions and Industries.
*Dear Brother in Christ:*—I have never doubted the impression that came to my mind three years since when, after reading LEAVES OF HEALING relative to building Zion City, I felt assured it would become one of the greatest commercial cities in the world.
I lost no time in subscribing for $10,000 worth of Stock in Zion Land and Investment Association in July, 1901. When the land was offered for sale I turned this Stock over to the Association for land.
Some of the land I have sold for ninety per cent gain and have refused to sell more.
I am pleased with my Lace Stock.
Interest has been paid promptly on all my investments in Zion.
And, by the grace of God, Zion City is a very lively place.
Yours in Christ, ARNOLD TAFT.

LATHROP, MO., May 31, 1902.
MR. CHAS. J. BARNARD,
Zion City, Illinois.
*My Dear Sir:*—I wish to express to you my opinion regarding Zion Industries. Will say that I am more than pleased with the investments already made, being, I believe, one of the first to take stock. Consider it safe and profitable, always paying interest promptly when due.
Those having money to invest could not find a better place, I think, than in Zion.
Sincerely yours, C. R. FORMAN.

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ZION CITY, June 14, 1902.
C. J. BARNARD.
*Dear Brother:*—I consider it a great favor to state frankly that I consider any and all of Zion's Investments very profitable and perfectly safe, my interest always receiving prompt payment on all my investments therein.
I have only one regret, and that is that I have not more to invest.
Your Brother in Christ,
G. L. VAN FLEET.

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LONDON, ENGLAND.
DEAR DEACON BARNARD.
I am quite satisfied that the shares in Zion's Industries are perfectly safe and profitable, and, since I have become a Shareholder, the interest on my investments has been promptly paid. With kind regards, I am,
Yours sincerely, J. MACDUFF.
70 Guilford street,
Russell Square, W. C.

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FREEMAN, MO., June 3, 1902.
MR. CHAS. J. BARNARD.
*Dear Brother in Christ:*—I receive my interest every six months regularly. If I had ten thousand dollars, I would put in Zion City before any other place I know of.
I consider it in safe hands—in the hands of God. I am sorry I haven't more to send there.
May God bless the City of Zion, is my prayer.
Yours respectfully,
PAUL DUNKEN.

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CHICAGO, ILL., June 3, 1902.
CHAS. J. BARNARD,
General Financial Manager,
Zion's Institutions and Industries.
*Dear Deacon Barnard:*—I have been a Shareholder in several of Zion's Industries and Institutions for some time, and believe these investments to be safe and profitable.
My interest has always been paid promptly, and I am well satisfied.
Yours sincerely,
KATHERINE JOHNS,
(Formerly of Dyer, Indiana.)

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FALLS CITY, NEB., June 9, 1902.
CHAS. J. BARNARD,
General Financial Manager,
Zion City, Illinois.
*Dear Brother in Christ:*—I wish to express my appreciation of Zion's Financial Institutions. My experience has been very satisfactory in a business way. The interest has been promptly paid when due, and I consider my investment in Lace Stock safe and profitable. This has proved to be my experience in Zion Land and Investment Association.
Yours for the extension of God's Kingdom along all lines,
RUTH WEAVER DENNIS.

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CHICAGO, June 6, 1902.
MR. CHAS. J. BARNARD,
Zion City, Illinois.
*Dear Brother in Christ:*—I wish to express to you my entire satisfaction with my investment in Zion Lace Industries Stock. And further that I very much appreciate the promptness with which I receive my interest.
I am sure that investors can do no better than with Zion Industries Stock. The safety and the satisfaction of having one's capital employed where it will contribute to the building of the Kingdom of God on earth are prime recommendations.
Trusting for a wonderful blessing on Zion's Industries,
I am as ever, E. W. RIDER.

# WHERE GOD RULES, MAN PROSPERS


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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 XI. NUMBER 23. CHICAGO, SEPTEMBER 27, 1902. PRICE FIVE CENTS.

# GOD'S WITNESSES TO DIVINE HEALING.

## INSTANTLY HEALED OF SEVERE INTERNAL DISEASES, RHEUMATISM, NERVOUSNESS, CHRONIC HEADACHES AND WEAK EYES.

I AM THE LORD THAT HEALETH THEE.

A Message came to this Witness when she was weak, weary, sick and full of misery. It was a Message of Hope.

Hope! It was a word whose sweetness was all but lost to her; for Hope was almost gone from her heart.

She had long been a sufferer with severe internal diseases, such as make the lives of countless thousands of women veritable hells on earth.

Her body was racked with rheumatism.

Nervous weakness, in some respects a greater torture than all her other afflictions, filled her days with suffering, and made her nights seem like years of sleepless agony.

Headache after headache, day after day, stunned her with blinding pain.

Weakness of those most delicate organs, the eyes, caused her suffering and inflicted upon her the continued inconvenience of wearing glasses.

Physicians could not help her.

God's Word has not one sentence of commendation for them. On the contrary it says that "in vain dost thou use many medicines."

The professed ministers of God could do nothing for her. Instead of teaching her God's Covenant, they told her that God was making her sick for her good and for His glory. How unscriptural, illogical and blasphemous to say that God was the author of the foul diseases which were dragging her down to the grave!



DEACONESS ROSE MAY BELL.

It is unscriptural because God's Word, in the book of Exodus, 15th chapter and the 26th verse, says: "I am the Lord that healeth thee."

It is unscriptural because we are taught, in that wonderfully dramatic and poetic work, the Book of Job, that Satan was the author of all of Job's troubles and diseases.

It is unscriptural because God's Word says that Jesus, the Christ, "went about doing good, and healing all that were oppressed of the Devil."

It is unscriptural because God says in His Word that Jesus, the Christ, was manifested to destroy the works of the Devil, and, since one of the principal parts of His work, while on earth in the flesh, was the destruction of sickness, then sickness is the work of the Devil.

It is illogical to say that God is the afflicter of His people, because sickness is the

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result of sin, and sin is the work of the Devil.

It is blasphemous to say that God is the creator of disease, because our kind, loving, pure and holy Heavenly Father is thus falsely charged with committing the horrible crimes which are the work of the foul fiend, Satan.

With no Hope from the physicians and no Hope from the ministers, whither should she turn?

Nothing but a life of pain and misery and an early death seemed possible.

And then came this Message of Hope.

It was a Message from God, sent by the mouth of the Messenger of His Covenant.

In fulfilment of His promise, God had sent that Messenger, with a Divine Commission to Restore the Covenants of God to their rightful place in the hearts of His people.

With a Voice of Authority, that Messenger was declaring that God's Covenant, "I am the Lord that healeth thee," was still in force, and that God was still willing and longing to heal all of His suffering children, if they would only fulfil the conditions of that Covenant.

He proved that God was indeed healing thousands who had come to Him repentant for sins, and manifesting their Faith by Obedience.

Such was the Message that came like a flood of Light into the darkened life of this Witness.

She sought her Bible to know "whether these things were so," and found that God had said every word of that Message.

Joyfully she set about the fulfilment of God's conditions.

In true Repentance she confessed her sins and made all wrongs right, so far as it lay in her power.

Then, in Faith, she sought God for the healing which He had promised.

She went to the Messenger who had brought to her the wonderful Good Tidings, and asked him to pray for her in accordance with the promise of Jesus, the Christ: "These signs shall follow them that believe: In My Name . . . they shall lay hands on the sick, and they shall recover."

He laid hands upon her "in the Name of the Lord Jesus, in the Power of the Holy Spirit, and in accordance with the Will of God, her Heavenly Father," and prayed for her healing.

Instantly that prayer was answered.

Instantly the promises of God were fulfilled in her body.

Instantly all the weakness, disease, weariness, pain and misery which had made her life such a burden passed away forever.

In the twinkling of an eye she had become well, strong and free.

That strength, health and freedom has endured and increased up to the present day.

Now a Deaconess in the Christian Catholic Church in Zion and the Assistant Postmaster of Zion City, she spends many hours every day upon her feet, attending to arduous duties; but God gives her needed strength.

The Message of Hope which brought to her the wonderful blessing which God had for her is going out over all the earth.

It comes to you, O weary, suffering ones, who read these pages.

The same blessing awaits you, if you will fulfil the conditions. A. W. N.

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### WRITTEN TESTIMONY OF DEACONESS ROSE MAY BELL

ZION CITY, ILLINOIS, September 14, 1902.

MY DEAR GENERAL OVERSEER:—I thank and praise God for what He has done for me.

I received the first copy of LEAVES OF HEALING I ever saw about six years ago.

I had heard a little about Zion and had been reading my Bible very diligently.

I was thoroughly convinced that God was not pleased with my profession as a Christian or my sick body and wicked heart.

When I read your discourses on the "Great Neglected Chapter" I saw how far short I came.

I wept over my sickness and sins.

I cried for deliverance, and longed to come to Zion.

For two years I did not come, as my parents did not believe in Zion, neither would they investigate it.

I could not get the victory myself.

I felt I must come to Zion.

I knew you would teach me the Way.

I believed what Jesus taught. (Mark 10:29, 30.)

January 24, 1898, I came to Zion.

I had given up my work as a teacher two years before, with but little hopes of ever being well and strong.

I had never been a strong and well girl.

When LEAVES OF HEALING reached me at my home, Atlantic, Iowa, I was suffering with serious internal trouble, rheumatism, weak eyes, headache all the time, nervousness, and, worst of all, a very wicked heart.

When I reached Zion Home I was a wreck, weary in soul and spirit, sick in body, and heart-broken at the thought of parting from my home and people, who thought I was going to the Devil instead of God.

You taught me the Way to God and it was my delight to obey you; although it did seem that the Devil tried to have me do everything I should not do.

You and dear Overseer Jane Dowie were patient with me, and always gave me good counsel.

I put everything right in my life so far as I could, and, having done so, I asked God to give me the victory.

On February 21, 1898, my birthday, when you prayed, all weakness, all pain and that dreadful heaviness and weariness of body went away in a second of time.

It seemed that God just put within me a New Life and New Strength.

All trace of the internal trouble was gone.

I thank God it has never returned.

I sat down for a few moments; my body seemed so light.

When I got up to walk it seemed that God had given me new limbs.

I was loosed from my infirmity.

I went to my room and thanked God for that precious birthday gift.

I never can thank Him enough.

In June, 1898, my eyes were healed in answer to my own prayer, and I have never worn glasses since.

I have done the very closest work, when I worked at my trade, and now read with ease and rapidity the many letters we have to distribute in Zion City postoffice.

I have since been healed of colds, and of a light case of typhoid fever.

God has kept me most of the time in perfect health, and I have used my strength and health, doing the very best service possible at whatever God has given me to do.

I have been faithful, no matter how humble the work was, because I knew I should have to give an account to God.

I do thank you, dear General Overseer and Overseer Jane Dowie, for your kindly interest, always giving me good counsel.

I love to obey you.

I am thankful to be able to have even a humble place in this great work, and for the privilege of living in Zion City.

God has supplied all my needs and has kept me strong, well and happy.

My life and my all is in and for God and Zion.

May God bless this testimony and carry it on the wings of the Little White Dove to many a weak and halting woman, such as I was, and help them not to wait and waste their time, but to launch out and trust God, who will give the victory.

Yours and God's,

(DEACONESS) ROSE MAY BELL

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### Healed of Typhoid Fever, Cold and Pain under the Heart.

402 EAST COURT STREET,
JACKSONVILLE, ILLINOIS, September 10, 1902.

DEAR GENERAL OVERSEER:—We thank you for your prayers for our dear little boy, Roy.

I thank God that he is up and well again.

He had typhoid fever and was very sick.

I prayed, and a friend in the house with me prayed.

I sat down to write the request, and he seemed to get better then.

A physician came in to see him, and a copy of LEAVES OF HEALING, which I had been reading, was on the bed.

He asked where I got it.

I told him, and he said if I wanted the child to get well, I had better burn it.

That only made my faith the stronger, and I thank God my boy is well, and the LEAVES not burned, either.

I also thank God that He has healed me of a severe cold, and an awful pain under the heart.

I do thank God that He has sent you to preach the Full Gospel.

May the Lord ever bless you and dear Mrs. Dowie, and long spare you for the good work.

Your sister in Christ, EMMA FLORENCE.

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### The Devourer Rebuked.

EZRA AVENUE AND THIRTY-THIRD STREET,
ZION CITY, ILLINOIS.

DEAR GENERAL OVERSEER:—I thank you for praying that the devourer might be destroyed in the garden.

God graciously heard, and the potatoes were not injured.

I can truly say the year that I have been in Zion has been the best of my life.

Yours in Christ, J. H. GOULD.

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AND the God of Peace Himself sanctify you wholly; and may your spirit and soul and body be preserved entire, without blame, at the coming of our Lord Jesus Christ. Faithful is He that calleth you, who will also do it. *1 Thessalonians 5:23-24.*

IN this prayer by the Apostle Paul, he recognizes man as a trinity of spirit, soul and body.

Many persons only recognize themselves as soul and body, and so only know themselves as animal beings.

The Scriptures tell us that every animal has a soul and a body.

But man is not only an animal, for he has that which no other animal has—a wonderful spiritual being which can commune with God, his Father, and which is capable of endless development.

Man's being was made to unfold in the likeness of God.

He will do this according to his finite capacity, as he repents of his sins and lets the Christ rule within him.

But the animal or physical being is determined to rule.

He worships self, the wonderful "I," which wants everybody to serve him.

There have been men who have ruled nations for self.

To make themselves great and strong, they have sacrificed the lives of multitudes of men in battle and made widows and orphans.

But when the Christ rules in the place of self we have Christians who love mankind and give their lives to help humanity Godward.

The question of the hour is whether Christ shall rule in the hearts of mankind and subject the world to Himself, or whether the Devil shall rule the world through men who worship self instead of Christ, and who are determined that the flesh shall rule.

Some who are Christians want Christ to rule in their spirits, but they take their souls and bodies to doctors, to be saved through medicine.

Paul tells us that our spirits, souls and bodies are to be preserved entire through the Lord Jesus, the Christ.

He says that the Christ calls us to this condition, and that He will do it for us.

The Covenant of Salvation and Healing and Wholeness (Holiness), which is today being taught by the Messenger of the Covenant in Zion, is given by God to fulfil this prayer of the Apostle Paul. (Exodus 15:26.)

In this Covenant God declares Himself to be the Healer of the people.

He tells them that their spirits, souls and bodies are to be preserved entire, without blame, through listening to His Voice and doing what is right in His eyes, instead of doing what is right in their own.

The Prophet Malachi tells us of a time when, through the teaching of the Messenger of the Covenant, the people shall be so strong in spirit, soul and body that they shall tread down the wicked, who shall be as ashes under the soles of their feet. (Malachi 3d and 4th.)

This is to be through the Life of God which will fill them.

God's people will never kill the bodies of men, but they will kill the "body of sin" in the wicked, who will then become members of the Body of the Christ, instead of members of the Body of the Devil.

Reader, will you help Zion Literature Mission to send forth the Full Gospel teaching, which is to kill men and make them alive again?

### Blessed Through Zion Teaching.

SALEM, NORTH DAKOTA, September 1, 1902.

MY BELOVED GENERAL OVERSEER:—I must write and thank you for your prayer in behalf of myself.

The wound in my head and the sore on my shoulder are nicely healed.

How the accident happened I will now tell you.

I rode a young colt to town, and when I was not with her, some wicked boy, I presume, put a tobacco tag under the saddle; so when I got on she acted very bad until she had me thrown on the gravel street.

The people all called, "Get a doctor." I told them that I did not want one.

I got up smiling, went into a store, washed my forehead, and the storekeeper wound a white cloth around it.

A young man went home with me.

My papa and sister were at the Feast of Tabernacles at the time.

My sister Mattie washed my shoulder and head, and then I believed I was going to faint.

She gave me some water, and she and mamma prayed with me.

I felt a thrill go through my body.

She read out of the Bible and LEAVES OF HEALING, which greatly strengthened me.

I also thank you for praying for me, for the itching on my body.

I praise God I am healed of that.

I hope and pray that this testimony will help some poor sufferer to look to God, who will heal them for the Christ's sake.

I am also blessed in tithing.

I pray that God will richly bless you and your loved ones, and spare you till Jesus comes.

With much love, I am,

Yours in the Master's service,

HENRY MAYHAK.

### Healed Through "Leaves of Healing."

635 HIGHLAND AVENUE,
SALINA, KANSAS, July 30, 1902.

DEAR GENERAL OVERSEER:—I was for years almost an invalid, and have been strongly impressed (and laughed at for it) that I would not be entirely well until God healed me, but never received that blessing until I read LEAVES OF HEALING.

I have been healed of sick-headaches of years' standing, and grip; and last, but not least, a cancer in my breast.

I had a cancer on my face which caused me years of suffering, and I carried a heavy heart when I discovered the lump in my breast.

After my sick-headaches disappeared in answer to prayer, however, I never had another moment's worry, knowing that in His own way and time it would be removed.

Thank God it is all gone!

RAY E. WILLIAMS.

### Zion Literature Sent out from a Free Distribution Fund Provided by Zion Guests and the Friends of Zion. Report for the Week Ending September 20, 1902.

| | |
|---|---|
| 5099 Rolls to | Hotels of the United States |
| 3093 Rolls to | Various States of the Union |
| 530 Rolls to | England |
| Number of rolls for the week | 8,722 |
| Number of rolls reported to Sept. 20, 1902 | 2,461,139 |

### Dislocated Shoulder Healed.

ZION CITY, ILLINOIS, September 22, 1902.

DEAR GENERAL OVERSEER:—I feel it a great privilege to add my testimony of God's wonderful healing power. Praise His Holy Name!

First I must tell you how, early this spring, I had my shoulder dislocated, before I came into the Christian Catholic Church, and had a doctor set it. It cost me $18 besides his putting me under ether.

No one knows what I suffered but those who have had the experience.

Last week while lifting a trunk my shoulder went out of place again as bad as before, and my arm fell helpless by my side. I said: "O God, help me," and immediately the healing came.

My arm went right back into place as before, and I went to work again.

I did not have to have any bandages on as before.

I do praise God for it all.

We have had many other wonderful healings in our home.

Praise God from Whom all blessings flow.

Your brother in Christ,

WILLIAM PETTET.

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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.

A WEEKLY PAPER FOR THE EXTENSION OF THE KINGDOM OF GOD.

EDITED BY THE REV. JOHN ALEX. DOWIE.

Entered at the Postoffice, Chicago, Illinois, as Second Class Matter.

| Subscription Rates. | | Special Rates. | |
|---|---|---|---|
| One Year | $2.00 | 100 Copies of One Issue | $3.00 |
| Six Months | 1.25 | 25 Copies of One Issue | 1.00 |
| Three Months | .75 | To Ministers, Y. M. C. A.'s and Public Reading Rooms, per annum | 1.50 |
| Single Copies | .05 | | |

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Subscribers desiring a change of address should give present address, as well as that to which they desire LEAVES OF HEALING sent in the future.
Make all Bank Drafts, Express Money Orders or Postoffice Money Orders payable to the order of JOHN ALEX. DOWIE, 1300 Michigan avenue, Chicago, Illinois, U. S. A.
*Long Distance Telephone South 002.* *Cable Address "Dowie, Chicago."*
All communications upon business must be addressed to
MANAGER ZION PUBLISHING HOUSE,
1300 Michigan Avenue, Chicago, Illinois, U. S. A.

Subscriptions to LEAVES OF HEALING, A VOICE FROM ZION, and the various publications may also be sent to
ZION PUBLISHING HOUSE, 82 EUSTON ROAD, LONDON, N. W., ENGLAND.
ZION PUBLISHING HOUSE, LENNOX AND GIPPS STREETS, RICHMOND, VICTORIA, AUSTRALIA.
ZION PUBLISHING HOUSE, RUE DE MONT, THABOR 1, PARIS, FRANCE.

CHICAGO, ILLINOIS, SATURDAY, SEPTEMBER 27, 1902.

## TABLE OF CONTENTS.

LEAVES OF HEALING, SATURDAY, SEPTEMBER 27, 1902.

GOD'S WITNESSES TO DIVINE HEALING—
Illustration—Deaconess Rose May Bell, . . . 745
Written Testimony of Deaconess Rose May Bell, . . . 746
ZION'S LITERATURE MISSION, . . . 747
EDITORIAL NOTES—
Formation of Zion Restoration Host, . . . 748
Great Power and Significance of the Event, . . . 748
Reality in Singing of Hymn, . . . 749
Character of the Members of the Host, . . . 749
No Cowards in Zion, . . . 749
Call to Zion Seventies to Join Zion Restoration Host, . . . 749-750
Zion Restoration Host's Wonderful Future, . . . 750
Fifteen Thousand Attendances at Shiloh Tabernacle, . . . 750
Villainy of Press Reports, . . . 750
Baseless Lie Alleging Impending Financial Ruin, . . . 750
Trapping a Press "Bear" . . . 751
Zion's Prosperous Condition, . . . 751
National Danger on Account of Financial Stringency Averted, . . . 752
No Great Financial Depression in America, . . . 752
Zion Lace on the Market, . . . 752
No Vacant Room in Zion City, . . . 753
Zion City Building and Manufacturing Association, . . . 753
Splendid Opportunities for Working-men, . . . 753
General Overseer in Splendid Health, . . . 753
Meeting for Women Only, . . . 754
Dangers for the Young, . . . 754
Zion City Junior Schools, . . . 754
Zion College, . . . 754
The Auditorium Services, . . . 755
Special Train to Divine Healing Meeting, . . . 755
Other Train Service, . . . 755
Zion Still Going Forward, . . . 756
FOURTH ANNIVERSARY OF ZION SEVENTIES AND ORGANIZATION OF ZION RESTORATION HOST, . . . 757
CARTOON—
Organization of Zion Restoration Host, . . . 758
FOURTH ANNIVERSARY—Continued, . . . 759
Illustration Procession of Zion Seventies, Choir and Officers . . . 760
Scripture Reading and Exposition, . . . 761-763
Illustration Procession of Zion White-robed Choir and Officers, . . . 763
Inauguration Address and Charge to Zion Restoration Host, . . . 764-769
EARLY MORNING MEETING IN SHILOH TABERNACLE
Discourse—"Sin in the H . . . 770-772
OBEYING GOD IS BAPTISM, . . . 773
ZION'S BIBLE CLASS, . . . 774
ONE HUNDRED THOUSAND YEARLY SUBSCRIBERS TO LEAVES OF HEALING, . . . 775
ZION'S INVESTMENTS, . . . 776

# *EDITORIAL NOTES.*

## "JEHOVAH SHALL BE KING OVER ALL THE EARTH."

ZION RESTORATION HOST was formed at 6 p. m. on Lord's Day, September 21st, in Shiloh Tabernacle, Zion City.

Over 3,000 made the following Solemn Vow, Declaration and Promise:

VOW OF ZION RESTORATION HOST.

*I Vow in the Name of God, my Father, and of Jesus Christ, His Son and my Saviour, and of the Holy Ghost, who proceeds from the Father and the Son, that I will be a faithful member of Zion Restoration Host, organized at Shiloh Tabernacle, in the City of Zion, on Lord's Day, September 21, 1902, and I Declare that I recognize John Alexander Dowie, General Overseer of the Christian Catholic Church in Zion, of which I am a member, in his threefold prophetic office, as the Messenger of the Covenant, the Prophet foretold by Moses and Elijah the Restorer.*

*I Promise, to the fullest extent of all my powers, to obey all rightful orders issued by him directly or by his properly appointed officers, and to proceed to any part of the world, wherever he shall direct, as a member of Zion Restoration Host, and that all family ties and obligations and all relations to all human government shall be held subordinate to this Vow, this Declaration and this Promise.*

*This I make in the presence of God and of all the visible and invisible witnesses.*

WHEN ALL the Zion Seventies take this Vow and enter Zion Restoration Host, it will consist of more than Six Thousand earnest Christian Restorationists.

WHEN WE stood last Lord's Day afternoon at the door of Shiloh Tabernacle, the galleries of which were already filled to overflowing, and looked away across Shiloh Park to where the Host was gathering in thousands beneath the trees of the grove, our heart was deeply touched and profoundly thrilled with the sight of the Host as they advanced to greet us at the door of that "Tabernacle of the Most High God."

WHEN ALL had entered and we came in at the end of the Great Procession it was a wondrous sight which met our eyes when we stood upon the platform to offer the invocation.

THE EXCELLENT Introduction to the report of that day, appearing in this issue, is written by our General Associate Editor, and, good as it is, it fails to express what we and the thousands present felt: for neither words can tell nor artists depict the impressive scene.

Photos of the Procession have been engraved and appear on pages 760 and 763 of this issue.

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IT WAS NOT in the numbers, nor in the beautiful and orderly array of the thousands of noble workers, but it was in the spiritual consciousness of the Holy Spirit's Presence and of the Ministering Spirits of the Heavenly Host, whom we felt sure were present, though unseen.

THERE WAS MUCH to solemnize as well as gladden our hearts in the wonderful Array of Thousands upon Thousands of earnest spirits, filled with love and loyalty to Christ our King, who rose and sang:

I am a soldier of the Cross,
A follower of the Lamb;
And I'll not fear to own His cause,
Or blush to speak His Name.

With what emphasis and holy joy these words were sung by more than five thousand voices at the afternoon meeting, we can but imperfectly describe; and they were specially impressive, when the chorus rang out, verse after verse,

In the Name of Christ, my King,
Who hath purchased Life for me,
Through grace I'll win the Promised Crown,
Whate'er my Cross may be.

IT WAS NO imagination but a Great Reality that here confronted the apostate churches, the world, and the flesh and the Devil: for here was a Host of men and women whose hearts God had touched, and who could sing from the heart:

I'll not be carried to the skies
On flow'ry beds of ease;
For I will fight to win the prize,
Were it through bloody seas.

Since I must fight if I would reign,
Increase my courage, Lord!
I'll bear the cross, endure the pain,
Supported by Thy Word.

THERE WERE NO "fanatics" in that crowd.

CALM, EARNEST, and strong, they had gone with us through four years of tribulation and toil and trial, during which their numbers had increased from Four Hundred to Six Thousand.

WEEK AFTER WEEK, month after month, and year after year, thousands of these workers had labored for Christ; and now they stood there, singing with the light of God in their countenances, in the ranks of the White-robed Choir, or among the Black-robed Officers, or in the great throng of those who wore the beautiful scarf of Gold, White and Blue.

They were manifestly singing from the heart, and there were none who were not willing, did God require it, to lay down their lives for Christ our King, who had purchased life for them by the sacrifice of His own life.

TRULY THE CONVICTION was deep in every spirit that Zion must go on to Final Victory, and bring multitudes from all over the earth into the Fold of God, and prepare a People who should be ready to meet the King, when the trumpet of God is sounded, and the Voice of the Archangel commanding the Heavenly Host is heard.

Thousands in Zion are longing for the time when they shall meet Him in the air.

IT IS MUCH to say, but, so far as we know, there are no cowards in Zion.

THIS HAS been proved by the courage with which they have faced danger, received blows and injuries, and have gone forward with love into their work among the very same people who had rejected and even assaulted them

Many also have had to bear persecutions and trials more severe than bodily wounds, and many have had to suffer the loss of all things, that they might maintain their Faith and Hope and Love for God and for humanity, and retain their place among Zion Seventies.

NO TONGUE can tell the Joy of the Lord which filled our hearts as we administered that Solemn Vow, Declaration, and Promise.

HERE WAS a Great Host of those in the Kingdom of God who had come into fellowship with the Christian Catholic Church, and had even gone beyond the lines of the Church into the organization of a Host, and who, recognizing our prophetic mission as Elijah the Restorer, rallied around us and the Banner of Zion to form the first Legion of this glorious Zion Restoration Host.

AND NOW we call upon those who have hitherto belonged to Zion Seventies to notice that the Seventy organization is formally disbanded, and that if they are to retain their places as workers on the lines laid down in our discourse published in this issue, they must sign their names to the Vow or take the

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Vow from an Elder, Overseer, Evangelist, or other ordained officer of the Church, in any Branch of the Christian Catholic Church in Zion throughout the world.

WE KNOW that this will be quickly done, and we pray that the further Instructions, which will be sent out as rapidly as possible, may be accompanied with the Power of God, and may be obeyed loyally and constantly by every Restorationist in the Host over all the Earth.

INDIVIDUAL MEMBERS of the Seventies who may be at a distance from a Branch or Headquarters can write out the Vow, sign it, and make application for enrolment in the Host.

But we shall not continue to recognize any who do not take this Vow and enrol themselves in the Host.

They can fall back into the ranks of this Church, and must go to school, some of them in the baby-house, and endeavor to prepare themselves for a better ending than that which is the portion of the Drones in our Hive.

"WOE TO THEM that are at ease in Zion."

WE RECOGNIZE in the Zion Restoration Host a Special Legion of Messengers of God, who, under our own immediate and personal command, will within ten years, if we are spared, cover the whole earth with the Knowledge of the Glory of God, in some measure, by Restoration Messages.

SHOULD GOD favor us with twenty years of service in the flesh, we should expect to see in the Restoration Host a force more potent than all the armies of the world, passing over continents and oceans in perfect order, everywhere pushing the battle against Satan and sin, disease and death, to the very gates of hell, and establishing in the Name of Christ our King, His glorious Gospel of Salvation, Healing and Holiness; leading multitudes upward, through the gates of Heaven into the City of God.

THIS IS our aim, and, come what will, we shall never turn aside from our declared purpose of fighting the "good fight of faith" against every form of evil, and of establishing the Kingdom of God in power, preparatory to the coming of the King Himself, "with Power and Great Glory."

LET US ONCE more give God *All the Glory* for that wonderful day which was the First Day of the Israelitish New Year.

It will ever be remembered as the beginning of the First Year of the Zion Restoration Host; and such was the enthusiasm and devotion of the people in our little City of Zion, and of a few thousands who came from Chicago and other surrounding cities and villages, that at the various services of the day it has been computed that there were at least Fifteen Thousand Attendances.

WHEN IT IS remembered that but one year and one month ago there was not a single house built in Zion City, can we not say, "Let God be praised!" and rejoice with "Joy Unspeakable and Full of Glory"?

THE ZION Special Train from Chicago brought out a large number of our people from the city in the morning; and it was not until past 10 o'clock at night that the last train returned to Chicago, with happy, earnest, quiet throngs, who had kept "Holy Day" in the City of Zion.

BUT WHAT sayeth the world, the flesh and the Devil concerning that glorious day?

HOW DID the vipers of the Associated Press report it in the pages of the Chicago newspapers?

MORE DAMNING evidence of their utterly reprobate and desperately wicked and malicious condition could not be given than by simply recording the fact that *not one single paper gave a single line of any of our discourses, or wrote a truthful sentence regarding the events of that Epoch-making day.*

WHAT WILL our readers over all the earth think, when we tell them that, instead of a fair and honest report, the Press *magnified our simple announcement* calling a special church council for the following Wednesday night *into a despairing Appeal to our people to save Zion from utter financial ruin?*

INSTEAD OF IN any way fairly representing the wonderful gatherings of the day or reporting what was said and done, the papers on that day and every day following in this week have come out with long articles headed with these words: "*Zion Faces Financial Crisis,*" *etc., etc.*

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IN THE PRELUDE to our discourse of tomorrow we shall deal with this matter at some length.

We have entitled our talk, "How we trapped a Bear in Zion City, with some remarks on Bears and Bulls."

---

WE WILL ONLY anticipate, God willing, by a few hours, our words in the Chicago Auditorium, doubtless before a great throng, by saying that the Prelude refers to the fact that we caught in Shiloh Tabernacle an Associated Press reporter, representing especially the Waukegan *Sun* and the *Chicago American*. He was made the cat's-paw of a man who did not dare to enter Shiloh Park and who had been before expelled from it, who was a reporter for both these vile sheets, and also for the Associated Press. We have the miserable Bear's confession in writing, written in Zion City lockup, whither he was taken at nearly midnight last Wednesday on the charge of Disorderly Conduct, to which he pleaded guilty.

He had perjured himself: for all present had declared with uplifted hands, before God, that they were members of the Christian Catholic Church in Zion.

---

THE STORY of the trapping of this Bear is interesting, and will doubtless act as a warning, although we can scarcely dare to expect that the "offspring of vipers" who represent the Associated Press Liars will not in some other way endeavor to be present at a private Zion assembly for members only.

---

THE FOLLOWING is the confession of the Bear, which we shall read publicly tomorrow.

OFFICE OF
ZION CITY POLICE DEPARTMENT
CARL F. STERN, Chief of Police

ZION CITY LOCK-UP.
Zion City, Illinois, September 24, 1902

DR DOWIE

*Dear bro:*—I feel it my duty as a christain to ask your forgiveness for intruding on your meeting to-night.

I did not understand the full nature of your meeting, or I would not of came. I thought it a matter of getting something in the way of news.

No guards questioned me at the door, and I did not fully realize it all.

I work for the *Sun*, of Waukegan, collecting for them, this is the fourth week, and know nothing about reporting, but they ask me if I would come up to the meeting. I said I would, not dreaming that I would be such an intruder.

I am very sorry before you and God that I should of done what I did tonight. It was not our intention to hurt Zion—far from it.

Forgive me, and I ask God to forgive me.

A. S. BROWN,
231 Fairview Waukegan Ill.

I am sorry that I perjured myself by stating that I was a member of your church. A. S. B.

I came on request of M. Smith of the *Sun*. A. S. B.

DOUBTLESS THE infamous lie of the press has gone all over the world, that Zion City is in the death-throes of dissolution.

We scarcely need to tell our readers that such a statement is a lie, and that Zion City, while it is willing and ready to receive and desires to receive millions of dollars and tens of thousands of people, is in a highly prosperous condition.

---

A NUMBER OF small dealers in Chicago, doing business with the Zion City General Stores and other institutions, rushed up to Zion City this week in great fear, misled by the lies of the Chicago Press, to collect their accounts.

They found that they could do so; but those with whom we do business upon a very large scale were perfectly satisfied, and have no fear concerning Zion's power to carry out all her engagements.

---

IF IT WERE proper we could produce many evidences in proof of this.

We have reason to be grateful to God for this confidence and the many kind forms in which it has been expressed during this week of attack.

We say, also gratefully, and to the Glory of God, that of all the five or six thousand persons who have accounts with Zion City Bank, not one single person withdrew a deposit, but on the contrary the Bank's resources have been largely increased during this week and are continuing to be increased.

---

EVERY ONE WHO has visited the city and seen its amazing progress, and the contentment and happiness and industry on every side, will acknowledge that there is no fear and no panic, and that there is no need for these things in the City of Zion.

---

WE MAY SAY that the *Value of Zion's General Estate has increased by Millions of Dollars* during the last year; and while we do not think it wise to give figures in public, for many reasons, we know that this truthful statement will be received with confidence by our friends in all parts of the world.

---

WE ALSO continue to say that which is true, that *Zion has never borrowed one single dollar from the world*, and that we still desire to maintain that boast, so that we may glory in the Lord, that all that has been done and is being done has been accomplished by the union and coöperation of the whole people.

---

WE SHOULD be glad if these resources were even larger, for we can use them, and give a good account of them, as we

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have always been able to do until this time, and as, by the Grace of God, we shall continue to be able to do.

THE WEEK has been one of terrible financial stringency in New York, Chicago, and the other great cities of the United States.

The Banks have everywhere been calling in from their customers the moneys which have been lent on demand, and have been refusing the richest merchants in the country the accommodations which they have been accustomed to get.

THE RESULT of this has been that money went up as high as twenty-two per cent. in New York for a few days; but, even as we write, the action of the Bears on the stock market has been completely counteracted, and vast sums of money have come in.

So far as can be now seen, all danger of general panic in this country is, for the present at least, averted.

WE MAY EXPLAIN to our friends in this and distant lands that one of the principal causes of stringency is that over a hundred and fifty million dollars in cash was sent by the Bankers in the Eastern and Middle-west States to gather in the enormous harvests with which God has favored this country.

It is said to be a harvest worth two thousand million dollars.

So far as we can learn this estimate is not too great, although there are some few places in which the harvest has failed.

Yet these are not of any great extent, and the overplus has been so vast in other States that the declaration is made that the harvest is the largest that has ever been raised in this country.

However that may be, we cannot of our own knowledge say; but we are glad to make these facts known, so that we shall do our little best to prevent our friends in distant lands from supposing that there is any Great Financial Depression in this country.

WE HAVE not heard of a single Manufactory closing its doors.

We have not heard of a single Bank Failure; nor have we heard of any Business Failure of any particular magnitude, excepting a solitary one, that of a stockbroker on Wall Street, New York—a not unusual thing among these speculative persons.

THE "BEARS" in Chicago doubtless thought that this time of depression would be a good one for extending their attentions to Zion, and hence the attack to which we have referred.

BUT, AS NOW seen, we have trapped our Bear, and we will tell the story a little more in detail, God willing, tomorrow in the Auditorium. Meanwhile we say,

Thanks be to God,
Which giveth us the Victory,
Through our Lord Jesus Christ.

AT THE SAME time we desire to say to our friends that we hope the same steady flow of people and money to Zion City will continue; so that our beautiful city will be placed in a still stronger and better condition.

It has not lessened, but, strange to say, during this week in which the Bears have been trying to batter us down, the flow has increased and is increasing as we write.

IT WILL DELIGHT our friends everywhere, in this connection, to know that Zion Lace is being put upon the market, and that so eager have been some to purchase that a considerable order was given yesterday by a very large house in Chicago without any question as to the price.

The order was placed, and larger future orders promised, and there was not a single word said in disputing our manager's quotation.

We have every reason to believe that the Hundreds of Thousands of Dollars worth of Lace that we have now ready, or in course of preparation, will be absorbed by the market in the United States very rapidly.

Everywhere the testimony of experts is that our lace is equal to the very best, and surpasses much of what is produced of the same class in England and in France.

ALL OUR OTHER industries and businesses in Zion are in a prosperous condition.

LAND CONTINUES to be disposed of daily.

There is no lowering of the prices.

Zion Stocks have never been quoted, nor sold, at one single cent below par.

INVESTMENTS IN these Stocks continue to come from all parts of America, and indeed of the World.

Still, we again say that Zion is not so prosperous but that she could bear additional prosperity, and we are glad to know that God's people are more and more realizing their privilege and their duty in supporting our Institutions.

The influx of population, as we have already said, even in the cooler weather of the Fall, continues to be steady and large.

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IT IS A simple fact that there is not a vacant house, and indeed not a vacant room, in the City of Zion, and that there are hundreds of workmen who come to the city every day and go out at night, who would be glad if there were houses to rent in which they could live.

We wish that our friends who have lots and intend to build would come on, and build either for themselves or for renting.

---

WE ARE NOW getting our Construction Department into excellent shape for the undertaking of a larger number of Contracts.

Our Architectural force is large and adequate, and we have a splendid staff of builders.

---

WE SHALL SOON have occasion to address our readers at some length when placing before them the program, or prospectus, of Zion City Building and Manufacturing Association, which we shall launch, we trust, with a capital of at least a quarter of a million dollars ($250,000.)

---

THE SHARES will be smaller in value than any of our other Investments, which are $100 each.

We shall issue shares at $20 each, so that the workmen who shall take part in this vast Association, which has probably at least 5,000 private houses to build within two years, will have an opportunity of realizing from their own labors.

It will be found that we have made provision for all profits over a certain percentage being divided pro rata amongst all the employees.

---

WE SHALL make it as easy as possible for reliable workmen to obtain building lots in Zion City, and, with industry and frugality, and the many helps that there are in the city, we do not doubt that a splendid working-class population will settle permanently there.

---

INDUSTRIES OF many kinds will be added to the existing number, as necessities require, and we expect to find profitable employment for all the working people.

It will take, however, a number of years before the present city site of ten square miles is fully built upon.

---

WE DO NOT invite workmen to come to Zion City without first corresponding with the Bureau of Employment, and filing their applications, since it is possible that we may receive too many at this season.

We shall hope to be able to employ all that are now in the City, and many more, next Spring, possibly many more this Fall, especially in the building trades—bricklayers, stonemasons, carpenters, plumbers, steam-fitters and laborers of many kinds.

---

THE PRESENT population is, probably, fully Seven Thousand.

As we have before stated, there is not a single vacant house, and not even a single vacant room, in Zion City.

---

THE BEARS are still growling in their dens into which we have whipped them; and, doubtless, our readers will hear again and again by telegram and press notices that Zion has for the fiftieth time been completely ruined.

But we trust that what we have now written will, if any assurance were needed, reassure our friends far and near, and that it will cause them earnestly to pray to God for our protection, and for that of the city, against unnumbered foes.

---

GOD HAS hitherto enabled us to triumph over every foe, and we believe that we shall continue to do so: for "Jehovah hath established Zion."

Hence, we are sure that He will preserve it.

---

LET OUR FRIENDS everywhere "Save themselves from this Crooked Generation," which is everywhere around them; and let them join their hands and hearts and "pool their issues" with God's people in Zion.

"Come thou, and all thy House into the Ark."

If this is done, the growth of Zion will be very rapid, and very strong; and the Time will more quickly approach when we shall be able to establish other Zion Cities, in other parts of this and other continents.

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THERE HAVE also been a number of press falsehoods circulated recently as to our health, and we have been described by some newspapers as sick and feeble and almost as dying.

---

BUT, WE SAY that our health has never been better, and that, writing as we do at the midnight hour, we are only conscious of happy, healthy, vigorous life, and that all statements to the contrary are absolutely and wickedly false.

---

NOW WHAT have the Bears to say?

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WE KNOW NOT, and we care not; but this we know, that—

He that sitteth in the Heavens shall laugh;
Jehovah shall have them in derision.

AN AUDIENCE of over One Thousand Women assembled in the Chicago Auditorium last Lord's Day morning, at the early hour of 10 o'clock, to listen to an address to Women Only by Overseer Jane Dowie, who is the Principal Overseer of Women's Work in Zion Throughout the World.

The nature of her address forbids our publishing it in this issue, as there were many words of private advice and warning to maidens, wives and mothers; and it is at her own request that no report of the Gathering appears.

THERE IS MUCH need for meetings of this kind, and they have been of much value in our experience when wisely conducted.

It is exceedingly difficult to deal with subjects connected with secret sins and vices; but we know that the want of timely warning causes large numbers of lives to be seriously injured, imperiled, and lost, which would have been saved, humanly speaking, had they been warned in time by some wise Christian woman.

WE FEEL LED, from our experience, to caution parents against carelessness in permitting their children, even when young, to choose companions for themselves, of whom the parents know nothing.

"EVIL COMMUNICATIONS corrupt good manners."

It is the evil word, the evil suggestion, the evil touch, into which whole volumes of sin are crowded.

The child is often lost ere the parents know of its peril.

THE EVILS of bad books and unclean pictures, and attendance at theaters and shows are demoralizing to a terrible extent.

WORKS OF FICTION abound, containing Tales of Love which should be called Tales of Lust; and we warn our readers against allowing such books to be within the reach of their children.

TRUTH IS ever more wonderful than fiction.

FACTS ARE greater than falsehoods, and Words of Wisdom and Knowledge are infinitely preferable to the Words of Folly and Ignorance that compose the greater part of the so-called literature of this day.

WE TRUST the time will come when we shall be able to publish from Zion City many books that will help in forming character, and in directing energies into paths of usefulness.

But the most effectual Protection or Deliverance is to be found in a Full Salvation for Spirit, Soul and Body, through Faith in Christ alone.

THE ENROLMENT and Classification of the pupils of Zion City Junior Schools is being carefully conducted.

Arrangements are being made for the care of the students in Zion College.

Suitable rooms are being prepared for recitations in Shiloh Tabernacle and its vicinity.

God willing, students will be enrolled next week, and we shall hope to formally open the First Session of Zion College in Zion City, on Monday, October 6th.

STEADY PROGRESS is being made in the large stone and brick building which is being constructed as the East Wing of Zion Educational Institutions.

It presents a dignified and handsome appearance, and will soon rise to a greater height than any building in Zion City.

THE FOUR large new school-rooms and Tabernacles in four different parts of the City are also being built.

It is not unlikely that the greater part of a thousand students in the Junior and Senior Departments of the Schools and Colleges will be enrolled within the next few days.

THIS IS A remarkable fact, and shows that Zion City is being populated by many families.

MANY MORE would come had we only suitable houses, but all cannot afford to build them, and good workmen, therefore, have to wait until private enterprise erects for them the hundreds of houses required for respectable tenants who are eager to rent and occupy them.

WE HAVE mentioned this fact before in the earlier part of these Notes; but it continues to occupy our mind as we close them, for it is a painful sight for us to see so many workmen

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coming into the City in the morning and leaving by train every night, who, with their families, would live in Zion City did they have suitable accommodation.

There is a large field for investment in this way by Christian men and women of means.

---

WE WOULD WARN those who still desire to build this season that they must not delay.

We would also warn those who intend to build early in the spring that they should get their Plans and Specifications made by our Architectural Department as early as possible, and place the order with the Construction Department, so that preparation can be made both for the building material and the finishing and furnishing.

Delays may arise unless orders are placed early, both for the fall and spring building.

---

WE EARNESTLY DESIRE our friends everywhere to remember the great series of meetings on the Lord's Day afternoons that we are now conducting in Chicago at the Auditorium.

Friends visiting the City, who desire to be present, should apply for reserved-seat tickets, either by letter or personally.

Address us at Zion Hospice No. 1, Michigan avenue and Twelfth street, or at Zion City, where tickets can be obtained at the Administration Building, at Elijah Hospice, and at our Headquarters' Offices on Elijah avenue.

---

MANY HUNDREDS of reserved-seat tickets are distributed every week, being applied for by persons who are desirous of securing seats: for the crowds are often so great that many have to stand throughout the entire service.

It has been very painful for us to know that many of our friends have come too late to secure a seat, and, after traveling many miles, have had to go back again, unable to see or to hear, owing to the large numbers standing in the foyers.

---

OUR FRIENDS should get to the Auditorium early, certainly not later than 2:30, when the doors are opened.

We are informed that the house fills within a very few minutes, in all its best seats, and sometimes in every part.

---

NOT UNFREQUENTLY we have applications for reserved-seat tickets for weeks ahead.

All tickets are given freely; for there are no charges of any kind made at any of our services.

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EVERY TUESDAY, at 12:15, Zion's Special Train leaves Chicago & North-Western Depot for Zion City, returning not later than 6 p. m.; fare, thirty cents round trip.

Tickets for this excursion can be had at Zion Hospice No. 1, Michigan avenue and Twelfth street, or from our agent at the depot, who is in attendance near the train.

These tickets *cannot be secured at the ordinary ticket office*, as the arrangements we have made with the railroad company preclude them from selling these tickets at their ticket window.

---

WE PERSONALLY conduct the Divine Healing Meeting on the Tuesday afternoon at 2 o'clock in Shiloh Tabernacle; and the train to which we have just referred gives an opportunity to our friends to visit Zion City, and to attend the Divine Healing Meeting.

These meetings are growing to very large proportions.

---

PERSONS WHO desire to visit Zion City at other times, with a view to business, can obtain a Special Ticket for Home-seekers and Visitors, at Zion Hospice No. 1, Michigan avenue and Twelfth street, on any day, at the round-trip price of fifty cents, the ordinary fare being Two Dollars and Fifty Cents.

---

WE DESIRE OUR friends to get the advantage of these cheaper rates, but we warn them that these tickets can only be procured at Zion Hospice No. 1.

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SPECIAL TRAINS from Zion City, conveying members of the Zion Restoration Host, leave Zion City every Lord's Day morning at 8 and 8:15; round trips, thirty cents.

These tickets are available only for Christian workers and for persons who desire to attend the services in the Chicago Auditorium.

---

WE ARE very grateful to record the fact that our devoted Choir, who also form part of the Restoration Host, go into Chicago and do excellent work, with many hundreds of

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others, in visiting thousands of homes in the morning, and then attend the service at the Auditorium in the afternoon.

Much good is being done by these devoted workers, whom we now call Restorationists.

---

WE ARE PRINTING the Messages for the Zion Restoration Host in very large numbers, and have just passed through the press Half a Million Copies of an address by Overseer Jane Dowie on Divine Healing, which will be widely distributed next Lord's Day in and around Chicago.

---

WE ASK our friends everywhere to remember these devoted workers, who, every Lord's Day morning, sacrifice time and money, and go forth into the streets and lanes of the City, doing this good work for God.

Salvation, Healing, and Holy Living accompany their devoted efforts, and the numbers being blessed are very, very great.

---

AND SO WE are still able to say that Zion is Going Forward, despite all attacks from without; and that there is no defection whatever in our ranks from within, except at long intervals an occasional one, of which the press makes much, distorting and falsifying the event.

---

IT IS SO infrequent an event that any one should go from us that it becomes remarkable, and the subject of newspaper comment and of great misrepresentation, should it occur.

---

BUT WE GO FORWARD, and, we may say, practically without any dissension, God blessing us, in all our widely extended work in and around Chicago.

---

MAY THIS BLESSING come to all our readers in All Lands, and the way be prepared for Zion Restoration Host, carrying the Message to every town and village in every country that can be reached throughout the world.

---

BRETHREN, PRAY FOR US.

# 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 sufferers are expressly declared to have been "oppressed of the Devil." (1 John 3:8; Matthew 4:23; Acts 10:38.)

*The Gifts of Healing are Permanent.*

It is expressly declared that the "Gifts and the calling of God are without repentance," and the Gifts of Healing are amongst the Nine Gifts of the Spirit to the Church. (Romans 11:29; 1 Corinthians 12:8-11.)

*There are Four Modes of Divine Healing.*

The first is the direct prayer of faith; the second, intercessory prayer of two or more; the third, the anointing of the elders, with the prayer of faith; and the fourth, the laying on of hands of those who believe, and whom God has prepared and called to that ministry. (Matthew 8:5-13; Matthew 18:19; James 5:14, 15; Mark 16:18.)

*Divine Healing is Opposed by Diabolical Counterfeits.*

Amongst these are Christian Science (falsely so-called), Mind Healing, Spiritualism, Trance Evangelism, etc. (1 Timothy 6:20, 21; 1 Timothy 4:1, 2; Isaiah 51:22, 23.)

*Multitudes Have Been Healed Through Faith in Jesus.*

The writer knows of thousands of cases and has personally laid hands on scores of thousands of persons. Full information can be obtained at the meetings held in the Zion Tabernacles in Chicago, and in Zion City, Illinois, and in many pamphlets which give the experience, in their own words, of many who have been healed in this and other countries, published at Zion Printing and Publishing House, 1300 Michigan Avenue, Chicago, and also at the Branch Office, Shiloh Boulevard, Zion City.

"*Belief Cometh of Hearing, and Hearing by the Word of God.*"

You are heartily invited to attend and hear for yourself.

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# FOURTH ANNIVERSARY OF ZION SEVENTIES AND ORGANIZATION OF ZION RESTORATION HOST

REPORTED BY S. D. W. AND A. W. S.

WITHOUT a precedent in sacred or secular history was the scene and the action at Zion City, Lord's Day, September 21, 1902.

There, on the sacred eminence of Shiloh's tree-crowned hill, was enacted an Event which constitutes one of the Epochs of All the Ages. Streams of events which began their flow from before the Foundation of the World, and which will flow on into the never-ending ages of the Ocean of Eternity, met and converged at this point.



It was the most momentous of all the events, which have followed fast upon one another in the world-wide work of the "Restoration of All Things, whereof God spake by the mouth of His Holy Prophets which have been since the world began."

God had sent His Prophet, in fulfilment of all those centuries of prophecy.

That prophet, having laid well the foundations for His work, was about to move forward, with all God's consecrated Host, in the most aggressive campaign against the Hosts of Evil, ever known.

It was the joining of battle for Final Conflict.

And yet, is the mighty river, organized, as it were, by means of strong-walled canals, and turning with resistless power the millions of busy wheels in a hundred factories, of more significance than the clear, cold, sparkling, little spring, hidden up amongst the hills and forests, arising out of the dark, noisome earth—the spring which is the beginning of that river?

All the splendid effectiveness of that noble stream could not exist without that little beginning up there in the hills. And so, mightily and deeply momentous and effective as was the organization of Zion Restoration Host, humanly speaking, it could never have been accomplished, save for the little but pure and faithful band of four hundred Zion Seventies who were gathered by this same Prophet of God, out of the smoke and grime of Chicago, in Central Zion Tabernacle, four years before.

Hence it was eminently fitting that the organization of the Host should occur upon the Fourth Anniversary of the Organization of Zion Seventies.

No tongue or pen can describe the beauty, the power and the glory of that day in Zion City.

There was much for the eye to see, there was much for the ear to hear, there was much for the mind to understand; but mightier far and more important than anything visible, or audible, or cognizable by the natural mind, was that, which it is impossible to put into words, which entered into and became a part of the very depths of the spirits of the many thousands who were present.

Zion City, herself a beauteous and most substantial fact, a fact with a peculiar bearing on the events of that day, lay glowing in the golden rays of the early autumn sun.

An ideal September day, with its balmly air, its gentle breezes, its myriads of rich tints and colors, its abundant fulfilment of the golden promises of the spring and summer, was peculiarly appropriate for this event.

This Lord's Day really began, as did the Hebrew Sabbath, on the evening of the day previous.

At that time Zion Seventies from Zion City, from Chicago and from all parts of the United States and Canada, and some even from lands across the seas, gathered in Shiloh Tabernacle to receive the joyous and hearty welcome of the General Overseer, and to prepare and consecrate themselves for the Great Day following.

The meeting closed at an early hour and the people quietly dispersed to their homes and to their places of entertainment, and Zion City slept—the only city of its size in America which has not a single reveller or loiterer upon its streets on Saturday night.

When the silvery gray of the dawn began to steal across the lake, and gently but irresistibly drove away the black shadows of night, the people arose refreshed, and with prayerful hearts assembled in the House of God to praise and worship Him and to hear the Teaching of Jesus from His Messenger and Prophet.

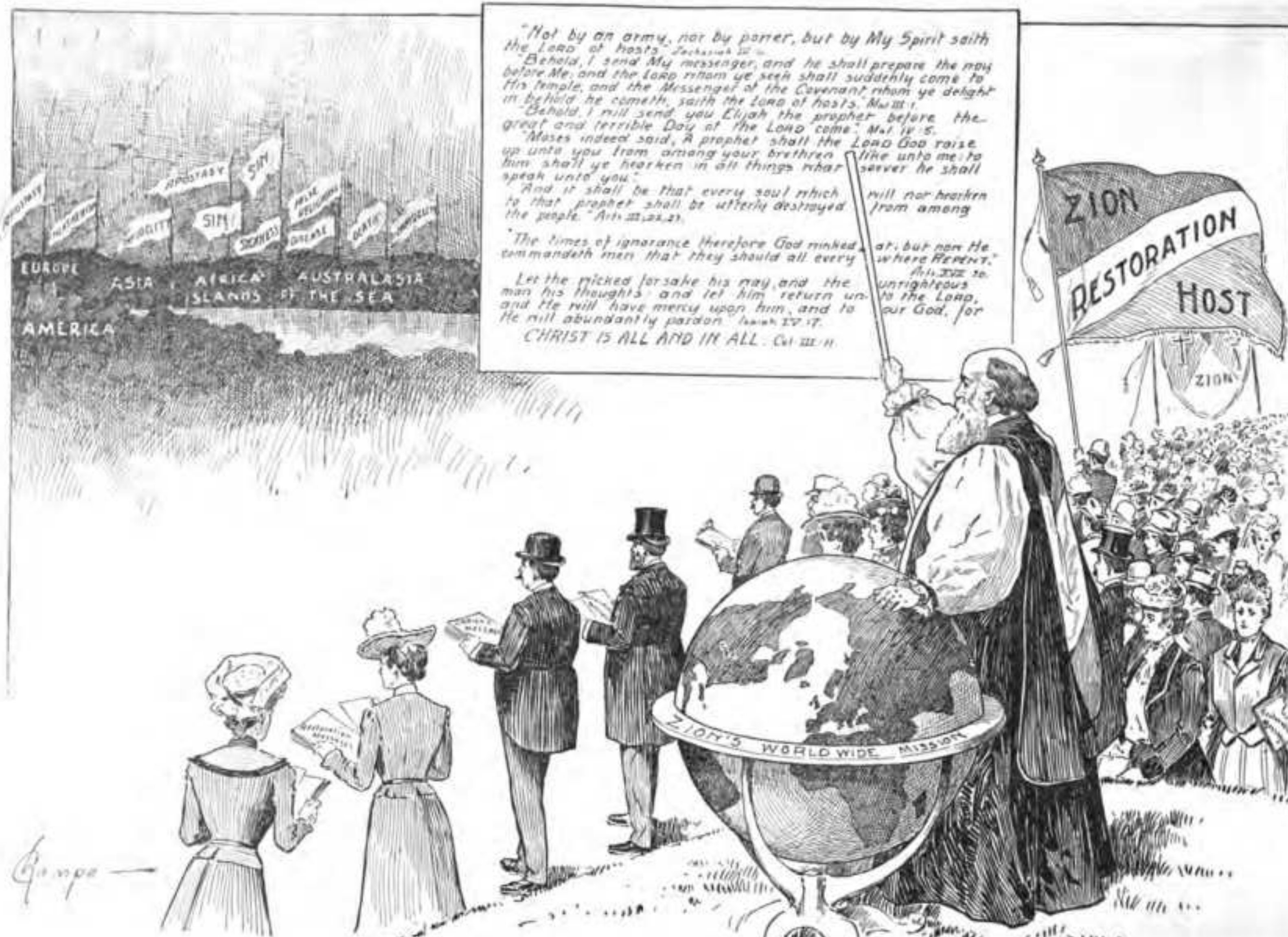
Between three and four thousand people joined in this service, which is reported in detail in another portion of this paper.

Before this meeting had closed, nearly five hundred of the women of Zion City had gone by special train to Chicago to join Overseer Jane Dowie in a meeting for women only in the Chicago Auditorium.

At 10 o'clock on that morning, Overseer Jane Dowie addressed an audience of fully one thousand women in the Auditorium, on the subject, "The Women that Publish the Tidings Are a Great Host."

Overseer Dowie was given the most earnest and respectful attention by the women present as she addressed them in

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ORGANIZATION OF ZION RESTORATION HOST.

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words of plain but loving admonition and warning. God, by His Spirit, made the teaching effective, and the service was full of blessing.

It was closed in time for those present to take the special excursion train for Zion City, which left the Chicago & North-Western Wells street depot for Zion City at 12:15.

Two large special trains were run to Zion City, carrying perhaps a thousand people, besides whom many hundreds went out from Chicago on regular trains on Saturday afternoon and evening and Lord's Day morning; besides which large numbers came by train from points north of Zion City, especially from Milwaukee, Racine, Kenosha, etc., and from towns and villages and the country districts west of the City.

In the meantime the General Overseer was holding, in Shiloh Tabernacle, a most remarkable and interesting meeting, which continued without interruption from 9:30 in the morning until 12:30 in the afternoon.

The early part of this meeting was devoted to a very helpful talk to Zion Junior Seventies, who were gathered in the galleries nearest the platform, on both sides of the Tabernacle. The key-note of this brief address was "Overcome!"

Following this was an intensely stirring and practical lesson upon the sacredness of Zion's Salutation, in the words of Jesus the Christ Himself, "Peace to thee," and its Response, "Peace to thee be multiplied."

The service closed with a scene of most intense spiritual power.

Invoking upon them the Baptism of the Holy Spirit for their work, the General Overseer laid hands on 300 members of Zion Seventies, separating them from the world and consecrating them to their ministry.

Words cannot express the power of that scene.

In solemn, prayerful silence, the long line of hundreds of earnest workers passed across the platform, the General Overseer laying hands on the head of each one and pronouncing the solemn words of Separation as Seventies. In this act the great audience concurred with a fervent Amen in each case.

But it was in the afternoon that the great climax of the day occurred.

And yet it was only a Beginning.

At half past 1 o'clock, the thousands of Zion Seventies began to gather amongst the trees of Shiloh Grove.

Elder Lee, the Recorder of Zion Seventies, the Leaders of Seventies and the Captains of Tens, formed them into long, double lines.

Winding in and out amongst the trees, stretching far across the great, open space in front of the open-air auditorium, and far away down in the Grove toward Shiloh Spring, this double line of faithful workers stood, awaiting the command to march.

Each wore the Zion colors, gold, white and blue, across his or her breast.

While they were forming, and while they waited, Zion City Band gathered in the grove and rendered very acceptably several selections of sacred music.

Then from their robing-rooms at the north end of the Tabernacle, came Zion Ordained Officers, hundreds upon hundreds, clad in their flowing robes of black.

At the same time a double line of the white-robed singers of Zion Choir came from their robing-rooms at the south end of the Tabernacle, and took their places.

There, under the open sky, and amidst the stately trees, stood the thousands upon thousands of Zion Officers, Choir and Seventies—quietly, reverently, orderly, prayerfully waiting to take their part in this wonderful Onward Movement in Zion.

Then came the order to march, and, moving in time to the music of Zion City Band and in obedience to the orders of the officers in charge, the great double line moved forward and countermarched until it had formed itself into a broad column of fours.

The word of command, passed rapidly along the line by the officers, set this mighty host in motion, and soon, advancing four abreast, they were marching up the broad terrace, through the wide front doors into the Tabernacle, Zion Seventies entering first, followed by the Choir, and the Officers bringing up the rear.

In the door stood the General Overseer.

The solid column divided as it passed him, two lines turning to one side and two to the other, as they entered Shiloh Tabernacle.

As these thousands of loyal and earnest workers passed by they were lovingly saluted by their leader, and fervently joined in the response.

It was Zion's beautiful Salutation, "Peace to thee," and the Response, "Peace to thee be multiplied."

As the Zion White-robed Choir entered the Tabernacle the music of the Band ceased and the singers took up the words and music of their Processional.

Zion Seventies marched to places reserved for them until they occupied three-fourths of the entire main floor of the Tabernacle.

Zion White-robed Choir and Zion Robed Officers occupied their respective galleries, filling them completely.

Many other members of the Christian Catholic Church in Zion and a large number of strangers occupied all the remaining seating capacity of the building and large numbers went away because there was no room for them.

Probably not less than 7,000 persons were in and about the Tabernacle.

When all had taken their places, the General Overseer mounted the platform and, lifting his hands, invoked God's blessing on the people and upon the service to follow.

The singing of the hymn, recitation of the Apostles' Creed, the reading of God's Commandments by the General Overseer, with responses by the people, the chanting of the *Te Deum* by the Choir, the reading of the Holy Scriptures and the offering of prayer to God, by Overseer Piper and the General Overseer, were all entered into with a fervent spirit by the great audience.

After some announcements concerning the meetings of the week, by the General Overseer, the tithes and offerings were received, during which the Choir sang Garrett's splendid anthem, "Prepare ye the way," Deacon Conductor Burt M. Rice and Deaconess Carrie E. Bradley singing the solos and duet.

Then, after invoking God's blessing upon words which he was to speak, the Prophet foretold by Moses, the Messenger of God's Covenant, Elijah the Restorer, delivered the INAUGURATION ADDRESS AND CHARGE TO ZION RESTORATION HOST.

It was an address which all present felt was indeed inspired of God.

After laying down certain fundamental principles, God's Messenger formally disbanded Zion Seventies.

Thus, on the Fourth Anniversary of its organization, stronger in numbers and more efficient in service than ever before, this mighty factor in the building up of the Christian Catholic Church in Zion and the extension of the Kingdom of God ceased to exist as an organization and passed into history.

But there immediately sprang into existence—still stronger in numbers, still more potent for all good works, still more fully consecrated to God and to Zion—a worthy successor to Zion Seventies, Zion Restoration Host.

Then, announcing that he would not disclose his full purposes for Zion Restoration Host at once, he read the vow which each member of that Host would be required to take.

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This consisted of a Vow, a Declaration and a Promise.

It was a Vow to remain a faithful member of Zion Restoration Host.

It was a Declaration of belief in the threefold mission of John Alexander Dowie as the Prophet foretold by Moses, the Messenger of God's Covenant, Elijah the Restorer.

It was a promise fully to obey the commands of this Messenger of God and of officers appointed by him, so far as they followed Christ, to be in readiness to go at any time, to any part of the world on the work of Zion Restoration Host, and to consider that all obligations of family ties and citizenship were subordinate to this Vow.

Having read this Vow, the man of God called upon all members of Zion Seventies, all officers of the Christian Catholic Church in Zion, and all other members of the Church who desired to become members of Zion Restoration Host to arise. He explained fully the solemn nature of the obligation and several times gave opportunity, for those who desired to do so, to draw back, but all who had arisen remained standing.

Then came that scene upon which all the centuries that have passed, upon which God and all the Unseen Hosts of Heaven, must have looked with deepest interest. Centuries yet to come will look back to it as to an Epoch-making Event in the History of the Kingdom of God on this earth. At exactly 6 o'clock, in the calm beauty of that Sabbath evening, fully 4,000 earnest, calm, intelligent men and women, with right hands uplifted, looking to Almighty God in the Name of His Son Jesus the Christ, and in the power of the Holy Spirit, took upon themselves that Solemn Vow, made that momentous Declaration and recorded that Promise. Then, in a few heartfelt words, Overseer Jane Dowie and Overseer John G. Speicher led the people in prayer that the Messenger of God might be given the wisdom and strength and life to carry, according to God's Will, the tremendous responsibility which has been laid upon him.



PROCESSION OF ZION SEVENTIES, CHOIR AND OFFICERS, AT FOURTH ANNIVERSARY OF ZION SEVENTIES AND ORGANIZATION OF ZION RESTORATION HOST, SHILOH PARK, ZION CITY, ILLINOIS, LORD'S DAY AFTERNOON, SEPTEMBER 21, 1902.

Briefly, but fervently, the man of God offered the Closing Prayer and pronounced the Benediction.

The people separated for a short time, gathering again at 8 o'clock in the evening for the final service of the day—the Communion of the Lord's Supper.

Although they had been almost constantly in meeting from 6:30 o'clock on that morning, about 2,500 Christians gathered to sup with their Lord.

Wearied by the very heavy toils of the day, the General Overseer rested at Shiloh House during the early part of the meeting, and the time was taken by song and prayer and Scripture reading, while, in the prayer-room, Overseers Piper and Speicher, in the name of the General Overseer, extended the right hand of fellowship to 205 new members in the Christian Catholic Church in Zion.

When the General Overseer arrived, he first of all laid hands upon 325 members of Zion Restoration Host who had not been previously separated from the world for the work of the Zion Seventies, making 625 thus Separated on that day.

This was a wonderful record when it is remembered that 503 were separated during the Feast of Tabernacles, only two months before.

The General Overseer announced, amidst great applause, that, from figures reported to him, Zion Restoration Host already numbered Six Thousand members.

After this solemn and impressive service, the General Overseer, assisted by Overseers Jane Dowie, William H. Piper, John G. Speicher and George L. Mason, and a large number of Elders, Evangelists, Deacons and Deaconesses, administered the Lord's Supper to the thousands of Christians present.

The day closed with the post-communion family talk of the General Overseer, Zion's parting song, "God be with you till we meet again," the leader singing the last verse alone; the salutation, "Peace to thee," and the fervent response, "Peace to thee be multiplied," from the people, and the Zion handshake.

Yes, the services of the day had closed, but, as the General Overseer intimated in announcing it, the Work of that day will go on and on throughout all time and into the cycles of Eternity.

Shiloh Tabernacle, Lord's Day Afternoon, September 21, 1902.

The services were opened by Zion White-robed Choir and Zion Robed Officers entering the Tabernacle, singing, as they came, the words of the

PROCESSIONAL.

Go forward, Christian soldier,
Beneath His banner true;
The Lord Himself thy Leader,
Shall all thy foes subdue.
His love foretells thy trials;
He knows thine hourly need;
He can with bread of heaven
Thy fainting spirit feed.

Go forward, Christian soldier,
Fear not the secret foe:
Far more o'er thee are watching
Than human eyes can know.
Trust only Christ, thy Captain;
Cease not to watch and pray;
Heed not the treach'rous voices
That lure thy soul astray.

Go forward, Christian soldier,
Nor dream of peaceful rest,
Till Satan's host is vanquished
And heav'n is all possessed;
Till Christ Himself shall call thee
To lay thine armor by,
And wear in endless glory
The crown of victory.

Go forward, Christian soldier,
Fear not the gath'ring night;
The Lord has been thy shelter;
The Lord will be thy Light.

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When morn His face revealeth,
Thy dangers all are past;
Oh, pray that faith and virtue
May keep thee to the last.

At the close of the Processional, the General Overseer came upon the platform, the people rising and standing with bowed heads while he pronounced the

INVOCATION.

God, be merciful unto us and bless us,
And cause Thy face to shine upon us;
That Thy Way may be known upon earth,
Thy Saving Health among all the Nations;
For the sake of Jesus. Amen.

PRAISE.

All then joined in singing Hymn No. 318:

I am a soldier of the cross—
A follower of the Lamb!
And I'll not fear to own His cause,
Or blush to speak His Name.

CHORUS – In the Name of Christ the King,
Who hath purchased life for me,
Through grace I'll win the promised Crown,
Whate'er my Cross shall be.

RECITATION OF CREED.

The General Overseer then led the Choir and Congregation in the recitation of the Apostles' Creed:

I believe in God the Father Almighty,
Maker of heaven and earth.
And in Jesus Christ His only Son our Lord;
Who was conceived by the Holy Ghost;
Born of the Virgin Mary;
Suffered under Pontius Pilate;
Was crucified, dead, and buried;
He descended into hell,
The third day He rose from the dead;
He ascended into heaven,
And sitteth on the right hand of God the Father Almighty;
From thence He shall come to judge the quick and the dead.
I believe in the Holy Ghost;
The Holy Catholic Church;
The Communion of Saints;
The Forgiveness of sins;
The Resurrection of the body;
And the Life everlasting. Amen.

READING OF GOD'S COMMANDMENTS.

The General Overseer then read, very impressively, the Eleven Commandments, the Choir and Congregation reverently singing the Response, "Lord, have mercy upon us, and incline our hearts to keep this law."

I. Thou shalt have no other gods before Me.

II. Thou shalt not make unto thee a graven image, nor the likeness of any form that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself unto them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children, upon the third and upon the fourth generation of them that hate Me, and showing mercy unto thousands of them that love Me and keep My Commandments.

III. Thou shalt not take the Name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh His Name in vain.

IV. Remember the Sabbath Day, to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is a Sabbath unto the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath Day, and hallowed it.

V. Honor thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee.

VI. Thou shalt do no murder.

VII. Thou shalt not commit adultery.

VIII. Thou shalt not steal.

IX. Thou shalt not bear false witness against thy neighbor.

X. Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor anything that is thy neighbor's.

Hear also what our Lord Jesus the Christ, the Son of God, hath said, which may be called the Eleventh Commandment:

XI. A New Commandment I give unto you, that ye love one another: even as I have loved you, that ye also love one another.

The Choir then chanted the

TE DEUM LAUDAMUS.

We praise Thee, O God; we acknowledge Thee to be the Lord.
All the earth doth worship Thee, the Father everlasting.
To Thee all Angels cry aloud, the Heavens and all the Powers therein.
To Thee Cherubim and Seraphim continually do cry,
Holy, Holy, Holy, Lord God of Sabaoth;
Heaven and earth are full of the Majesty of Thy Glory.
The glorious company of the Apostles praise Thee.
The goodly fellowship of the Prophets praise Thee.
The noble army of Martyrs praise Thee.
The Holy Church throughout all the world doth acknowledge Thee,
The Father of an infinite Majesty;
Thine adorable, true and only Son;
Also the Holy Ghost, the Comforter.
Thou art the King of Glory, O Christ.
Thou art the everlasting Son of the Father.
When Thou tookest upon Thee to deliver man,
Thou didst humble Thyself to be born of a Virgin.
When Thou hadst overcome the sharpness of death,
Thou didst open the Kingdom of Heaven to all believers.
Thou sittest at the right hand of God in the Glory of the Father.
We believe that Thou shalt come to be our Judge.
We therefore pray Thee, help Thy servants,
Whom Thou hast redeemed with Thy precious blood.
Make them to be numbered with Thy Saints in glory everlasting.
O Lord, save Thy people and bless Thine heritage;
Govern them and lift them up forever.
Day by day we magnify Thee;
And we worship Thy Name ever, world without end.
Vouchsafe, O Lord, to keep us this day without sin.
O Lord, have mercy upon us, have mercy upon us.
O Lord, let Thy mercy be upon us as our trust is in Thee.
O Lord, in Thee have I trusted, let me never be confounded.

SCRIPTURE READING AND EXPOSITION.

In the book of the Prophet Zechariah, 4th chapter:

And the angel—

The word translated angel means messenger, whether that messenger comes from heaven direct, as do the invisible spirits who are with us all the time, or whether that messenger is a visible man.

The word angel is simply descriptive of office—the office of messenger.

Sometimes it refers to mortal man, as in the book of Revelation, where the messages are given from Jesus the Christ, through John, to the angels of the churches in Ephesus, Smyrna, Pergamos, Phrygia, Sardius, Philadelphia and Laodicea.

These messengers of the churches, to whom John sent these important messages which he received from the Lord Himself, were the messengers who went to and fro under apostolic direction, conveying letters, directions and explanations for the guidance of the churches, taking also the precious manuscripts of the Holy Scriptures from place to place, and, doubtless reading them.

This word angel, therefore, must always be understood as significant of the office of messenger.

And the angel that talked with me came again, and waked me as a man that is wakened out of his sleep.

And he said unto me, What seest thou? And I said, I have seen, and behold, a candlestick all of gold, with its bowl upon the top of it, and its seven lamps thereon; there are seven pipes to each of the lamps, which are upon the top thereof:

And two olive trees by it, one upon the right side of the bowl, and the other upon the left side thereof.

And I answered and spake to the angel that talked with me, saying, What are these, my lord?

Then the angel that talked with me answered and said unto me, Knowest thou not what these be? And I said, No, my lord.

Also:

Then he answered and spake unto me, saying, This is the word of Jehovah unto Zerubbabel, saying, Not by might,—

**Not by an Army.**

The reading in the margin is the correct reading.

Not by an army, nor by power, but by My Spirit, saith Jehovah of Hosts. Who art thou, O great mountain? before Zerubbabel thou shalt become

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a plain: and he shall bring forth the head stone with shoutings of Grace, grace, unto it.

Moreover, the word of Jehovah came unto me, saying,

The hands of Zerubbabel have laid the foundation of this house; his hands shall also finish it; and thou shalt know that Jehovah of Hosts hath sent me unto you.

For who hath despised the day of small things? for they shall rejoice, and shall see the plummet in the hand of Zerubbabel, even these seven, which are the eyes of Jehovah; they run to and fro through the whole earth.

And very little the Church knows or thinks about "these Seven," but, blessed be God! there are many things that belong to us, and many beings who bless us, of which we know nothing.

We shall know a great deal here, however, if we are wise.

Then answered I, and said unto him, What are these two olive trees upon the right side of the candlestick and upon the left side thereof?

**Only One Tree of Life.**

When he said trees he was not answered. A branch is not a tree.

He made that blunder when he said, "What are these two trees?" There was no answer.

There is only one Tree of Life. There was no answer to the first question.

And I answered the second time, and said unto him, What be these two olive branches, which are beside the two golden spouts, that empty the golden oil out of themselves?

Literally in the Hebrew it is *gold*. It is not *oil* there.

The word is significant of the richest treasure.

There is the interpolation of the word oil in the translation, supposed to be necessary to complete the sense.

It is always best, however, to leave the Word of God without interpolation.

All those words printed in italics, in the Scripture, are interpolations, supposed, by the translator, to be necessary to complete the sense.

I call your attention to the fact that the word oil is an interpolation both in the Old and in the New Versions. I think there is considerable significance in connection with it.

**The Two Witnesses Foretold.**

And I answered the second time, and said unto him, What be these two olive branches, which are beside the two golden spouts, that empty the gold out of themselves?

And he answered me and said, Knowest thou not what these be? And I said, No, my lord.

I call your attention to another passage:

"The precious sons of Zion, comparable to Fine Gold."

Then said he, These are the two sons of oil, that stand by the Lord of the whole earth.

The Old Version reads: "Anointed ones, but the Hebrew word is simply "Sons of Oil, which stand by the Lord Jehovah, the God of the whole earth."

Then again I lifted up mine eyes, and saw, and behold, a flying roll.

And he said unto me, What seest thou? And I answered, I see a flying roll; the length thereof is twenty cubits, and the breadth thereof ten cubits.

Then said he unto me, This is the curse that goeth forth over the face of the whole land: for every one that stealeth shall be purged out on the one side according to it; and every one that sweareth shall be purged out on the other side according to it.

I will cause it to go forth, saith Jehovah of Hosts, and it shall enter into the house of the thief, and into the house of him that sweareth falsely by My Name: and it shall abide in the midst of his house, and shall consume it, with the timber thereof and the stones thereof.

May God bless this portion of His Word.

There is much more in the passage I have just read that I would like to comment upon.

I have told you already that much of the Teaching of this year will be found to center around the Prophecies of Zechariah. I called your attention to that specially at Zion's Second Feast of Tabernacles.

I read now from the 10th chapter of the Gospel according to St. Luke, beginning at the 17th verse:

And the seventy returned with joy, saying, Lord, even the devils are subject unto us in Thy Name.

And He said unto them, I beheld Satan fallen as lightning from heaven.

Behold, I have given you Authority to tread upon serpents and scorpions, and over All the Power of the Enemy: and nothing shall in any wise hurt you.

Howbeit in this rejoice not, that the spirits are subject unto you; but rejoice that your names are written in heaven.

I desire to read one more portion of God's Word, bearing upon the discourse of today, the 3d chapter of the Acts of the Apostles.

This is a part of the discourse of the Apostle Peter at the Beautiful Gate of the Temple, after the healing of the man who had been lame from his mother's womb and was over forty years of age.

Repent ye, therefore, and turn again, that your sins may be blotted out, that so there may come Seasons of Refreshing from the Presence of the Lord;

And that He may send the Christ who hath been appointed for you, even Jesus:

Whom the heaven must receive until the Times of Restoration of All Things, whereof God spake by the mouth of his holy prophets which have been since the world began.

The word "Lord" is used here as if it were intended to represent the Father sending, by the Spirit, His Son in the flesh; that He is to come again in His Glorified Body.

**The Prophet Foretold by Moses, Not Jesus.**

Moses indeed said, a Prophet shall the Lord God raise up unto you from among your brethren—

This has no reference whatever to Jesus Christ, who was not raised up from amongst His brethren.

He was sent from God in a sense which is entirely different from the sending of any other human being. He was the Son of a Virgin by the Holy Spirit, having been procreated without an earthly father.

If He was to have been like unto Moses, He would have to have had an earthly father and an earthly mother, and be an earthborn man like Elijah or John the Baptist.

There is no reference to Jesus in this prophecy concerning "that prophet."

One of the blunders of the Church has been the application of this passage to Jesus the Christ.

"A prophet shall the Lord God raise up unto you from among your brethren, like unto me," or "like as He raised up me," as it reads in the margin of the Revised Version.

It is very much stronger put that way.

Moses' prophecy said, in effect, "He raised me up from the dirt and mud of the waters of the Nile. He took me out from among the reeds, the frogs, the crocodiles of the Nile, the dirty, muddy river Nile."

You know it was Moses' mother, trying to save him, who committed him to the river, hoping that some kind heart would rescue the baby in the ark of bulrushes.

**How God Raises up His Prophets.**

That is the way God raised up great prophets, sometimes, from amongst the humblest of His people, out of the very dirt and mud of the river of human life.

He does not raise up prophets in the way that some people expect Him to. He does not raise them up out of the newspaper editors. I never knew one who was a prophet. (Laughter.)

He does not raise them up out of politicians, and He does not raise them up out of denominational parsons.

What on earth would they do in the National Methodist Conference if a prophet should appear there, when they were "caucusing" and "trading votes" in the election of a "bishop," in a manner which would disgrace a Democratic National Convention?

What would that clever little clerical "boss," Dr. Buckley, do? He would put him down by moving "the previous question."

He would declare that he was not in order; that there was no place on the platform for Elijah, or they might get a Standing Orders Committee to "sit" on the prophet, or "stand" on him with both feet.

What would the Presbyterian Synod do with me? (Laughter.)

Overseer Mason—"What would you do with them?"

General Overseer—There might be another question: What would the prophet do with them? (Laughter and applause.)

The prophet will never come in the way that men look for him to come.

"Like as He raised me up," said Moses. "You know my humble origin. I was only a poor baby, committed to the mud of the Nile." His father's name, Amram, is almost unknown. He held no high position in Israel, so far as is known, but was simply known as the head of a family of the tribe of Levi, among the enslaved and despised Israelites in the land of Egyptian bondage.

God raised up that man from the mud of the Nile and put him almost on the throne of Egypt.

Moses indeed said, A prophet shall the Lord God raise up unto you from

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among your brethren, like unto me; to him shall ye hearken in all things whatsoever he shall speak unto you.

And it shall be, that every soul, which shall not hearken to that prophet, shall be utterly destroyed from among the people.

Yea, and all the prophets from Samuel and them that follow after, as many as have spoken, they also told of these days.

That is, of the days that were to come at the Times of the Restoration of All Things, when this prophet should be raised up.

**A Misleading Error in Translation.**

Ye are the sons of the prophets, and of the Covenant which God made with your fathers, saying unto Abraham, And in thy seed shall all the families of the earth be blessed.

Unto you first God, having raised up his Servant,—

The Old Version says "His Son Jesus," but that is not the proper translation of the words in the original.

It is acknowledged universally that the word there should be servant, not Son, and the word "Jesus" is not in any of the most ancient manuscripts.

The Lord Jesus the Christ was not a servant. He was the Son. He was God.

He was the Eternal Logos, the Word, who created all things, and not a mere creature of the dust.

He was not raised up, like Moses, out of the dirt of an enslaved and fallen humanity.

He was conceived by the Holy Spirit in a spotless Holy Virgin's womb. That which was born was a Holy Thing.

He was no servant.

He was the Son of God.

Why did these old translators put in the word Son there instead of servant? And, worse still, why did they put in the word Jesus? These seem to me to be dishonest acts; and they made a translation here, and elsewhere, to suit their imagination.

They had the thought which the churches have today, that the prophet who was to be raised up was Jesus the Christ.

"Unto you first God, having raised up His servant, sent him to bless you."

**The Mission of the Prophet Foretold by Moses not That of Jesus.**

Unto you first God, having raised up His servant, sent him to bless you, in turning away every one of you from your iniquities.

The mission of Jesus was not to turn most people from their iniquities. That was not His first mission. His mission was to die for sinners.

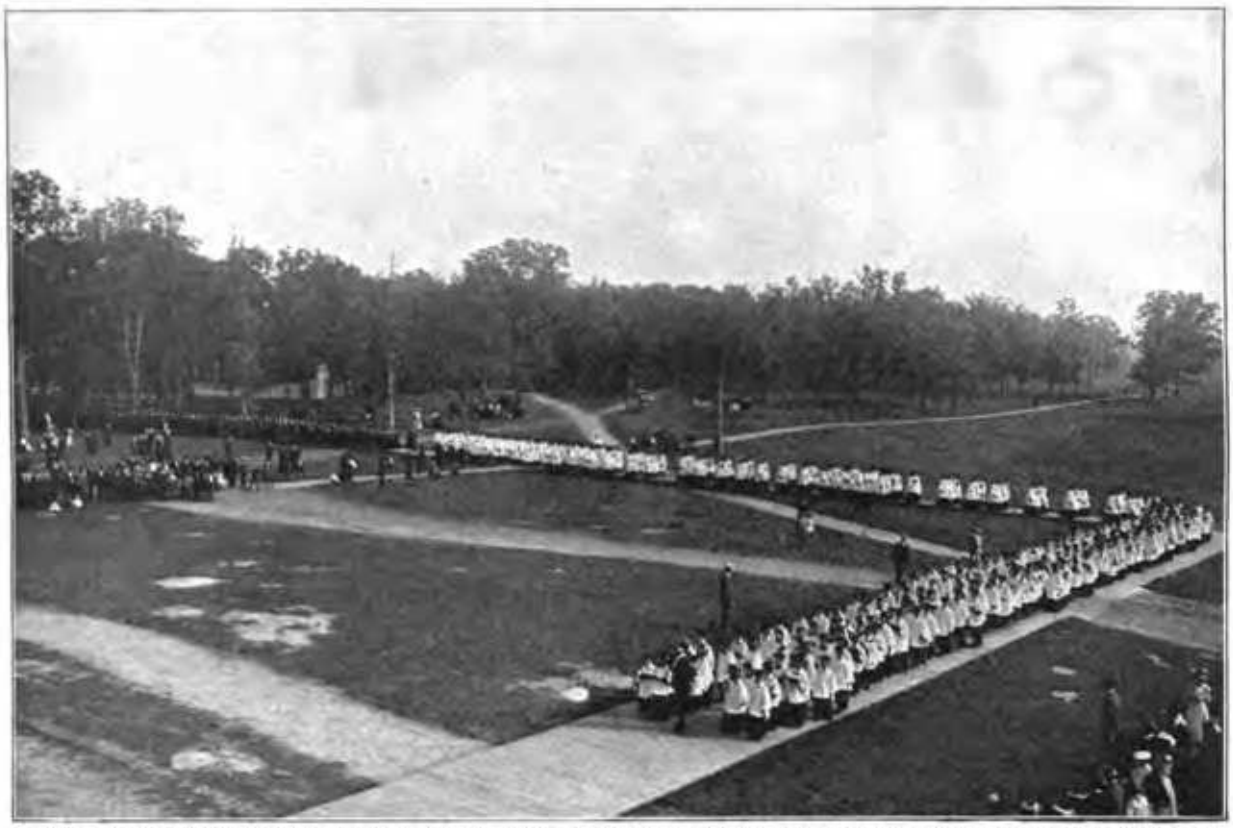
The Gospel, let it with all reverence be said, which Jesus preached, reached the hearts of only a very few, comparatively, while He lived on earth.

When Jesus died, you could not have gathered together, in all Palestine, a company like the Zion Seventies and the thousands upon thousands of devoted men and women who sit in this Tabernacle before me today. You could not have found 5,000 men and women who would have died for Christ, for the very apostles were cowards. They forsook Him and fled. The Holy Spirit had not come.

Who stood by Him at His cross? Just a few loving women; His mother, and some of those who had followed Him and loved Him to the end.

The multitude was not with Him.

Thanks be to God, Zion today numbers tens and tens of thousands of men and women who would die for their Lord.



PROCESSION OF ZION WHITE-ROBED CHOIR AND ZION OFFICERS, AT FOURTH ANNIVERSARY OF ZION SEVENTIES AND ORGANIZATION OF ZION RESTORATION HOST, SHILOH PARK, ZION CITY, ILLINOIS, LORD'S DAY AFTERNOON, SEPTEMBER 21, 1902.

**The Mission of Elijah in All the Ages.**

The mission of Elijah, the Destroyer, was to "turn" the people of Israel "from their iniquities."

The mission of John the Baptist, Elijah the Preparer, was to "turn" the people "from their iniquities," by the preaching of Repentance; and the mission of Elijah the Restorer is stated in the last verse of Malachi:

Behold, I will send you Elijah the Prophet before the great and terrible day of Jehovah come.

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And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers; lest I come and smite the earth with a curse.

That is clearly the prophecy that is referred to here.

The Prophet foretold by Moses is the Messenger of God's Covenant, and is also Elijah the Restorer, whose ministry is to be blessed in "turning away every one of you from your iniquities."

**Thousands Turned from their Iniquities by Elijah the Restorer.**

I ask now: Let every one here who has been "turned away" from any sin by my ministry, stand.

(*Thousands upon thousands, almost the entire audience, arose.*)

Did God use me in turning you from your iniquities?

Voices—"Yes."

General Overseer—Let us thank God for that. That is the answer.

I did not save you, did I?

Voices—"No."

General Overseer—But I turned you, by the grace and power of God, did I not?

Voices—"Yes."

General Overseer—I got hold of you, and I turned you right around.

You were walking with the Light behind you, and I said, "Walk with the Light before you."

Now, as a result, you are walking in the Light of God, are you not?

Voices—"Yes."

General Overseer—I claim that honor; not that I saved you, but that I turned you, by the Grace of God, to Him who alone can save you: to God. He, through His Son and by His Spirit, saved you.

I am so glad to see you all standing—at the least, five thousand people.

That is the beginning of the fulfilment of that prophecy, the "turning away" of God's Israel "from their iniquities."

If we could get all the Christian Catholic Church in Zion here today, and all who have been blessed through Zion, we would have unnumbered thousands standing by your side, whom no man can ever number, but whose names are enrolled in heaven.

May God bless them in all the lands.

May God bless His Word.

Prayer was offered by Overseer Piper, followed by the General Overseer, who led Choir, Seventies and Congregation in chanting the Disciples' Prayer at the close.

The General Overseer then made the announcements, the tithes and offerings were received, after which God's Messenger delivered the following:

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## INAUGURATION ADDRESS AND CHARGE TO ZION RESTORATION HOST.

INVOCATION.

Let the words of my mouth and the meditation of my heart be acceptable in Thy sight and profitable unto this people and a blessing to all the wide world; for Jesus' sake. Amen.

In the 4th chapter of the book of the prophet Zechariah you will find the words which will be the basis of this Inauguration Address and Charge to Zion Restoration Host, and of the Vow, the Declaration and the Promise which I will require of every member of Zion Restoration Host, in which I hope to enrol every member of Zion's Seventies, and every officer of the Christian Catholic Church in Zion, and every available member of this Church.

I have asked God that I should speak by inspiration of the Holy Spirit in all that I now say.

I will read the 6th verse of the 4th chapter of Zechariah:

TEXT.

Then he answered and spake unto me, saying, This is the word of Jehovah unto Zerubbabel, saying, Not by an army, nor by power, but by My Spirit, saith Jehovah of Hosts.

**The Action Which I Now Take Has No Historic Precedent.**

I do not profess that it has any direct authority in the Scriptures.

I desire to explain these words.

We have come to a period of the world, and to a condition, for which there are no precedents.

There are no instructions left for guidance in the details of the Administration of the Church of God, in the Times of Restoration, at the Consummation of the Age.

I go further and I say that the Holy Spirit has given no exact direction concerning the manner in which the Restoration of All Things is to be effected.

Therefore, unless there is some special prophet and some special inspiration, we are without guidance.

The Word of God gives no details, but the Word of God, the words of Jesus the Christ, Himself, the words that have been spoken by all the prophets since the world began, have prophesied that in the Latter Days there should stand upon this earth a man who, as the Prophet foretold by Moses, and as the Messenger of God's Covenant, and as Elijah the Restorer, should have the authority to speak and command by direct inspiration of the Holy Spirit. That is the position.

There is no other revelation in the Word of God on this matter that can help us.

I will defy any theologian to find anything that will give me the direct help, even in the words of Jesus the Christ, Himself. He left that for the Holy Spirit to teach that Prophet when he came.

God, in sending that prophet, must send him with the authority to write and speak and command, and be himself an authority, upon whom He puts the broad Seal of His approval.

General Overseer—Do you believe that?

Voices—"Yes."

**No Light in the Word of God on the Manner of the Restoration of All Things.**

General Overseer—I have searched in vain. I have searched that Bible in vain from end to end for any instruction concerning the detailed manner in which the Restoration shall be effected.

If some of you have light that I have not, in God's Name give it to me.

If you think, after this sermon is spoken, that you have that light, be sure, before you send your discovery to me, that you pray over it; that you are quite sure about it; that you know that Bible better than I do, and that you are as competent to express a judgment as I am.

I do not say that it is impossible for such a thing to be, for "out of the mouth of babes and sucklings," God has sometimes spoken to the wisest and best.

I lay this down at the beginning of my Inauguration Address: that, so far as I know, there is in the Bible, no precedent, and there is no direct, minute instruction concerning the way in which the Restoration of All Things is to be effected.

There is a provision, however—the provision that God made for Israel when He brought them out of bondage and gave them a man.

That is the provision which God has made for every nation when He wanted to do a great thing; he gave them a man.

**God Always Provides a Man to Do His Work.**

He gave Abraham Lincoln to this nation.

It needed a man; a man who loved the people and his God well enough to die for them.

God must find a man.

He had to find a Martin Luther.

He had to find a John Knox.

God has to find His man, and His man must do His work, and die for Him, perhaps.

That is the first position I take.

If I have not that authority; and, if I have not the Power to back me, which that authority presupposes, then I must stand aside.

I venture to say, however, that the thoughtful observer today, who sees this cloud arising over the Sea of Life, no bigger than that hand, has seen what Elijah saw; he is hearing what Elijah heard, the Sound of Abundance of Rain.

How is the Restoration of All Things, of which I have read to you, to be accomplished?

The Word says that the heavens must receive Jesus until "the Times of Restoration of All Things, whereof God spake by the mouth of His holy prophets which have been since the world began."

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It teaches that that Restoration is to be effected by one whom Moses had prophesied would be raised up as he was raised up.

That prophet, Peter says, will do the work that the Lord Jesus said that Elijah the Restorer should do.

Jesus made a prophecy that Elijah should come as the Restorer after John the Baptist had been rolled into a bloody grave and buried by his devoted disciples.

It was when Peter, James and John had come down with Him from the Mount of Transfiguration, and had asked, "Why then say the scribes that Elijah must first come?"

**The Agreement of the Prophecies Concerning the Mission of Elijah.**

The answer of the Master was, "Elijah indeed cometh and shall Restore All Things."

Elijah the Tishbite had long passed in spirit into heaven.

John the Baptist had come in the spirit and power of Elijah, and he had won the martyr's crown.

Jesus said, in effect, however, that at the End of this Dispensation, previously to His own coming, the prophecy given in the last words of Malachi should be fulfilled.

The same prophecy was given, in the opening sentences of the Gospel of Luke, by the Angel Gabriel in his words to Zacharias, saying that he would have a son who should come "in the spirit and power of Elijah."

The Lord Himself continued that prophecy before His own death, and after John the Baptist's death, by saying that before He came again, Elijah would come.

This is the position today.

I do not place myself for a moment above the Word of God.

I do say, however—deeply convicted and convinced and possessed by that Spirit of God, who has enabled me to do my work in the teeth of the World, the Flesh and the Devil, notwithstanding the world-wide hatred of the press and of the apostate church—I have been raised up by God to do a work such as has never been done in modern times, nor in ancient times, by any other prophet of God.

**The Credentials of the Prophet Foretold by Moses, the Messenger of God's Covenant, Elijah the Restorer.**

Therefore I have a right to tell you that the credentials which I bear are written upon your hearts; and they are symbolized by the colors of the scarfs that thousands of Zion Seventies are wearing today—the Gold, White and Blue.

You know that I have told you of its golden glories, and that the golden oil must be poured out from these branches from the Tree of Life.

I have pointed to the blue heavens and said, Look up.

You know that I have demanded that which the other color represents: the white Purity of a Spotless Life, a heart cleansed from sin by the blood of Jesus, the Christ, who alone can make pure.

These are my credentials.

They may appeal to no one else but you, O my people, for the time being.

The apostate churches know nothing about it.

They know less regarding the Scripture than they did, in many cases, when they started.

They compass sea and land to make one proselyte, and when they get him into these infernal churches, they make him twofold more the son of hell than he was before, until

**The Denominational Churches Are Synonyms for Moral, Spiritual and Social Rottenness.**

There are exceptions.

There are men in the Apostasies who are restive under the horrible conditions of these churches.

There are men who deplore the corruption of the churches, and who are saying that they are hoping for a change.

They are praying for some mighty Voice to come and waken them up out of their sleep, yet when the Voice comes they would rend him.

**Word of Elijah to the Apostates.**

I will not say anything about the apostate organizations, except that the day has gone for their reformation. The time has come for their destruction.

Only as the apostate churches are destroyed, can the people be set free. (Amen. Applause.)

I shall proceed, in the Chicago Auditorium, with the exposure of these apostate churches, beginning with a discourse on "The Falling Away"; Its Nature and its Extent. Then I shall deal with the Apostasy of Lutheranism, and continue with the Greek and Roman Apostasies.

Then I will take up the Apostasies that once were splendid and true efforts for the evangelization of the world; like the Methodist organization, which has now been corrupted from its bishop to its janitor by the Secret Society and Mah-hah-bone; by the Devil, Baal.

It is fitting, before we enter upon that, that I should now lay down the principles upon which I will lead Zion Restoration Host.

**Disbanding of Zion Seventies.**

As separate Zion Seventies I disband you now.

You are disbanded.

You will continue to exist only as you are re-formed.

Many changes will be made. The old formation may continue for a short time, but the changes will be rapid and permanent, humanly speaking, as you will see presently.

I give you your perfect freedom.

I hope that before this discourse is closed, I will be able to re-form you, who take the Vow, into Zion Restoration Host.

I shall present that Vow to you, not in Secret Society, but openly, before all men, devils and angels. (Applause.)

This mighty work of the Times of the Restoration of All Things has various stages.

The Times of Ignorance God always overlooks, but after the ignorance has no longer any excuse because of knowledge, except in the prejudice and wickedness of the hearts of those who continue to oppose, then God says, Repent!

Now the ignorance concerning Zion, the ignorance concerning myself, which God overlooked, He overlooks no more. He says to the Church, to the World, Repent!

You will have to repent of the lies, every last viper of you, that you have written concerning Zion.

In the Times of Restoration of All Things, when God sends tens of thousands of His saints, what will be their first mission?

**Mission of the Tens of Thousands of Saints Whom God Will Send.**

There is no difficulty in getting a good description of their mission.

It is set forth by a prophet who lived the seventh from Adam; who was so pure that he walked with God, and had this testimony that He pleased God.

He was translated that he should not see death.

Of all his writings, there is only reserved to us this little fragment, which appears in the epistle of Jude, who is generally considered to have been one of the brothers of our Lord.

These are they who are hidden rocks in your love-feasts when they feast with you, shepherds that without fear feed themselves; clouds without water, carried along by winds; autumn trees without fruit, twice dead, plucked up by the roots;

Wild waves of the sea, foaming out their own shame; wandering stars, for whom the blackness of darkness hath been reserved forever.

And to these also Enoch, the seventh from Adam, prophesied, saying, Behold, the Lord came with ten thousands of His holy ones.

I repeat, as Elijah the Restorer, the prophecy of Enoch, the seventh from Adam. He says:

"Behold, the Lord came with ten thousands of His Holy Ones," or "His Holy Myriads," as the margin reads.

To execute judgment upon all, and to convict all the ungodly of all their works of ungodliness which they have ungodly wrought, and of all the hard things which ungodly sinners have spoken against Him.

These are murmurers, complainers, walking after their lusts (and their mouth speaketh great swelling words), showing respect of persons for the sake of advantage.

**Today the Churches Show Respect of Persons for the Sake of Advantage.**

I will defy any member of the Christian Catholic Church in Zion throughout the world to show where I have ever shown respect of persons because of their wealth or their position. Have I ever?

Voices—"No."

General Overseer—Any one who knows it, stand up and accuse me, for then I have failed to fulfil my ministry, since "God is no respecter of persons."

I have never done it.

I have exercised even-handed discipline.

If I had to exercise tenderness specially, it would be, not for the sake of my advantage, but for the sake of the poor and the

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ignorant, who ought to be treated with tenfold more consideration than the educated, the rich, and the strong.

I charge it upon the apostate churches everywhere today, that men are selected, for speakers and ministers, not for their piety, but for their intellectual gifts and other talents.

Men have been chosen as church officers, not for their piety, but for the number of dollars that they could contribute; for the churches that they could build, and the social and political prominence which they could give these organizations.

I say before God that I have never regarded the person of any man, but that I have been absolutely loyal to God.

**The Apostasies Called to Repentance.**

I charge it upon the apostasies today, that they have to be convicted of their ungodly speeches, which they have ungodly spoken concerning God, concerning His Son, concerning the Holy Spirit, concerning His Law and His Gospel, concerning His Zion and His prophet who now speaks. They have to repent in dust and ashes, or they must perish. (Amen. Applause.)

Personally I care nothing for power.

**Terrible Responsibility of This Work.**

Why should I?

Power brings only added toil, added responsibility, and, possibly, it brings me nearer the assassin's bullet or dagger.

If I am permitted by God to finish my prophetic work, it will be by a thousand miracles of His Grace.

I would not insure my life for ten cents for twenty-four hours; I should think I might rob the insurance company of ten cents, for I would not insure it myself for twenty-four hours, if I do my work. But I will insure it to this extent, that I believe that God will spare my life until my work is done. (Applause.)

Why should I, when the snows of winter are gathering on my brow, at the time of life when men who have toiled and won seek for rest, enter upon bolder, broader toils and larger responsibilities?

Why should I seek the terrible responsibility of running at full tilt against ecclesiastical, educational, commercial and political institutions as they now exist, standing up and saying to them, "In the Name of God, quit! You cannot continue as you are. You must be restored to a right condition."

Why should I do it unless God imposed it upon me?

No man would seek this position. No man ought to covet it, for no man could bear it even now, let alone what it will be, except by the Grace of God.

If any one imagines, as these vile creatures of the press are saying, that I am seeking for a "soft snap," all I have to do to get it is to sit down in Zion City and be thankful, and there make an end, "at ease in Zion."

If I did that, the God who founded Zion would dig my grave very quickly and put me into it.

That is just where I ought to be, for the founding of the City of Zion is not the end; it is but the beginning of the Restoration Work. (Applause. Amen.)

**Concerning Certain Magazine Articles.**

I see that some are preparing further articles for the great monthly American magazines. Indeed the magazines have been suspiciously friendly.

The old Latin proverb said: "I fear the Greeks even when they bring to me presents."

I recall it now as appropriate.

When I am flattered and patted on the back by great magazines and ungodly papers, I begin to wonder whether that is not a snare for my feet, or whether it is intended to make me to fit in with the present condition of things and buy me off by flattering me.

All I have to say is that I do not think I need to worry about that.

I can see some Signs of the Times, and the magazines themselves will wake up quickly to the fact, known by the Chicago papers a long time ago, and expressed recently by the Daily *News* in these words: "When Dowie gets his Commission most of us will have to get off the earth." (Applause.)

They are conscious that such a mass of rubbish as constitutes the ordinary magazine and newspaper does not extend the Kingdom of God, and that the magazines will have to go, with the newspaper, into the waste-basket of the Twentieth Century, when Zion rules for Christ our King.

**Zion Restoration Host Organized by Inspiration.**

In this organization of Zion Restoration Host, therefore, I do not make any pretenses to do it in any other way than by direct inspiration of the Spirit of God.

I believe you all recognize, what every wise theologian must, that the threefold office of the Prophet foretold by Moses, the Messenger of the Covenant, and Elijah the Restorer are all to be found in one man at the End of the Age. Is that true?

Voices—"Yes."

General Overseer—You also believe that I am that man. Is that true?

Voices—"Yes."

General Overseer—I therefore do not need to reason it with Zion. I shall proceed, therefore, at once, with this reconstruction of Zion Seventy work, into Zion Restoration Host by virtue of my office as Elijah the Restorer in the City of Zion, the Headquarters of the Christian Catholic Church in Zion.

We have now been one full year and two months in possession of the sacred soil of the City of Zion.

What God hath wrought, even man can see, but there is much below the surface that man cannot see; for

**The Work of God in Zion is Far More Extensive Away from Chicago and Zion City Than It is Here.**

I told you in Chicago that the bullders of Zion City would not be the Chicago people principally, but that Zion was stronger in other States and in Canada and elsewhere than in Illinois, and that when the time came to take up the land and build houses, it would be found that Chicago would be back in the list. And so it is.

The builders of Zion City have come from far north in Canada and from the Gulf of Mexico.

They have come from Hell Gate, New York, to Golden Gate at San Francisco.

They have come from many countries in Europe.

Let me tell you, Chicago, that the capital that has poured into Zion City, seven-eighths of it, came from other cities and other States.

I thank Chicago for what it did.

Chicago was permitted, by God, to put me through the hardest mill that ever a man could be put through and come out alive.

I thank God that He permitted me to live in that Babel, in that Vanity Fair, and escape with my life.

I love Chicago so much that I have to go back to it once a week for the next nine months; but the time has come for me to take the Host of godly men and women who have come to Zion City and consolidate them under my personal leadership as Restorationists.

They are no sluggards in any way. They are active builders, but they would never be satisfied to live in Zion City, if its streets were paved with gold, and they could not work for Christ. Is that true?

Voices—"Yes."

General Overseer—Therefore,

**If I Did not Give Zion's People Work, They Would Simply Demand It.**

They have it in them. I put it into them to a large extent.

They have come here for the purpose of following my lead and letting God Almighty get the very best out of them that is in them.

Is that not true?

Voices—"Yes."

General Overseer—I think I understand it, and therefore I had to reconstruct.

I had a Host here already, which was no longer a few Zion Seventies scattered over a great metropolis, but was a compact little Band in a city in which every child, every maiden, every youth, every man, every woman in it, with a few exceptions, had the spirit of Go Forward in them.

You have it still, have you not?

Voices—"Yes."

General Overseer—If you have not, I will try to knock a hole in you and get it in some way, but you have.

I have not gone before God, but God has gone before me.

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This Host has really been forming itself as all Divine things do.

You cannot make a Divine thing. It is not made. It is like poets.

*Poeta nascitur, non fit.*

"Poets are born, not made."

**So Divine Works Are Born. They Are Not Manufactured.**

You cannot manufacture them. They are like Topsy, who, when she was asked how she came into this world, said, "I dunno. I 'specs I growed."

This work is like poor little Topsy in that respect.

If you ask us how we came into existence, we can only say, "I dunno. I 'specs I growed." (Laughter.)

That is about it; because the good Lord grew the plant in the heart of George L. Mason in China, and Brother Cairns in Japan, and Brother Cossum, when he was fooling around the world, seeking rest and finding none (laughter and applause), the dear man of God every now and then having a lick at Dowie!

This thing got into the Cossums, and the Cairnses and the Masons and thousands of other people, prominent and not prominent.

I think that some of those who are not prominent are going to do better than the prominent ones.

As I stood there today and watched you come in, I was reading your faces.

To me, a face is like a book.

I was mightily interested, for I had to read about three or four thousand books within an hour. (Laughter.)

I am glad to know that we have grown as Topsy said, and that the Divine Spirit is continuing to drop this beautiful seed all over the world, by the Little White Dove and the Messengers whom Zion sends out.

And now it is time to reorganize.

**All the Plans for Zion Restoration Host Not Disclosed to the World.**

"You have disbanded Zion Seventies. What are you going to do now?

That is what the papers would like to know.

They will be very much disappointed, perhaps, when I say that I will not tell. (Laughter.)

The first thing a man has to do in making hare soup is to catch his hare.

The first thing a man does before he sees what he is going to do with his army is to get it together and organize it.

Then he takes very good care that the Enemy does not know where he is going next.

Do you think it would be good policy for me to tell the Devil all my plans?

Voices—"No."

General Overseer—I might just as well tell them to the Devil, as to give them to the newspapers. (Applause.)

It rather takes the wind out of them to tell them that you will not tell.

Some of you, more is the pity, fought on one side or the other in the War of the Rebellion.

Was it not always the plan of a Robert E. Lee, of a Ulysses S. Grant, to conceal his plan of campaign?

Voices—"Yes."

General Overseer—"It is the glory of God to conceal a thing."

There was not a soldier who was true to his leader, on either side, who wanted to know his plan. All that they wanted to know was, "Lee, Grant, tell me what to do, and I will do it, if it digs my grave tonight." Have you that spirit?

**Pledge of Perfect Obedience Made by Thousands.**

Voices—"Yes."

General Overseer—Are you willing to obey orders?

Voices—"Yes."

General Overseer—And be sent where you are told to go?

Voices—"Yes."

General Overseer—No matter what it involves?

Voices—"Yes."

General Overseer—Are you willing to trust me with the care of your wife and children in Zion City, if I send you tomorrow morning to Timbuctoo?

Voices—"Yes."

General Overseer—I may test you one day. (Laughter.) Are you willing to spare your wife, if I want to send her?

Voices—"Yes."

General Overseer—Not quite so loud was that. (Laughter.) You are willing to be spared, but are you willing to spare your wife?

Voices—"Yes."

General Overseer—There is no use of your saying that you are willing to go yourself, unless you are willing to give up what is dearer to you than self.

My first business, therefore, is to enlist my Host.

**An Opportunity for the "Drones."**

I will give an opportunity to the venerable, and dishonorable, and disgusting drones (laughter) to cease to be drones. (Applause and laughter.)

If they, who can work, do not cease to be drones, I will ask the good Lord to let us get rid of them happily, and that by a permission of the Divine dispensation they may all get to heaven in three months (laughter), or thereabouts.

I mean what I say. Have you any right to cease from work any more than I?

Voices—"No."

General Overseer—I might be content with the work that I have done.

I might say that, in the fifty-five years I have lived, I have done a century of work.

I might say, "Lord, let me rest!"

I would say it, if it were not that

I live for God who loves me,
For those who know me true,
For the heaven that smiles above me,
And awaits my coming, too;
For the cause that needs assistance,
For the wrongs that need resistance,
For the future in the distance,
For the good that I can do.

Therefore I will labor and work until the last beam fades, but I want to go the moment my work is done.

Now, you irreverend, miserable, disgusting drones—some of you are young—if you do not work, I will see that you do not eat. I will have you starve in Zion.

I mean that spiritually.

Every time you come to eat, I will beat you. I will make it so uncomfortable for you that you would rather live in Waukegan or Kenosha, Babel or Beer. You cannot live in Zion City and be lazy.

**Work! Work! Work!**

"My Father worketh hitherto and I work."

Work! Work! You must work the works of Him that sent you while there is a single beam of the day left. Is that right?

Voices—"Yes."

General Overseer—Now, you will know, if your grave is dug in three months, that I prayed for you, that you might get to heaven.

What the good Lord will say to you when you get there, I would rather not hear. (Laughter)

If you say, "Lord, I went to Zion City and I dug a hole and put my talents into it, a-n-d—Lord, that is all I did," will the Lord be pleased with that?

Voices—"No."

General Overseer—What do we care for your money, if we do not get your spiritual life?

Is not the Life more than the food, and the body than the raiment?

If you are not going to be workers for God, I never invited you to Zion City. I invited people to Zion City who would work for God, did I not?

Voices—"Yes."

General Overseer—If you do not want to work for God, you can go back to the Methodists, to the Presbyterians, to the Baptists, to any of the churches that do not care very much whether you live for God and for humanity or not, and who use their women principally in getting up dinners and suppers, oyster and otherwise, in church parlors, or in raffles, bazaars, concerts, and even semi-theatricals to obtain money to pay the minister's salary or other "church purposes." Others make their women do all the best and real work of the church, while the men loaf at clubs or booze at home.

This Host is not an army after the old model.

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The trouble with the Salvation Army was that they made an army after the model of the world.

They have even added to some of the follies of such an army. One of the books of the Salvation Army, containing the regulations for divisional field officers, is about as big as the whole Bible. It is four or five times as big as the New Testament.

The complete book of regulations of the Salvation Army would greatly exceed the size of the Bible.

In fact it has become an abomination, because of its red tape and its loveless discipline and life.

I am not forming an army. "Not by an Army," is the Word of God.

I am not forming Zion Restoration Host upon the model of the world. I do not intend to put over God's free men a number of tyrannical officers, with myself as tyrant-in-chief.

I recognize the right of every man in Zion to his Spiritual Freedom.

That Freedom, if I recognize it properly, will bring him into closer fellowship, fuller obedience, and more harmonious and loving association with me.

Recognizing that, I simply ask the privilege of your following me as far as I follow God, and you will give me that privilege. I know you will.

### Who May Join Zion Restoration Host.

As I said, the first thing is to form your Host.

The Host must consist of those whom Jehovah, God of Hosts, has blessed; blessed first by giving them True Repentance. That is the foundation of the Divine Life.

Have you repented?

Voices—"Yes."

General Overseer—The Host must consist of those whom God has blessed by giving them power to make restitution. Have you restored?

Voices—"Yes."

General Overseer—Have you vowed to restore wherein you have not yet had opportunity?

Voices—"Yes."

General Overseer—The next step is Faith, Faith in God, the Faith of God.

That step involves Obedience. Are you baptized by a Triune Immersion?

Voices—"Yes."

General Overseer—Into the Name of the Father, and of the Son, and of the Holy Spirit?

Voices—"Yes."

General Overseer—Do you mean to fulfil the vows which you then took?

Voices—"Yes."

General Overseer—Do you intend to fulfil your vows as members of the Christian Catholic Church in Zion?

Voices—"Yes."

General Overseer—Then I do not need to go any further. I am ready, if you are ready, to form one great, big, compact Zion Restoration Host out of all the Zion Seventies throughout the world, to begin with.

### Call to Volunteers for Zion Restoration Host.

Those who wear the scarf, and those who do not wear the scarf, who are Seventies and Officers of the Christian Catholic Church in Zion, stand, and I will read you the Vow.

Those who are members of the Church and would desire to enter this great Host, may do so after I have read the Vow to the Zion Seventies.

I read the Vow to you. Listen; then I will have you repeat it by and by.

### Vow of Zion Restoration Host.

*I Vow in the Name of God, my Father, and of Jesus Christ, His Son and my Saviour, and of the Holy Ghost, who proceeds from the Father and the Son, that I will be a faithful member of Zion Restoration Host, organized at Shiloh Tabernacle in the City of Zion on Leap Day, Sabbath of 29, 1902, and I Declare that I recognize John Alexander Dowie, General Overseer of the Christian Catholic Church in Zion, as God's Elijah to me, in this threefold profession: as to the Messenger of the Covenant, the Prophet foretold by Moses, and by the Saviour.*

*I Vow, to the utmost extent of all my powers, to obey all rightful orders issued by him directly or by his properly appointed officers, and to proceed to any part of the world, wherever he shall direct, as a member of Zion Restoration Host, and that all family ties and obligations, and all relations to all human government shall be held subordinate to this Vow, this Declaration and this Promise.*

*This I make in the presence of God and of all the visible and invisible witnesses.*

Are you prepared to take that Vow?

Voices—"Yes."

General Overseer—Are there any others who are members of this Church prepared to take that Vow? They may stand up.

Remember, this puts you into the Host as Seventies, and as a part of Zion Restoration Host in all its fulness, and in any other formation beside that of the Seventies.

If I want to send carpenters to build a tabernacle at Jerusalem next month, or in three months, or at any time, it means that you go.

Will you go?

Voices (from the carpenters)—"Yes."

General Overseer—It means that you go wherever you are sent, and that you will trust God and His servant.

Are you sure that you are willing to receive this Vow?

If you are not willing to make this Vow, sit down, no matter who or where you are.

I think that there are at least 4,000 standing.

Now, with uplifted hands,

### Four Thousand Take the Solemn Vow of Zion Restoration Host.

Then, with right hands uplifted, all the thousands standing, in all parts of the Tabernacle, solemnly repeated, clause by clause, after the Prophet of God, the Vow of Zion Restoration Host, as given on this page.

The General Overseer then said:

Do you mean to keep that Vow?

Answer—"Yes."

Let Overseer Jane Dowie and Overseer John G. Speicher ask God for grace to help me to lead you, and grace for you to follow me, in fulfilling this Great Vow.

### Prayer for Leader and People of Zion Restoration Host.

Overseer Jane Dowie—"Our God and Father, we ask Thee to give the General Overseer wisdom so that he may guide this people aright.

"We think of the terrible responsibility that is laid upon him, and we feel how greatly he needs Thy guidance, and the guidance of the Holy Spirit in this matter.

"Help us all to do what we have to do.

"Help him so that he may be a wise leader and guide.

"Bless him and strengthen him for the great work that Thou hast given him to do as the Restorer of All Things.

"Lead us, our Father, in these things, and bless us.

"Help us all to do what Thou wouldst have us to do, the things that are right in Thy sight.

"We ask it for Jesus' sake."

Overseer John G. Speicher—"Almighty God, we thank Thee that our hope is in Thee as we have taken this Great Vow, than which no people have ever taken greater.

"We feel that unless Thou dost give Thy servant grace and wisdom necessary to carry out and bear the responsibility that this taking of the Vow places upon him, it will be impossible for this Host to go on to success.

"But we do believe that Thou wilt give him this grace, and this wisdom and the strength and the courage, the fortitude and every needful grace to carry forward the work of God; that Thou wilt direct, O God, by Thy Spirit, this mighty Host.

"Grant that as he shall direct we may be able to follow, that we may be able to serve Thee; that we may be able to do the work that he shall plan for us to do.

"O God, may the year that is before us be a mighty year of service in gathering many, many thousands into this Host for service in the upbuilding of Thy Kingdom.

"We ask it for Jesus' sake."

General Overseer—Are you ready to pray for strength to keep the Vow? All who desire to draw back, sit down. Now pray.

PRAYER OF CONSECRATION.

My God and Father, in Jesus' Name I renew the Vow and seek from Thee the strength to keep it. Answer the petitions already offered for Thy servant, and give unto us and me the consecration of every power of spirit, soul and body, time, money, all that we have and are. Give him grace to lead and direct us in the use of these talents, that we may win mighty victories for Thee; and, if need be, die for Christ on any battlefield to which

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we may be sent. For Jesus' sake. (*All repeat the prayer, clause by clause, after the General Overseer.*)

Brothers and sisters, is there one who yet desires to withdraw? If so, sit down.

I believe that no religious leader in any age ever formed an organization of this vastness in so short a time.

This is only possible because God has led you and me to trust one another, and to trust Him.

Sing the Consecration Hymn, without which I will not allow you to go away.

All stand and sing it.

All standing then sang with sincerity and deep feeling the significant words of the

CONSECRATION HYMN.

It may not be on the mountain's height,
Or over the stormy sea;
It may not be at the battle's front
My Lord will have need of me;
But, if by a still, small voice He calls
To paths that I do not know,
I'll answer, dear Lord, with my hand in Thine,
I'll go where you want me to go.

CHORUS—I'll go where you want me to go, dear Lord,
Over mountain, or plain, or sea;
I'll say what you want me to say, dear Lord;
I'll be what you want me to be.

Perhaps today there are loving words
Which Jesus would have me speak;
There may be now in the paths of sin
Some wand'rer whom I should seek;
O Saviour, if Thou wilt be my Guide,
Tho' dark and rugged the way,
My voice shall echo Thy message sweet;
I'll say what you want me to say.

There's surely somewhere a lowly place,
In earth's harvest fields so wide;
Where I may labor thro' life's short day
For Jesus the Crucified;
So, trusting my all to Thy tender care,
And knowing Thou lovest me,
I'll do Thy Will with a heart sincere;
I'll be what you want me to be.

CLOSING PRAYER.

Father, take care, not only of these thousands of Zion Restoration Host who are here, but of the thousands more in this and other States, in Canada, in other parts of the American continents, and in Europe, Asia, Africa, Australasia and the Islands of the Seas, from whom, doubtless, when this message comes to them, we shall get back their subscription to the Vow. God bless this great company, and now give me the wisdom and grace and the strength by Thy Spirit that I need for this and every part of the work, the resources in every way, for Jesus' sake. Amen.

Now dismiss us with Thy blessing.

BENEDICTION.

Beloved, abstain from all appearance of evil, and may the very God of Peace Himself sanctify you wholly; and I pray God your whole spirit and soul and body be preserved entire, without blame, unto the coming of our Lord Jesus the Christ; faithful is He that calleth you, who also will do it; the grace of our Lord Jesus, the love of God our Father, the fellowship of the Holy Spirit our Comforter and Guide, one Eternal God, abide in you, bless you and keep you, and all the Israel of God everywhere, forever. Amen.

**Notice to Students!**

Zion College will open its fall term at Zion City, on Monday, October 6, 1902. The office of the registrar will be open for the registration of students on Friday, October 3, and those who desire to enter school in any department should register on that day.

WILLIAM HAMNER PIPER,
*Overseer-in-charge of the Educational Institutions of the Christian Catholic Church in Zion.*

## ZION IN SAN JOSE, CALIFORNIA.

*T. A. BYLER, Conductor of Gathering.*

Rev. W. D. Taylor, Elder in the Christian Catholic Church in Zion at San Francisco, California, will conduct Divine Services in Zion Mission Hall, 166 East Santa Clara street, San Jose, California, on

*Wednesday, October 8, 1902, at 7:30 p. m.*
*Thursday, October 9, 1902, at 2:30 and 7:30 p. m.*
*Friday, October 10, 1902, at 2:30 and 7:30 p. m.*

The Ordinance of Believers' Baptism by Triune Immersion will be administered on Friday afternoon.

Let the members and friends of Zion rally to these meetings and help along.

**Important Notice.**

The Bible, Book and Stationery Department of Zion Printing and Publishing House, has now been transferred to Zion City General Stores at Zion City, Illinois, and is a department of that institution. All orders for Bibles, Hymn-books, Stationery, Stationery Supplies, Zion Mottoes, Pins, Badges and Buttons and all other commodities formerly advertised for sale by Zion Printing and Publishing House, should be accordingly addressed to Zion City General Stores, Zion City, Illinois. For the convenience of Zion people living in Chicago, a small counter for the sale of such articles is conducted in the main corridor of Zion Printing and Publishing House, 1300 Michigan avenue, Chicago, Illinois. Those ordering LEAVES OF HEALING, THE ZION BANNER, A VOICE FROM ZION, or any other Zion Literature, (except Zion Seventy Messages, which must be ordered of Elder A. F. Lee, Zion City, Illinois) should address

ZION PRINTING AND PUBLISHING HOUSE,
1300 Michigan avenue, Chicago, Illinois.

**ZION IN CHICAGO**

**Rev. John Alexander DOWIE**
**(ELIJAH THE RESTORER)**
**General Overseer of the Christian Catholic Church in Zion**

*will conduct divine services*

**Lord's Day Afternoon**
**September 28, 1902**

*at the*

**CHICAGO AUDITORIUM**

**Doors open at 2:30 p. m.**
**Services at 3 p. m.**

**PRELUDE**
*How We Trapped a Bear at Zion City; with Some Remarks on Bears and Bulls.*

**SUBJECT OF DISCOURSE**
*"The Falling-away"; Its Nature, Extent and Consequences.*

**All Welcome Seats Free Freewill Offering**
**CHRIST IS ALL AND IN ALL**

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# Early Morning Meeting in Shiloh Tabernacle

REPORTED BY J. U. W. AND A. W. N.

LORD'S Day, September 21, 1902, was one of the greatest days in the history of Zion City.

The intense spiritual power of that day, and the promise of blessing to be realized, was deeply manifest in the early morning meeting, which was attended by about 3,000 people.

Marvelous in the depth of spiritual insight and yet beautifully simple in its practicality, was the General Overseer's interpretation of the teachings of Jesus as they are found in the 5th chapter of Matthew.

God poured out His Holy Spirit upon the speaker and the people, and filled the meeting with a consciousness of Divine presence and blessing, which was with the people a mighty power throughout all the rest of that memorable day.

---

Shiloh Tabernacle, Lord's Day morning, September 21, 1902.

The meeting was opened by singing Hymn No. 63:

"For God so loved!" Oh, wondrous theme!
Oh, wondrous key to wondrous scheme!
A Saviour sent to sinful men—
Glory to God, the Father!

The Scripture was read by the General Overseer, first in the 27th Psalm and then in the 5th chapter of the Gospel according to St. Matthew, 27th verse.

Commenting on the 22d verse the General Overseer said:

If a man chooses to go into battle and fight his fellow man I believe he sins.



INTERIOR OF SHILOH TABERNACLE

**I See No Difference Between Murder in War and Murder in Private Life.**

"Thou shalt do no murder," is a command that applies, not only to individuals, but to nations. Do you believe that?

Voices—"Yes."

General Overseer—May God keep us clear in that matter, because that will be a testing point in Zion throughout the whole world some day.

There may come a conscription in this country as in others.

If a conscription comes, we will simply have to refuse to fire a shot. We must be willing to be shot at rather than to kill.

It would be far better for us to lay down our lives, obeying the commands of God, than, at the command of men, to lift a rifle and shoot our brother man through the heart or brain.

That is murder and no national necessity can ever excuse murder.

The great majority of wars are simply for the extension of territory; grabbing land.

If people desire to come under the banner of the United States, let them do so by their own free will and act; but, if they do not care to come under the banner of the United States by their own free will and act, why should they be compelled to?

**What Is the United States Doing in the Philippine Islands?**

Americans say that all government rests upon the consent of the governed.

That is supposed to be a fundamental principle in American politics.

When were the Filipinos asked to consent?

They were bought just like so many sheep or cattle, with their islands.

Twenty millions of dollars were paid out of the United States treasury for a dirty bargain.

They bought cholera and leprosy.

They bought syphilis and disgusting vices.

They bought a priesthood that was openly married, or worse; living in a condition of open licentiousness.

They bought a nation of people at variance with each other the best part of whom were members of the Katapuni, a form of Masonry that simply meant death to all who did not take their oath. What did they buy? They bought men and women and children and these beautiful islands. They did not even buy any trade, because trade in the Philippines belongs to Great Britain and other eastern countries, and will belong there for some time.

Poor soldiers of the United States have been dying by the hundreds and thousands in the Philippines, through the fevers and diseases generated by their filthiness and the filthiness of the half-caste Spanish and Chinese and Filipino women, hundreds of whom are just rotting with disease. One whole trainload of soldiers was brought into the United States from the Philippines, the other day, who were raving lunatics and were sent to an asylum. It was the most awful thing, they told me, to bring them across the Ocean.

**Action of Christians in Time of War**

This is the condition of things that war generates. Have we any right to go to war? Have we any right to support the policy of those who do?

Voices—"No."

General Overseer—Have we any right to kill our fellow man?

Voices—"No."

General Overseer—We are carrying the Gospel of Universal Peace and Love. It were better that we should die than kill.

This is practical. If you are forced into the ranks, then you do not need to kill anybody.

I know a brother who was all through the War of the Rebellion, on the Southern side, but he would never fire a shot that killed anybody.

He was a splendid marksman, and they knew it, and they would send him out sharpshooting. (Laughter.)

He used to laugh as he carefully extracted all the bullets.

He would say to the boys, when he was sent out: "What are you going to fire for and make a noise so that they will know where we are. If we sneak back they will never know where to hit."

He never killed anybody.

I was astonished when he told me that.

He said: "What had I to do in the army? I did not own any niggers to fight for.

I did not believe in slavery.

"I was born in Georgia, but my father set all his slaves free long before the war, and the slaves were our friends. They labored upon our plantation as our workmen and got wages. Father always declared that it was cheaper to have them as servants and to pay them wages, then to have them as slaves, because when there was no work they had to look out for themselves.

"I did not want to fight on either side.

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"I guess I had just enough religion in me, too, to want never to die with the blood of anybody upon my hands and heart."

**How a Christian May Avoid Murder in War.**

That man did a right thing.

If ever you should have to go to war and a gun should be put into your hands, it is not necessary for you to fire; or, if you do fire, to aim at anybody.

If we are forced into an army at any time, we will say: "We are not cowards. We are here because we are forced here. Let us go into the ambulance corps."

Let Zion men, if forced into an army, be those who go out in the front and pick up the wounded and the dying and minister to them.

What a glorious thing it would be for Zion to be the World-wide Ambulance Corps, and take care of the dying!

We do not refuse to fight because we are afraid, or because we want to save our skin.

I am glad to talk to you freely today. We cannot tell what is going to happen in a very short time. Many things will happen to our people.

Already they have had to face this question in South Africa, both Boers and British.

Not one member of the Christian Catholic Church in Zion, on either side, was killed as far as I know.

They have been a great blessing in the prisoners' camps of the Boers, and in the British army.

**How Could We Shoot Those for Whom We Pray?**

We do not have the hatred in our hearts that could wish to kill anybody. Can we have it and be Christians?

Voices—"No."

General Overseer—I cannot understand why, because the government of the United States declares war, we will say, against China, that I should suddenly be filled with a desire to kill Deacon Hong or Ernest Lo or Saito, all of whom are sitting amongst you.

If the government of the United States should declare war with Japan, why should I want to kill Tokida or Takagi San and our brothers and sisters in Japan?

I cannot imagine, if the United States were to declare war with Great Britain, that I would at once want to murder my own relatives and the people whom I love, and the members of this Church in Great Britain.

I cannot imagine that I should suddenly be filled with a desire to murder these dear German people, a score of whose petitions for prayer I have in my hands this morning, if the United States should go to war with Germany

May God bless His Word.

Announcements were made and prayer offered by the General Overseer.

The General Overseer then delivered the following discourse:

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## SIN IN THE HEART.

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In continuation of the consideration of the Teachings of Jesus, I direct your attention briefly to the words spoken by the Lord, which I read to you this morning, in the 5th chapter of Matthew, from the 27th to the 32d verses.

Ye have heard that it was said, Thou shalt not commit adultery:

But I say unto you, that every one that looketh on a woman to lust after her hath committed adultery with her already in his heart.

And if thy right eye causeth thee to stumble, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not thy whole body be cast into hell.

And if thy right hand causeth thee to stumble, cut it off, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not thy whole body go into hell.

It was said also, Whosoever shall put away his wife, let him give her a writing of divorcement:

But I say unto you, that every one that putteth away his wife, saving for the cause of fornication, maketh her an adulteress: and whosoever shall marry her when she is put away committeth adultery.

I, first of all, direct your attention to the fact that our Lord is here continuing to give the Spiritual Interpretation of the Law.

He is declaring its application, not only to overt acts, but also to thoughts.

If I regard iniquity in my heart, Jehovah will not hear.

But, verily, God has heard me, and verily God does hear me, as I hate iniquity.

**Hatred of Sin, the Mark of the True Christian.**

The distinguishing characteristic of a true child of God is that he hates sin.

Those who tolerate sin, who can palliate sin and find excuses for sin, have no right to claim to be true children of God.

The real Christian finds no excuse for sin in himself, in others, or in nations, and sees no reason why that which is a crime to the individual should not be a crime in the nation.

Moreover, there is a tendency in the world to palliate vice when these vices are committed by persons in high station.

This has especially been the case in connection with the higher offices of the Church and of the State.

It is painful for me to speak about it, but it is necessary.

**The Horrible Crimes Resultant upon Enforced Celibacy.**

Celibacy in the Roman Catholic church, for instance, is enforced.

It is compulsory that nuns, priests and monks shall remain celibates.

The result has been a demoralization, which is most universal in Europe.

The horrors of the confessional, in which young priests are exposed to the temptations that come from young and married women, confessing to their adulteries, are unspeakable.

Priests themselves, although religious by profession, have, in thousands, no power over their passions and lusts.

The hearing of such confessions has been the downfall, morally, of men who up to that time had been pure.

It is impossible for an impure man to hear the confessions of an impure woman, who may yet be young and beautiful, without the fires of hell being fanned into a flame in his unclean heart.

It is difficult even for the purest man or woman alive to hear at all times confessions from the opposite sex with the loathing, with the disgust, with the horror which should always be in the Christian's heart concerning these sins; and, if they are not so received, then there is real danger to the spiritual and moral life.

If there be any affinity in the human heart, any desire for these things, and any want of control, it is certain to lead to terrible results.

Here in Zion, even, we are not exempt from these dangers, and are not exempt from them in a very practical manner.

In some cases, Elders, who have become apostate, have confessed to us, though they had previously denied positively, their sin of adultery.

Some of them will never get right with God until they have made that confession before some Open Conference of the Church.

I feel sure about it.

**The Consequences of Evil Associations.**

The thought of iniquity and anything whatever connected with the hanging around things that are evil will certainly cause expulsion.

We have recently had to remove from our fellowship, and indeed from office, an evangelist who had been hanging around low places, even sneaking into vaudeville theaters, and conversing with harlots.

Although we were unable absolutely to prove any overt act of iniquity, we were compelled to remove that person from our fellowship and from office, because we held that it was impossible for a man to continue to be a faithful member or minister of this Church and find any pleasure in such associations.

I think you will agree with me that I am right about it.

Voices—"Yes."

General Overseer—We took no chances. If I find any others, whether Deacons, Evangelists, Elders, or Zion Seventies, I shall remove them unless I am convinced that their repentance is sincere.

I removed, a little while ago, one who was hanging around the public kinetoscopes and phonographs and looking at these filthy pictures and listening to the filthy things he could hear for a few cents.

I found that he had gone to these things to such an extent

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that it was simply impossible for him to be other than filled with the damning, filthy lust.

**The Spiritual Application of the Seventh Commandment.**

Our Lord Jesus, the Christ, says:

Every one that looketh on a woman to lust after her hath committed adultery with her already in his heart.

Just as far as I can, I will maintain the spiritual application of this Law.

Concerning any one whom I find revelling in filthy books or filthy pictures, or seeking filthy associations, I will not wait for the proof for them to have committed filthy acts.

If they do not repent and turn away from these things, I shall remove them from membership and from this place.

This Church must be pure, not only in act, but in thought. We must not have things that are doubtful.

It is certain that in the course of our Zion Seventy work, we shall simply have to go everywhere and seek the fallen and the lost, but no one must remain in these places longer than to deliver Christ's Message.

Such associations are not permitted and are not possible to persons who are pure in heart.

The Spiritual Application of the Law is, to my mind, the only application that is found in a true Christianity.

If we are to wait for actual overt acts of sin, then we have failed to do our duty.

**No Respect of Persons in Zion City.**

I do not care how high a place the man is in, nor his business position, he cannot live in Zion City, if he maintains his son's adulteries and vices. (Applause. Amen.)

There is not one law for the poor boy in the lowest ranks and another law for a boy whose father is rich.

There is one law for all.

My son, your son, my daughter, your daughter, my wife, your wife, myself, yourself; we must keep to the line laid down by our Lord, or we have no right in Zion at all. (Amen. Applause.)

We will be merciful to those who repent and truly and manifestly seek mercy, but the farce of a man going out and talking nonsense, and saying that his boy was penitent when that son was to his knowledge constantly revelling in sin in Waukegan and Chicago, and yet wanting to be allowed to work and live in Zion City.

Eli, God's high priest, because he would not control his sons, Hophni and Phinehas, was the cause of terrible trouble in Israel.

At last the poor, broken-hearted father broke his own neck in his agony and died.

David did not control his son, and, therefore, you have David coming to the grave with the horrible rebellion of Absalom.

He did not control himself. He did not control his son.

If we do not control ourselves, we cannot control our families. We must be pure ourselves if our families are to be pure.

Now, I say these things today, because they are essential.

There are not two kinds of laws in Zion. There are not two kinds of administration in Zion.

I shall not be severe with the poor man's son, and let off the rich man's son. (Amen. Applause.)

I have come to do God's work, and I propose that this City shall be just as clean as we can make it, under God; that no man shall ever walk our streets who would insult or defile a woman.

**Covering the Iniquity of Another Is Sin.**

I can see very little difference between our covering the sin of another, and our being a partaker in that sin.

In fact, it seems to me we are parties to the sins of others when we cover their sin.

We have no right to do it. It is a wrong to Zion, if any of you know that your sons or daughters are sinners and do not report them; you are covering sin.

I am very glad to say that one woman in Zion, whose son—he was not a member of Zion—had forged her name, came and informed us of it.

He knew that we were on his track, and he left this city and went into Waukegan.

His mother came with a broken heart and said, "My son has committed forgery."

It was not for the first time. He had committed the same crime away back in Ohio, and I could see no other way than that, for his own sake, he should be sent to prison.

He has been arrested and is in jail today on the sworn affidavits of his parents.

It is well that it should be so. The woman was right. Pray God for her. She is in Zion. Pray God for her husband, who is yet far from God. Pray, above all, for the poor boy.

**Guilt of Those who Cover Others' Sins.**

I tell you, fathers and mothers, if you are going to let your sons and daughters visit Waukegan and Chicago on the Saturday nights, you may just as well expect them to go to the Devil. (Amen.)

We are determined to keep clean. If you know that your sons, your daughters, your fathers, your friends have committed sin, and you do not confess it, and do not help us to cleanse it out of Zion, then you are guilty; as guilty in the sight of God as if you committed that sin. You are a partaker of their sin, and one day we will have to get rid of you, too.

I have one of the most horrible stories now. A woman was brought to Zion Home of Hope for Erring Women.

Her horrible father, down in Indiana, left a widower, has defiled every one of his girls.

If I were to give the details of this horrible crime it would scarcely be believed.

May God in His Infinite Mercy cleanse Zion, and make us all to be coworkers in watching over its Purity in all things. (Amen. Applause.)

Zion can never be destroyed from the outside, but Zion could be destroyed from within.

Let us be a pure people and we will be invulnerable and invincible.

May God help you to see the spiritual application of

**The Law of God Concerning Adultery as Applied to Divorce.**

If there is a woman here who has married a man divorced for other than Scriptural cause, she has committed adultery, even if she has been innocent of intentional sin.

I am compelled to say that.

I will read you the Christ's own Law. I never made it:

Every one that putteth away his wife, saving for the cause of fornication, maketh her an adulteress: and whosoever shall marry her when she is put away committeth adultery.

That applies equally to the man.

If any man has put away his wife save for fornication, he cannot marry, and she cannot marry.

That is the Law of Christ the King.

I am going to enforce it, if it costs me Zion City. Divine Purity is essential to Divine Power.

PRAYER OF CONSECRATION.

My God and Father, in Jesus' Name I come to Thee. Take me as I am. Make me what I ought to be in spirit, in soul, in body. Give me power to do right, no matter what it costs. Help Zion to be pure. Help Zion Seventies to be pure. Let the clean words, and the beautiful words come from clean hearts when they say, "Peace be to this house." God bless the people today, and sustain him who speaks to Thee. For Jesus' sake. Amen. (*All repeat the prayer, clause by clause, after the General Overseer.*)

The meeting was closed by the General Overseer pronouncing the

BENEDICTION.

Beloved, abstain from all appearance of evil. And may the very God of Peace Himself sanctify you wholly; and I pray God your whole spirit and soul and body be preserved entire, without blame, unto the coming of our Lord Jesus the Christ. Faithful is He that calleth you, who also will do it. The grace of our Lord Jesus, the love of God our Father, the fellowship of the Holy Spirit our Comforter and Guide, one Eternal God, abide in you, bless you and keep you, and all the Israel of God everywhere, forever. Amen.

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# OBEYING GOD IN BAPTISM.

## "Baptizing Them into the Name of the Father and of the Son and of the Holy Ghost."

### Thirteen Thousand Nine Hundred Sixty-nine Baptisms by Triune Immersion Since March 14, 1897.

Thirteen Thousand Nine Hundred Sixty-nine Believers have joyfully followed their Lord in the Ordinance of Believers' Baptism by Triune Immersion since the first Baptism in Central Zion Tabernacle on March 14, 1897.

| | | | |
|---|---|---|---|
| Baptized in Central Zion Tabernacle from March 14, 1897, to December 14, 1901, by the General Overseer | 4754 | | |
| Baptized in South Side Zion Tabernacle from January 1, 1902, to June 14, 1902, by the General Overseer | 37 | | |
| Baptized in Shiloh Tabernacle by the General Overseer | 542 | | |
| Baptized by Overseers, Elders, Evangelists, and Deacons at Headquarters (Chicago and Zion City) | 2868 | | |
| Total Baptized at Headquarters | | | 8201 |
| Baptized in places outside of Headquarters by the General Overseer | 641 | | |
| Baptized in places outside of Headquarters by Overseers, Elders, Evangelists, and Deacons | 5056 | | |
| Total Baptized outside of Headquarters | | | 5697 |
| Total Baptized in five years and three months | | | 13,898 |

| | | | |
|---|---|---|---|
| Baptized since September 14, 1902: | | | |
| Baptized in Shiloh Tabernacle by Elder Dinius | 57 | 57 | |
| Baptized in Illinois by Elder Graves | 1 | | |
| Baptized in Ohio by Elder Bouck | 2 | | |
| Baptized in Texas by Evangelist Samuel | 7 | | |
| Baptized in Wisconsin by Deacon Lake | 4 | 14 | 71 |
| Total Baptized since March 14, 1897 | | | 13,969 |

The following-named ten believers were baptized in the Macleay river, New South Wales, Australia, Saturday, July 26, 1902, by Deacon C. Moss:

Ainsworth, Arthur Vickers...West Kempsey, New South Wales, Australia
Ainsworth, Frank Paul.....West Kempsey, New South Wales, Australia
Ainsworth, Harry Whitfield..West Kempsey, New South Wales, Australia
Bull, George..Hampden Hall, East Kempsey, New South Wales, Australia
Bull, Elizabeth,
Hampden Hall, East Kempsey, New South Wales, Australia
Dunn, Martha.....East Kempsey, New South Wales, Australia
Smith, Mary Ann
Elbron street, West Kempsey, New South Wales, Australia
Smith, Walter.....Skillion flat, Kempsey, New South Wales, Australia
Smith, Eva .....Skillion flat, Kempsey, New South Wales, Australia
Stewart, Mary Ann .....Smith Creek, New South Wales, Australia

The following-named six believers were baptized at Sydney, Australia, August 10, 1902, by Deacon John Stephen McCullagh:

Haye, Sydney James..36 Wells street, Redfern, New South Wales, Australia
Laurence, Caroline..3 Norton street, Leichhardt, New South Wales, Australia
Pedley, Minnie Louise,...."Malleny," Picton, New South Wales, Australia
Price, Emilie..51 Macaulay street, Leichhardt, New South Wales, Australia
Woodham, Josephine Alexandria,
26 George street, Camperdown, New South Wales, Australia
Woodham, Spencer West,
26 George street, Camperdown, New South Wales, Australia

The following-named seven believers were baptized at San Antonio, Texas, Lord's Day, September 21, 1902, by Evangelist Emma Samuel:

Brown, Mrs. May,
corner San Pedro avenue and Craig street, San Antonio, Texas
Davis, Mrs. Zela .....2807 West Houston street, San Antonio, Texas
Harrold, Mr. George .....Sayers, Texas
Marshall, Elta.....Day avenue (West End), San Antonio, Texas
Reinhardt, Mr. Andrew R.,
1519 New Braunfels avenue, San Antonio, Texas
Rodgers, Hazel Lee .....139 Taylor street, San Antonio, Texas
Rodgers, George Paschal .....129 Taylor street, San Antonio, Texas

The following-named two believers were baptized at Cleveland, Ohio, Lord's Day, September 21, 1902, by Elder R. N. Bouck:

Billson, William .....178 Perry street, Cleveland, Ohio
Foust, Jesse J.....984 Pearl street, Cleveland, Ohio

The following-named seven believers were baptized at Kansas City, Missouri, Lord's Day, August 24, 1902, by Deacon Charles E. Robinson:

Brown, Miss Ida.....2005 Jarboe street, Kansas City, Missouri
Brown, Miss Lillie.....2005 Jarboe street, Kansas City, Missouri
Leppert, John J.....113 East Thirteenth street, Kansas City, Missouri
Littlefield, Mrs. Zona.....1005 Harrison street, Kansas City, Missouri
Tate, Miss Jennie.....3024 Euclid avenue, Kansas City, Missouri
Thomas, Mrs. Lydia.....933 Everett street, Kansas City, Missouri
Truman, Mrs. Evaline.....302 north Seventh street, Kansas City, Missouri

The following-named six believers were baptized at Adelaide, South Australia, Lord's Day, July 27, 1902, by Rev. C. Friend Hawkins:

Benison, Mrs. Everilda.....5 Hanson street, Adelaide, South Australia
Hugantobler, Mrs. Mary.....7 Nelson place, Adelaide, South Australia
Lewis, Mrs. Elizabeth.....Norman street, Adelaide, South Australia
Scutt, Mrs. Agnes.....Hanson street, Adelaide, South Australia
Walter, Mrs. Elizabeth J.....Military road, Semaphore, South Australia
Winton, Mrs. Harriet.....Montpelier street, Parkside, South Australia

The following-named five believers were baptized at Sydney, Australia, Lord's Day, July 27, 1902, by Deacon John Stephen McCullagh:

Hunt, William
care Mrs. Evers, Albion street, Rockdale, New South Wales, Australia
Johnston, Alexander..6 Joseph street, Ashfield, New South Wales, Australia
Johnston, Jessie Alice..6 Joseph street, Ashfield, New South Wales, Australia
McKee, Annie.....Emington, New South Wales, Australia
Robins, Chas. Wm.,
"Relton," 208 Redfern street, Sydney, New South Wales, Australia

The following-named seven believers were baptized at Hoisington, Kansas, Thursday, September 4, 1902, by Elder D. A. Reed:

Hibler, Elijah W.....Longford, Kansas
Marshall, A.....Abilene, Kansas
Rearick, Content.....Hoisington, Kansas
Rearick, William.....Hoisington, Kansas
Rubican, George E.....Hoisington, Kansas
Verbeck, Edna C.....Hoisington, Kansas
Verbeck, Willia P.....Hoisington, Kansas

The following-named four believers were baptized at Bay View City Bath House, Milwaukee, Wisconsin, Lord's Day, September 14, 1902, by Deacon J. G. Lake:

Baeske, F. O.....443 Murry avenue, Milwaukee, Wisconsin
Baeske, Mrs. Emmeline.....443 Murry avenue, Milwaukee, Wisconsin
Boyce, Miss Inez.....638 Dover street, Milwaukee, Wisconsin
Galloway, Miss Amy.....297 Ellen street, Milwaukee, Wisconsin

The following-named believer was baptized at Industry, Kansas, Lord's Day, June 1, 1902, by Elder D. A. Reed:

Eberly, J. Z.....Industry, Kansas

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# ZION'S BIBLE CLASS

*Conducted by DEACON DANIEL SLOAN*

## MID-WEEK BIBLE CLASS LESSON, OCTOBER 15th or 16th.

### Heaven's Pursuits.

1. *Will depend on one's soul-saving success.*—Daniel 12:1-4.
   We reap what we sow.
   There will be differences in heaven.
   Those sacrificing on earth will shine in heaven.
2. *Will depend on the fruitfulness of one's life.*—2 Peter 1:5-11.
   An abundant entrance is possible.
   The diligent always bear rule.
   The calling of God is to a useful life.
3. *Will depend on the sacrifices you have made.*—Matthew 19:27-30.
   Those who forsake all will get all.
   To give up for Christ is gain.
   Everlasting life is sure to all such.
4. *Will depend on the diligence with which you have labored.*—Matthew 25:14-23.
   To make the little much pleases the Lord.
   To do nothing for God displeases Him.
   To rule over few things well, will bring greater rewards.
5. *Will depend on the quality of the work done.*—1 Corinthians 3:9-14.
   The work must abide testing times.
   Building for the flesh will perish.
   Building for the spirit will endure.
6. *Will depend on what, under God, we have made this life to be.*—1 Corinthians 15:33-45.
   This life determines the next.
   Varying conditions exist both here and there.
   We shall differ from each other even there.
7. *Many will just be saved and that is all.*—Revelation 7:9-17.
   Some are saved as by fire.
   Some never find it except in the Great Tribulation.
   All such lose the rich rewards of service.

*The Lord our God is a Glorious-rewarding God.*

## SUNDAY BIBLE CLASS LESSON, OCTOBER 19th.

### Missing Heaven.

1. *Religious devotees will miss it.*—Matthew 7:21-28.
   One must work righteousness to enter heaven.
   One must do God's Will.
   One must keep His commandments.
2. *He who neglects to improve what God has given him will miss it.*—Matthew 25:24-30.
   Not to do God's work is to miss it.
   Fail to grow, and one will surely miss heaven.
   The heart must be without fear.
3. *All who refuse to obey God's Messenger will miss it.*—Luke 14:15-24
   The life and the spirit must be cleansed.
   God's Servant must be heeded.
   Make excuses and you will perish.
4. *Those who live for self with its mean spirit will miss it.*—Luke 12:41-48.
   One must not live for the lusts of the flesh.
   To live for self is to fail.
   To seek to have a good time makes one come short.
5. *Those who do not seek redemption for the body (the wedding garment) will miss it.* Matthew 22:8-14.
   The body must be redeemed.
   Spirit, soul and body must be clean and white.
   Prepare for heaven in God's way or you cannot enter.
6. *Those who have not faith to believe God can, will and does heal will miss it.* Matthew 8:5-13.
   The children of the Kingdom are cast out.
   The man of faith enters in.
   Those who repent and forsake sin never fail.
7. *All who do not see Christ in His children and who do not love and serve each other are shut out.*—Matthew 25:31-46.
   Christ is in all who believe on Him.
   His little ones must not be offended.
   To touch His children is to injure Him.

*God's Holy People are a Heaven-seeking People.*


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Two Dollars will bring to you the weekly visits of the "Little White Dove" for a year; 75 cents will send it to a friend for thirteen weeks; $1.25 will send it for six months; $1.50 will send it to your minister, or to a Y. M. C. A., or to a Public Reading Room for a whole year. We offer no premiums, except the premium of doing good. We receive no advertisements, and print no commercial lies or cheating enticements of unscrupulous thieves. LEAVES OF HEALING is Zion on wings, and we keep out everything that would detract the reader's mind from all except the Extension of the Kingdom of God, for which alone it exists. If we cannot send forth our Little White Dove without soiling its wings with the smoke of the factory and the dirt of the wrangling market place, or compelling it to utter the screaming cries of the business vultures in the ears of our readers, then we will keep our Dove at home.

**ANY CHRISTIAN**
**Can Obtain Honest, Safe, Well-Secured Good-Paying Stock Investments in Zion**

**ZION LAND AND INVESTMENT ASSOCIATION**

Offers Special Inducements to Investors from now until January 1, 1903.

Shares of Stock, $100, upon which 8 per cent. interest is guaranteed, payable January 1st and July 1st of each year.

After January 1, 1903, this Stock will command a premium.

Investors in this Stock are given the first choice of selection, as well as reduction in rentals of the large, beautiful lots in Zion City that are being thrown open, from time to time, for selection.

Nearly every lot in the first four Subdivisions (consisting of 1200 acres) has been disposed of, and within one year hundreds of homes have been erected thereon.

Stock in this Association can be exchanged, at any time, for land, or it can be retained as an interest-bearing investment.

Zion City stands upon 6600 acres of high, rolling land, two and one-half miles of its eastern border being washed by the grand unsalted sea, Lake Michigan. This land, together with the millions of dollars' worth of improvements now upon it, is the security offered to investors.

Two hundred beautiful lots have just been placed on the market, the rentals of which are from $1000 to $1500, but within a few weeks a new Subdivision of attractive, well-located lots will be ready for Shareholders to select from, with rentals from $400 to $800.

Send for our new handsomely illustrated booklet of Zion City, Articles of Agreement, copy of 1100-year Lease, and other printed matter pertaining to Zion and her Investments.

Address

**H. WORTHINGTON JUDD, Sec. and Mgr.**
**ZION LAND AND INVESTMENT ASS'N**
**ZION CITY, ILLINOIS**
**DANIEL SLOAN, Assistant Manager**

**IMPORTANT ANNOUNCEMENT**

The Price of the Wonderful Book

**ZION'S HOLY WAR**

Has Been Reduced to

***THIRTY-FIVE CENTS***

In order to place it within the reach of all

This Book of 330 pages contains a History of the most remarkable Religious Campaign ever carried on in Chicago, and Forty-two Sermons and Preludes delivered during the three months in which the War was waged. It is illustrated with thirteen of Mr. Charles Champe's cleverest Cartoons, drawn during the Holy War. God greatly blessed these Sermons and Preludes when they appeared in LEAVES OF HEALING. This Book, neatly and attractively bound in paper covers, 35 cents.

***SEND ALL ORDERS TO***

**ZION PRINTING AND PUBLISHING HOUSE**

**1300 Michigan Avenue, Chicago, Illinois**


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# These Are the Times of Restoration of All Things

God has sent the Messenger of His Covenant, Elijah the Restorer, the Prophet foretold by Moses, to accomplish the work of Restoration.




That work will be followed by the Rapture of the Saints, the Great Tribulation, and the Return of Jesus, the Christ, to Reign for a Thousand Years.

## THE TIME IS GROWING VERY SHORT

**ZION RESTORATION HOST** has been organized for the purpose of hastening the work of Restoration.

**The work of Restoration must be done, very largely, by getting men and women to receive the Message of God's Prophet.**

In order to receive the Message, they must either hear it or read it. It is a physical impossibility for more than a very few, compared to all the millions of the earth's population, to hear it. Hence, the great majority must read it.

In order that they may read it, Zion Restoration Host must circulate that which contains **Elijah's Restoration Messages** from week to week,

# LEAVES OF HEALING

## ONE HUNDRED THOUSAND YEARLY SUBSCRIBERS

Means the sending out of **5,200,000 Papers,** each one to be read by at least ten people.

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# ZION'S INVESTMENTS

GENESEO, ILL., May 30, 1902.
MR. CHARLES J. BARNARD.
*Dear Brother in Christ:*—I am free to state that I am well pleased with Zion's Investments as being both safe and profitable. Interest and dividends have been promptly paid; in fact everything of a business relation has received prompt attention.
Hoping to add to my former investments in the near future, I remain,
Faithfully yours in Christ's service,
JAMES M. WELTON.

---

CRESCENT CITY, FLORIDA, May 30, 1902.
DEACON CHAS. J. BARNARD,
Zion City, Illinois.
*Dear Brother in Christ:*—I am a Shareholder in the Lace Industries, and my only regret is that I haven't more money to invest, but fully intend to invest all the surplus cash that I can raise in Stock in the various enterprises of Zion City, as I consider every one of them gilt-edged.
I have never invested money in any enterprise where the guaranteed interest has been so promptly paid.
May God bless all of Zion's Institutions and help me to earn more money to invest.
Your Brother in Christ,
S. L. BENHAM.

---

ZION CITY, ILL., May 29, 1902.
DEACON CHAS. J. BARNARD,
General Financial Manager,
Zion's Institutions.
*Dear Brother in Christ:*—I rejoice to say that I thank God that He ever led me and my wife to place what money we had in Zion's Investments, for we found them not only safe, but also profitable, and the interest on these investments has always been paid promptly.
I am a Shareholder in Zion Land and Investment Association and Zion Lace Industries. I also had Exchangeable Stock in Zion City Lumber Association.
If I were the possessor of a million dollars I would place every dollar of it in Zion's Investments. They are, in my opinion, the best in the world.
Faithfully yours.
JOHN G. HAUCK.

---

BLUFF POINT, N. Y., May 31, 1902.
MR. CHARLES J. BARNARD.
*Dear Brother in Christ:*—In regard to Zion's Financial Investments I regard them the safest and best that I know of, and only regret that I am not in shape to make larger investments.
The interest has been the most promptly paid of any investments I have ever made.
Yours in His service,
FRANK H. PURDY.

---

LASALLE, ILL., May 31, 1902.
CHARLES BARNARD,
Zion City, Illinois.
*Dear Brother in Christ:*—Please accept thanks for your prompt payment of interest on my shares of Stock in Zion Investments.
I think them the best investments one could wish for, as they are safe and all right.
Thanking you again for your prompt business methods as Zion's Financial Manager, I am,
Faithfully yours in Christ,
WILLIAM C. BEREITER.

---

WOOSTER, OHIO, July 7, 1902.
MR. CHAS. J. BARNARD,
General Financial Manager.
I received interest of six per cent; also the additional two per cent promised. Zion has faithfully kept her pledge in this matter, which I know of well.
I wish to thank Zion for giving me so safe and good an investment, and so promptly and willingly sending me their interest due.
No worry about Zion's investments; they are as good as gold.
A Sister in Christ,
MATTIE BLACK.

FITCHBURG, MASSACHUSETTS, May 30, 1902.
MR. CHAS. J. BARNARD,
General Financial Manager of Zion's Institutions,
Zion City, Illinois.
*Dear Brother in Christ:*—I think it well to state to you my confidence in Zion's Financial Enterprises.
After more than three years' experience with investments in Zion, I do not hesitate to commend them as safe and profitable. Fairness of Zion's dealing and the promptness of dividends paid, places these securities with the very best. Besides my three years' and more experience, before investing in Zion, I took as full precautions as I do when investing elsewhere—learning of Zion's Organizer, and Managers of its different departments, through Attorneys, Banks, and one of the best Commercial Agencies, and then personally, and I have no regrets for placing my money with Zion, and shall take pleasure in further investments. Very truly in the interest of Christ's service,
28 Lawrence Street. G. W. RICHARDSON.


## SUBSCRIBE NOW

**FOR SAFE AND PROFITABLE INVESTMENTS**

**NOT LISTED ON STOCK EXCHANGES** **NOT SUBJECT TO FLUCTUATIONS**

**OFFERED AT PAR, $100 A SHARE**

**ZION CITY BANK** Zion City, Illinois...Agency, Chicago
Controls the entire banking business of Zion City and Zion throughout the world. $50,000 in Shares offered at par, bearing 9 per cent interest.

**ZION LAND AND INVESTMENT ASSOCIATION**
Stock certificates bear 8 per cent interest, and are exchangeable at any time for lots in Zion City under the special 1100-year lease, and at opening of new subdivisions have preferential right of selections.

**ZION LACE INDUSTRIES** Offices and Factories, Zion City
Manufacturers and Finishers of Laces, Insertions, Curtains, Children's Wear, Hand-made Lace, etc. Interest 6 per cent, with contingent dividends amounting to an increase of 1 per cent per annum for six years, making it at that time a 12 per cent investment.

**ZION CITY GENERAL STORES** Headquarters, Zion City
Control the entire mercantile business of Zion City. Equipped for mail order shipments throughout the world. Interest 8 per cent after October 1st.

**ZION CITY FRESH FOOD SUPPLY**
Controls the entire fresh food business at Zion City—Butter, Eggs, Milk, Meat, Fish, Fruit, Ice, etc. Interest 6 per cent, with contingent dividends amounting to an increase of 1 per cent per annum for four years, making it a 10 per cent investment at that time.

**ZION CITY LUMBER ASSOCIATION**
Yards and Offices, Zion City
Supplying the entire demand for lumber and building material in Zion City. Interest 7 per cent, with discount on material purchased of the Association. Profit-Sharing Series, principal payable in five, ten, fifteen and twenty years. Interest 6 to 9 per cent.

**ZION CITY POWER, PLUMBING, LIGHTING AND HEATING ASSOCIATION**
Furnishes electric lights for all public buildings and private residences, and controls all plumbing in Zion City. Interest 6 per cent, with contingent dividends amounting to an increase of 1 per cent per annum for four years.

**ZION SUGAR AND CONFECTION ASSOCIATION**
Will manufacture a complete line of modern and original confections of the very highest standard of purity and workmanship for domestic and export trade. Interest 6 per cent, with contingent dividend amounting to an increase of 1 per cent per annum for four years.

**ARTICLES OF AGREEMENT MAILED ON APPLICATION**

**CORRESPONDENCE INVITED**

**Address Communications to** **ZION CITY BANK** **ZION CITY ILLINOIS**


ZION CITY, ILLINOIS, May 29, 1902.
CHAS. J. BARNARD,
General Financial Manager
Of all Zion's Institutions and Industries.
*Dear Brother in Christ:*—I have never doubted the impression that came to my mind three years since when, after reading LEAVES OF HEALING, relative to building Zion City, I felt assured it would be one of the greatest commercial cities in the world.
I lost no time in subscribing for $10,000 worth of Stock in Zion Land and Investment Association in July, 1901. When the land was offered for sale I turned this Stock over to the Association for land.
Some of the land I have sold for ninety per cent gain and have refused to sell more.
I am pleased with my Lace Stock.
Interest has been paid promptly on all my investments in Zion.
And, by the grace of God, Zion City is a very lively place.
Yours in Christ, ARNOLD TAFT.

LATHROP, MO., May 31, 1902.
MR. CHAS. J. BARNARD,
Zion City, Illinois.
*My Dear Sir:*—I wish to express to you my opinion regarding Zion Industries. Will say that I am more than pleased with the investments already made, being, I believe, one of the first to take stock. Consider it safe and profitable, always paying interest promptly when due.
Those having money to invest could not find a better place, I think, than in Zion.
Sincerely yours, C. R. FORMAN.

---

ZION CITY, June 14, 1902.
C. J. BARNARD.
*Dear Brother:*—I consider it a great favor to state frankly that I consider any and all of Zion's Investments very profitable and perfectly safe, my interest always receiving prompt payment on all my investments therein.
I have only one regret, and that is that I have not more to invest.
Your Brother in Christ.
G. L. VAN FLEET.

---

LONDON, ENGLAND.
DEAR DEACON BARNARD.
I am quite satisfied that the shares in Zion's Industries are perfectly safe and profitable, and, since I have become a Shareholder, the interest on my investments has been promptly paid. With kind regards, I am,
Yours sincerely, J. MACDUFF.
70 Guilford street,
Russell Square, W. C.

---

FREEMAN, MO., June 3, 1902.
MR. CHAS. J. BARNARD.
*Dear Brother in Christ:*—I receive my interest every six months regularly. If I had ten thousand dollars, I would put in Zion City before any other place I know of.
I consider it in safe hands—in the hands of God. I am sorry I haven't more to send there.
May God bless the City of Zion, is my prayer.
Yours respectfully,
PAUL DUNKEN.

---

CHICAGO, ILL., June 3, 1902.
CHAS. J. BARNARD,
General Financial Manager,
Zion's Institutions and Industries.
*Dear Deacon Barnard:*—I have been a Shareholder in several of Zion's Industries and Institutions for some time, and believe these investments to be safe and profitable.
My interest has always been paid promptly, and I am well satisfied.
Yours sincerely,
KATHERINE JOHNS.
(Formerly of Dyer, Indiana.)

---

FALLS CITY, NEB., June 9, 1902.
CHAS. J. BARNARD,
General Financial Manager,
Zion City, Illinois.
*Dear Brother in Christ:*—I wish to express my appreciation of Zion's Financial Institutions. My experience has been very satisfactory in a business way. The interest has been promptly paid when due, and I consider my investment in Lace Stock safe and profitable. This has proved to be my experience in Zion Land and Investment Association.
Yours for the extension of God's Kingdom along all lines,
RUTH WEAVER DENNIS.

---

CHICAGO, June 6, 1902.
MR. CHAS. J. BARNARD,
Zion City, Illinois.
*Dear Brother in Christ:*—I wish to express to you my entire satisfaction with my investment in Zion Lace Industries Stock. And further that I very much appreciate the promptness with which I receive my interest.
I am sure that investors can do no better than with Zion Industries Stock. The safety and the satisfaction of having one's capital employed where it will contribute to the building of the Kingdom of God on earth are prime recommendations.
Trusting for a wonderful blessing on Zion's Industries,
I am as ever, E. W. RIDER.

# WHERE GOD RULES, MAN PROSPERS


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OCT 18

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 XI. NUMBER 24. CHICAGO, OCTOBER 4, 1902. PRICE FIVE CENTS.

# GOD'S WITNESSES TO DIVINE HEALING.

## HEALED, WHEN GIVEN UP TO DIE, OF A COMPLICATION OF SEVERE DISEASES.

WHEN YE PRAY, SAY: FATHER.

"My God and Father!"

With these words on their lips and coming from their hearts, tens of thousands have come out of Darkness into Light.

They have come out of the Darkness of Sin into the Light of Salvation. They have come out of the Darkness of rebellion against, and alienation from God, into the marvelous Light of Sonship.

They have come out of the Darkness of Sickness and Suffering into the blessed Light of Healing.

They have come out of the Darkness of defilement of spirit, soul and body into the Pure Light of a Holy Life.

They have come out of the Darkness of Error and False Teaching into the Light of Truth.

"My God and Father."

These words frame, oftentimes, the first true prayer that has ever come from the heart of the petitioner.

The professed Church of God has taught the people to ignore the command of Jesus the Christ: "When ye pray, say: Father."

It has taught the people to ignore the teaching of the Holy Spirit which comes into our heart, "crying: Abba, Father!"

It has taught the people to ignore the teaching of the Apostle Paul, who says: "For this cause I bow my knees unto the Father."

It has taught them, instead of praying to the Father as He through His Son and by His Spirit commands, to pray to Jesus the Christ, to pray to the Holy Spirit. It has taught them to pray to the Virgin Mary, and to a whole calendar of saints. It has taught them to pray to a "Great Architect of the Universe"; to a "Divine Principle"; to the "Universal Mind."



MRS. ANNA CATHERINE DUNK.

As a result of all this false teaching, the people have been led far away from God their Father. Their prayers, not being addressed according to His command, are not prayers of Faith. They do not get the answer. But God, in His Infinite Love and Mercy, according to His promise, has sent His Messenger, Elijah the Restorer, to "turn the heart of the children" to their Father.

Through all the years of his ministry he has laid great emphasis upon the command of Jesus, the Christ: "When ye pray, say: Father."

At the close of his Messages, when thousands have stood, with penitent hearts, in response to his call, "return ye unto God," he has put into their spirits and upon their lips the words: "My God and Father."

And from all the lands beneath the sun, from people of every age and sex and race and well nigh every tongue, from people in every walk of life, there arises the mighty volume of a Song of Thanksgiving and Praise for blessings which have come through answers to prayer. The witness whose bright and happy face

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looks out from the front page of this paper is one who adds a note of joy to that glad chorus.

She was in the darkness of the Roman Catholic Church, which taught her to pray to Jesus the Christ, to the Holy Spirit, to the Virgin Mary, and to the spirits of departed saints.

She was also in the grim darkness of Disease and Pain.

Although she prayed for healing, she was not healed, for she did not pray aright, and she did not expect healing.

She did not trust God for healing, for she "sought not to Jehovah, but to physicians."

She went to many physicians.

They each gave a different name to her disease, and a different treatment.

Only one of them could possibly have been right.

They were all wrong, for they all finally gave her up to die, admitting that they could do no more for her.

Words cannot picture the blackness of the darkness into which she was plunged.

A short life of almost intolerable suffering and then the pangs of death, were all to which she could look forward, humanly speaking.

And then the Message of the Prophet foretold by Moses, the Messenger of God's Covenant, Elijah the Restorer, came to her on the beautiful white pages of LEAVES OF HEALING.

It was a Message proclaiming God's Covenant with His people: "I am Jehovah that healeth thee."

It told her that "like as a father pitieth his children, so Jehovah pitieth them that fear Him."

That Message cheered her sad heart with the truth that God was her kind and loving Heavenly Father, and that in all her "affliction He was afflicted."

It proclaimed the wonderful Good Tidings that He had sent His Son, Jesus the Christ, to bear upon the cross "our sicknesses and carry our sorrows."

It told her the beautiful Story of that Divine Son of God, who, while here on earth in the flesh, had fulfilled His mission by going about teaching and preaching "and healing all manner of Disease and all manner of Sickness among the people."

That Message declared that He was on earth with us still—for He had promised: "Lo, I am with you All the Days, even unto the Consummation of the Age"—and that He was doing that same work because God's Word said of Him: "Jesus the Christ is the same yesterday, and today, yea, and forever."

Then, in her spirit, she heard the Voice of God's Messenger, calling her to seek her Father.

In response to the Elijah call, she turned unto God, and with that cry, "My God and Father," on her lips and in her heart, she sought Him for healing.

At the same time she requested God's Messenger to pray that she might be healed.

That prayer was acceptable to God, and in answer to it He sent the power of His Holy Spirit into her poor, diseased body, and she received healing.

And now we send to all the ends of the earth, upon the wings of the Little White Dove, the Story of what God has done for His child.

May it lead men and women everywhere, who are disobeying the command of God, "when ye pray, say Father," to turn unto Him in obedience, and in penitence to cry: "Father."

His great, compassionate, parent heart of love has never disregarded that cry when it has come up to Him in sincerity.

A. W. N.

### WRITTEN TESTIMONY OF MRS. ANNA CATHERINE DUNK.

MARINETTE, WISCONSIN, September 4, 1902.

DEAR GENERAL OVERSEER:—I take this opportunity of writing to you, after putting it off until I feel that I can do so no longer.

I began to have poor health when I was fifteen years old.

I was troubled with dull feelings, and as I grew older I became worse.

I did not have a doctor in my girlhood, but after I had been married about two years I began to have a doctor.

The first physician said I had consumption, and that there was no use in taking the money from me.

I was very low and could neither eat nor sleep.

My husband said to go to the priest, for he thought the priest was smarter than the doctor.

The priest said he could give me something to relieve me, but he could not cure me.

He gave me some medicine that brought back my appetite.

I felt better for awhile, and then I was the same as ever.

I went to the doctor again, and then to patent medicines of many different kinds, and so I kept on for years.

I had as many as eight different doctors, and they had different names for my sickness.

The last one said it was heart and kidney trouble, that he would do all he could, but that no doctor could cure me; only the Heavenly Father could help me if He wanted me to live.

I was in this sad condition, living in perfect ignorance of God's Way, when a lady handed me LEAVES OF HEALING.

In it was a testimony of a case so much like mine that I was very strongly impressed.

I said that is so much like my sickness that I believe it is true, and if that lady got her healing I believe I will get mine.

I sent a request to you for prayer.

Being a Roman Catholic, I knew nothing of God's Way or the Bible.

I had never seen a Bible.

I did not know how to pray, and consequently thought you would send me a prayer to say.

I did not know that I should have prayed at the same time you did.

I did not receive the blessing.

I felt then that I must pray.

I sent my husband to someone to find out how to pray.

He said, "Just pray your own prayers."

I had no faith in my prayers.

I took LEAVES OF HEALING, and prayed the Consecration Prayer.

I sent in a second request for prayer.

Then I began to feel the healing come day by day, and I have long been a well woman.

It was in the year 1897 that I first heard of LEAVES OF HEALING.

It will be five years this fall since I came into Zion.

I have had many wonderful healings through prayer.

I feel thankful to our General Overseer for his prayers, and give God all the glory for sending Elijah the Restorer to bring back His lost children who are willing to accept the true Gospel of our Lord Jesus the Christ.

I feel thankful to God for His teaching through our beloved General Overseer.

Your sister in Christ,

ANNA CATHERINE DUNK.

### CONFIRMATION BY HUSBAND OF WITNESS.

DEAR GENERAL OVERSEER:—I give my testimony as witness to the testimony of my wife, so that many may know the love of God and His healing power.

I have received many healings in answer to prayer since I have come into Zion, and I give God all the glory.

I was brought in by LEAVES OF HEALING.

Your brother in Christ, PETER DUNK.

### Elijah's Prayer for Fair Weather Answered.

BROOKINGS, SOUTH DAKOTA, September 16, 1902.

DEAR GENERAL OVERSEER:—I wrote you on August 31st, to pray that we might have fair weather, as the crops were being ruined by too much rain.

The farmers could not do up their work, and the crops were being greatly damaged.

We prayed in our meeting that day.

It was raining.

I told them that if it did not stop, I would send a message to the General Overseer.

After the meeting I wrote out the request, and before I had finished the rain had ceased.

Although it has clouded up several times since, it has not rained in this vicinity. That was over two weeks ago.

We received your letter saying you had prayed for fair weather.

I thank God that He heard your prayers and mine.

Praise God for Elijah!

May the Lord bless you and keep you until your work is done.

Your sister in Christ,

(MRS.) ANDREW ANDERSON.

### Baby Healed of Sore Throat and Fever.

ROBBINSDALE, MINNESOTA, September 17, 1902.

DEAR GENERAL OVERSEER:—Peace to thee!

Baby has been perfectly healed of sore throat and fever, for which I wrote you for prayers.

The disease seemed to be completely checked on Saturday, and now she is perfectly well, for which we give God all the glory.

Thank you for praying.

"Peace to thee be multiplied."

Yours for Christ and Zion,

(MRS.) B. F. BROWNING.

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AND Jehovah spake unto Moses, saying: See I have called by name Bezalel, the son of Uri, the son of Hur, of the tribe of Judah; and I have filled him with the Spirit of God, in wisdom, and in understanding, and in knowledge, and in all manner of workmanship, to devise cunning works, to work in gold, and in silver, and in brass, and in cutting of stones for setting, and in carving of wood, to work in all manner of workmanship. And I, behold, I have appointed with him Oholiab . . . and in the hearts of all that are wise-hearted, I have put wisdom, that they may make all that I have commanded thee. *Exodus 31:1-6.*

THE great God who superintends the millions of worlds which roll ceaselessly through space is interested in the daily work of each one of the inhabitants of this little world of ours.

It should encourage all who desire to do their work well, to read how God was interested in all of the details of the Tabernacle of old.

He gave minute directions for making everything which related to the Tabernacle.

He says that He gave the workmen wisdom and knowledge, and made them to understand all manner of workmanship.

He gave them wisdom to work in gold, silver and brass.

He also taught them how to design patterns and to invent.

Some were to cut precious stones for setting and to carve wood.

Some others were weavers, lacemakers and embroiderers.

How foolish for God's children to think that their work is beneath His notice, or that He is not willing to help them do it in the very best manner!

He says:

If any of you lacketh wisdom, let him ask of God, who giveth to all liberally and upbraideth not; and it shall be given him. But let him ask in faith, nothing doubting: for he that doubteth is like the surge of the sea, driven by the wind and tossed.—*James 1:5, 6.*

When God answers this prayer, we may not feel that we have received a great store of wisdom.

It comes moment by moment as it is needed, and as we expect it to be given, while we go forward and do the best we can.

How often, under these circumstances, we have looked back and have seen how wisely we were guided in what we did, although we did not realize it at the time.

The manner in which one does his work has much influence upon his character.

By always doing his best, he not only helps himself, but he helps all with whom he is associated.

His employer, his fellow workmen, the customers who deal with him—all get an upward lift through the spirit in which he does his work.

God put His Spirit upon the wise-hearted.

These, we are told, were the ones "whose heart stirred him up to come unto the work to do it." (Exodus 36:2.)

The secret of success is putting our hearts into our work and loving it.

Workers who love their work succeed in it.

Difficulties are overcome, and our powers grow as we do our "work heartily as unto the Lord, and not unto men."

God has raised up Zion in these Latter Days to do a great work for the world in a short period of time.

He needs an army of earnest workers for this work.

God will do even greater things for this army than He did for the people of old, because these are times of the world's greatest need.

The object of all the departments of Zion—Commercial, Educational, Religious and Political—is to build up a strong people whom God can use in the evangelization of the world, and who will furnish the money needed for that great work.

The circulation of Zion Literature is of the greatest importance.

This is work which will be able to stand the test of the Holy Spirit at the Last Day.

Much of the work which we have done in our lives will be as hay, wood or stubble, which will be consumed in the Fire of God's Spirit; but this will come forth as pure gold when tried in the Fire.

We invite every man and woman, and even the children, to engage in this great work of sowing the seed for the Great Harvest at the end of the Age.

The following letter is from a lady in Toledo, Ohio, who has been blessed through Zion Literature:

DEAR GENERAL OVERSEER:—I am thankful to be able to write you that I have been gaining in health ever since last Thursday morning, when we sent you a telegram requesting you to pray for me.

The message was no sooner out of the house, than the assurance came that God's ear was open to our cry.

I sat in a draft at the Tabernacle the Friday evening before and took a severe cold, which developed rapidly into what we think was typhoid pneumonia.

But, thanks to our God whose promises never fail when we trust Him wholly, when you prayed deliverance came.

I cannot express our thanks for your many prayers in our behalf, and for the teaching in LEAVES OF HEALING all these six years.

I am so glad that God prepared us to accept the glorious Truth as it is in Jesus, and as taught in LEAVES OF HEALING.

I am so glad that I never rejected your teaching.

Six years ago I believed that you were sent of God, but I could not see then what prophecy you were fulfilling.

It is all plain now.

My heart rejoices that I am living in these wonderful times.

I received a great spiritual blessing at the consecration of Zion Seventies during the Feast of Tabernacles.

I had been in Seventy Work for over a year, and God had blessed me to many, but I now have a power for service I never felt before.

It seems when I speak to wicked men and women that they are inclined to listen.

God bless you and sustain you in the hard work that is coming.

Lovingly, faithfully yours in Christ,

(MRS.) E. E. MASON.

A gentleman writing from Kingston, Demerara, British Guiana, South America, writes:

I am longing very much for some of the LEAVES to read.

I think I love them more than any other paper.

I have very little money at present.

If you will be so kind as to send me some old ones, even, I would thank you very, very much for them.

I promise that when the Lord prospers me I shall try to do something in return for them.

**Family Blessed Through Zion Teaching.**

INGALLS, MICHIGAN, September 9, 1902.

DEAR GENERAL OVERSEER:—I have felt for some time past that I should send my testimony to the many blessings that have come to us through Zion teaching.

I praise God that He has wonderfully healed me of heart trouble.

I praise Him for all the blessings He has given to my husband, for he was a drunkard.

He is now a Christian.

I thank the Lord for the faith and strength He has given us during the past year.

My husband was sick all the winter.

I got a copy of LEAVES OF HEALING and gave it to him.

He read it, and that paper brought him to Zion.

Dear General Overseer, I thank you for your prayers.

I know that they have been answered.

On the 21st of June I gave birth to a nice baby boy.

I thank the Lord for the strength He gave me, for I was not sick at all.

My three children were sick with smallpox, and by the Power of God they were all healed.

I praise God and thank you and Overseer Jane Dowie for the many blessings which have come to us through your teaching from week to week in LEAVES OF HEALING.

Your sister in Christ,

(MRS.) MARY JANE MEYER.

**Zion Literature Sent out from a Free Distribution Fund Provided by Zion Guests and the Friends of Zion. Report for the Week Ending September 27, 1902.**

1289 Rolls to.....Hotels of the World
429 Rolls to.....Germany and Austria
283 Rolls to.....United States
Number of rolls for the week ..... 2,001
Number of rolls reported to Sept. 27, 1902...2,463,440

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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.

A WEEKLY PAPER FOR THE EXTENSION OF THE KINGDOM OF GOD.

EDITED BY THE REV. JOHN ALEX. DOWIE.

Entered at the Postoffice, Chicago, Illinois, as Second Class Matter.

| Subscription Rates. | | Special Rates. | |
|---|---|---|---|
| One Year | $2.00 | 100 Copies of One Issue | $3.00 |
| Six Months | 1.25 | 25 Copies of One Issue | 1.00 |
| Three Months | .75 | To Ministers, Y. M. C. A.'s and Public Reading Rooms, per annum | 1.50 |
| Single Copies | .05 | | |

For foreign subscriptions add $1.50 per year, or 3 cents per copy for postage.
Subscribers desiring a change of address should give present address as well as that to which they desire LEAVES OF HEALING sent in the future.
Make all Bank Drafts, Express Money Orders or Postoffice Money Orders payable to the order of JOHN ALEX. DOWIE, 1300 Michigan avenue, Chicago, Illinois, U. S. A.
*Long Distance Telephone South 682.* *Cable Address "Dowie, Chicago."*
All communications upon business must be addressed to
MANAGER ZION PUBLISHING HOUSE,
1300 Michigan Avenue Chicago, Illinois, U. S. A.

Subscriptions to LEAVES OF HEALING, A VOICE FROM ZION, and the various publications may also be sent to
ZION PUBLISHING HOUSE, 81 EUSTON ROAD, LONDON, N. W., ENGLAND.
ZION PUBLISHING HOUSE, LENNOX AND GIPPS STREETS, RICHMOND, VICTORIA, AUSTRALIA.
ZION PUBLISHING HOUSE, RUE DE MONT, THABOR 1, PARIS, FRANCE.

CHICAGO, ILLINOIS, SATURDAY, OCTOBER 4, 1902.

## TABLE OF CONTENTS.

LEAVES OF HEALING, SATURDAY, OCTOBER 4, 1902.

GOD'S WITNESSES TO DIVINE HEALING—
Illustration—Mrs. Anna Catherine Dunk, . . . . . 777
Written Testimony of Mrs. Anna Catherine Dunk, . . . . 778
Confirmation by Husband of Witness, . . . . . 778
ZION'S LITERATURE MISSION, . . . . . 779
EDITORIAL NOTES—
Attacks of the Press Continue, . . . . . 780
Press Did Not Attempt Reply, . . . . . 780
Answer to Lies about Mortgages, . . . . . 780-781
Zion's Position Correctly Defined by the Waukegan *Gazette*, 781
"Digging Dowie Deep," . . . . . 781
No Exodus from Zion City, . . . . . 782
No Money Borrowed from the World, . . . . . 782
Two Ridiculous Suits, . . . . . 782
Enormous Income and Expenditure at Zion City, . . . . . 782
Kindness of Great Chicago Merchants, . . . . . 782
Steadfastness of Zion People, . . . . . 782
Open Accounts Being Paid, . . . . . 782
Work Going On, . . . . . 782
A Conspiracy of the Press to Destroy Zion's Credit—Will Fail, 783
Business in Great Centers Resuming Normal Character, . . 783
Lie about Zion's Influence Wrecking Home, . . . . . 783
Attacks Show Satan's Fear, . . . . . 783
Great Work of Zion Lace Industries, . . . . . 783
Zion Restoration Host Makes Devil Angry, . . . . . 784
Large Enrolment in Zion Schools, . . . . . 784
First Message on Luther and Lutheranism, . . . . . 784
ZION WOMEN'S DORCAS WORK, . . . . . 785-787
CARTOON—
The Revelation of the Man of Sin and the Lawless One, . . 788
ELIJAH'S RESTORATION MESSAGES—
Scripture Reading and Exposition, . . . . . 789-792
Prelude—How We Trapped a Bear at Zion City, . . . . 792-796
Message—The "Falling Away," Its Nature, Extent and Consequences, . . . . . 796-799
EARLY MORNING MEETING IN SHILOH TABERNACLE—
Scripture Reading and Exposition, . . . . . 800-803
Discourse—How to Speak, . . . . . 803-804
ZION'S BIBLE CLASS, . . . . . 805
OBEYING GOD IN BAPTISM, . . . . . 806
ONE HUNDRED THOUSAND YEARLY SUBSCRIBERS TO LEAVES OF HEALING, . . . . . 807
ZION'S INVESTMENTS, . . . . . 808

# *EDITORIAL NOTES.*

"NO WEAPON THAT IS FORMED AGAINST THEE SHALL PROSPER;

AND EVERY TONGUE THAT SHALL RISE AGAINST THEE IN JUDGMENT THOU SHALT CONDEMN.

THIS IS THE HERITAGE OF THE SERVANTS OF JEHOVAH, AND THEIR RIGHTEOUSNESS WHICH IS OF ME, SAITH JEHOVAH."

THE ATTACKS to which we referred in our Editorial Notes in our last issue, and to which we made reply in the Chicago Auditorium last Lord's Day, as reported on pages 792 to 796, have continued with increased ferocity during the week now closing.

But God has given us continuous victory.

NOT A SINGLE newspaper in Chicago dared to make reply, either to our Editorial Notes, or to our Prelude on last Lord's Day afternoon.

We had trapped the bear of the Associated Press Liars, and had published his written confession.

There was perfect silence in all the dens of Chicago newspaperdom on the following day, Monday, September 29th.

BUT ON TUESDAY the Attack broke out anew, and has continued daily.

It began by a concerted and simultaneous attempt to prove that our repeated declaration that "Zion had never borrowed a dollar from the world," was false.

With great glee, long statements were made to show that we had "borrowed from money lenders" about Three Hundred and Fifty Thousand Dollars on mortgages.

The alleged proof of this was presented to their readers in the form of extracts from the Records of Lake county, at Waukegan, Illinois, showing the detailed records of a score of mortgages on Zion City lands to this amount.

And furthermore they declared that these mortgages were given upon the lands that we had subdivided and leased in lots, and that therefore our people who had built houses upon them were exposed to danger.

This attack has been repeated over and over again in thousands of newspapers, day and night, until now.

But it is utterly false.

THE MORTGAGES, according to a memorandum from the Manager of Zion Land and Investment Association, from which we quote, amount to Three Hundred and Eight Thou-

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sand Dollars, and do not represent a single penny borrowed by us, but the contrary.

WE HAVE PAID in actual cash on account of land, nearly Nine Hundred Thousand Dollars, and the mortgages referred to simply represent the portion of the purchase money which the farmers, of whom we bought the land, left in our hands, usually at five per cent. interest.

MANY OF THEM are exceedingly glad to do this because they found it impossible to find better investment for their money, and instead of these mortgages representing "money borrowed from money lenders," they represent, practically, a temporary investment in our hands, of from three to five years, of a portion of the purchase money.

IT MAY INTEREST our readers to know that upon the entire tract of over ten square miles (6,500 acres), the options on all of which do not expire until February 1, 1903, we have only One Hundred and Seventy-seven Thousand Dollars to pay on or before that date.

IT IS UTTERLY false that the mortgages were upon land that we had subdivided and leased, for they are principally on lands that we have not used, and cannot use for the present; but which will be of great value and will be used in the not distant future.

They are upon lands at the extreme west and east of the districts which have been subdivided, except in the sum of Fifty Thousand Dollars, which mortgage covers the whole of the two hundred and fifty acres which we have reserved as Shiloh Park, and also other lands upon which we have built very costly buildings.

Irrespective of the value of Shiloh Park, which has not been dedicated to public purposes, but remains property subject to our personal control, we have a number of lots reserved, especially on Elijah Avenue, upon some of which very valuable properties have been built.

In short, upon the portion where Fifty Thousand Dollars of the mortgage remains, we have erected properties and have reserved lands equal to nearly Two Millions of Dollars at a minimum present value, which is surely a good security for Fifty Thousand Dollars.

EVEN IF that Fifty Thousand Dollars were a charge, which it is not, upon the lands already leased, it would not amount to Five Dollars a lot.

But it is in no sense such a charge, and is secured by property worth forty times the mortgage, as we have shown.

WE SHALL take occasion to show this more fully and clearly also in the Prelude to our Discourse of tomorrow, which is entitled, "A Reply to the False Accusations of the Press."

WE MAY SAY that our statement in this matter is borne out by two articles in the Waukegan *Gazette* of Thursday, October 2d.

The first is an article in the leading column, which reads as follows:

DOWIE AND THE NEWSPAPERS.

The reporters of the Chicago papers reached the climax of absurdity in their financial write-up of Dr. Dowie. Here in Waukegan, where it is generally known that no bank or person, either in Waukegan or Lake county, ever loaned a dollar to Dr. Dowie or to any of his enterprises, the Chicago articles are amusing. Every mortgage and trust deed was given for purchase money of his lands. The trustees named in the trust deeds are disinterested persons who are named as trustees in most cases without their knowledge except as they see their names on the land records. Verily this is the age of foolish reporters.

The second is entitled:

DIGGING DOWIE DEEP.

CHICAGO PAPERS BOUND TO SHOW STRAITS

IN ZION MONEY MATTERS.

HUNT THE COUNTY RECORDS FOR EVIDENCES OF INDEBTEDNESS.

The Chicago papers are leaving no stone unturned to show John Alex. Dowie in financial straits, and have gone so far as to send men to search the county records for evidences of indebtedness. The records show indebtedness of something over $308,000 on Dowie's lands, $258,000 of which is on land not yet subdivided. This sum the papers flaunt in big headlines, and assume that it affects the title to the Zion City tract generally.

The fact is but $50,000 is an incumbrance on the subdivided tract, a matter of about $10 per lot. The mortgages on the land run from two to five years.

A long list of Waukegan men was published, with the statement that they had all loaned various sums to Zion's leader and held mortgages on the Zion City site. This statement is absolutely false and the list published consists simply of trustees named in trust deeds given to secure purchase money. Dowie has not borrowed a cent in Lake county, and the Chicago papers have badly over-reached in their eagerness to injure the success of Dowie's project.

It is reported that an edict has gone forth that none but members of Dowie's church are to be hereafter employed in Zion City, and that as a result there has been an exodus of artisans who will not subscribe to the Zion faith. This is coupled with the statement that with his followers Dowie has at times passed over a pay-day when the coffers of Zion were not plethoric.

The reported exodus is a newspaper fake, pure and simple. No one has left Zion City save two individuals who were sent out recently. In fact a search has been made outside of Zion lately for extra help for building operations.

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THESE STATEMENTS are made by a perfectly disinterested paper with which we had no communication whatever; but which knew the facts of the case as far as regards these mortgages.

LET IT BE remembered, also, that we have placed, in connection with the Zion Lace Industries and other institutions and improvements, etc., more than Two Millions of Dollars of expenditure on the land.

AN ATTEMPT has been made to prove that there has been a great exodus from Zion City, and false reports to that effect continued up until last evening.

But they are utterly wicked and shameful fabrications.

AT THE PRESENT moment there is not one single vacant house in Zion City, nor even a single room which is untenanted, or which has not been rented in advance by students coming to Zion College.

And the declaration that two hundred workmen left in one day, and that others are continually leaving, is wholly and shamefully false.

DEACON PATTERSON, in charge of the Employment Bureau, reports that he has been compelled to get help from outside for work on the large new Depot in Zion City, for the Chicago & North-Western Railway, for the construction of which he was asked to supply the workmen as far as possible.

BUSINESS MEN in Chicago have been laughing at the ludicrous nature of the attack, as to our having "borrowed from money lenders."

We are able to say once more that *up to the present moment we have not borrowed one single dollar from the outside world.*

AS THE WEEK went by the object of the attack was more and more developed as a desperate endeavor to create alarm amongst the mercantile and banking community as to our solvency, and the most shameful fabrications of every kind continued to be indulged in.

The editors let loose all their principal Liars, and gave them free whisky or something worse.

IT WOULD fill these columns for many, many pages if we were to answer these falsehoods, and we do not think that our readers would wish us to do so.

The effect, however, in Chicago, was to create fear amongst a large number of the smaller business houses with which our thirty-eight Departments in Zion City did business.

Apparently with the connivance of the press, two of these little people entered suit against us, under the most ridiculous circumstances.

ONE WAS FOR an ordinary current account which there had been no attempt to collect, and the other for the trifling sum of One Hundred and Twenty Dollars, which also there had been no attempt to collect.

The malice of these suits will be best understood when we say that Seventy-one Dollars of the amount was not due until the day the suit was entered, and Forty-nine Dollars of the account is not due until the 13th of this month.

These two sums, of about Four Hundred Dollars in all, constitute the whole foundation for the alarming statements that we are being sued.

When it is remembered that our combined income and expenditure in Zion City, irrespective of the transactions of Zion City Bank, ranges from One Hundred and Twenty Thousand Dollars to Two Hundred Fifty Thousand Dollars per week, it will be seen how paltry this amount is in comparison.

The action taken was probably the result of a conspiracy to destroy Zion's good name: for it was entirely unnecessary, since the amounts were immediately paid and the suits dismissed.

WE HAVE EVERY reason to be grateful to God for His goodness, and to many of the large merchants of Chicago, with whom we have had very extensive dealings, for their kindness and steady support throughout the whole of these trying circumstances, especially in this time of general financial stringency.

BUT WE HAVE also still greater reason to rejoice in the steadfastness of our own people.

Not one of the more than five thousand depositors of Zion City Bank has sought to withdraw his deposit, and Tens of Thousands of Dollars have been brought to us for investment during these two weeks of newspaper attacks.

One person, after reading the attacks, came directly to the City, and invested Ten Thousand Dollars in Zion City Bank and Zion Lace Industries Stocks!

Our Chicago Agent also informs us of a Chicago business man who heard our discourse of last Lord's Day, and immediately transferred his account from one of the National Banks to Zion City Bank.

OUR ENTIRE indebtedness on open accounts is being rapidly paid, and we have not discontinued a single public work or public or private building in Zion City, all the lies of the press to the contrary notwithstanding.

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IT BECOMES clearer and clearer that the press has formed a conspiracy to destroy, if it were possible, our standing in business circles, but no Weapon ever formed against Zion will ever prosper, and God will enable us to "condemn every tongue that rises against us in Judgment," for this is our "heritage" as a Servant of Jehovah, in whom alone is all our Righteousness.

BUILDINGS ARE continuing to arise on every side in Zion City, and one of our Officers stood at a particular point of the city a few days ago and said that he counted fifty buildings in course of construction from that one aspect.

IT MAY BE interesting to our readers to know that the attempt to create a panic in the money market and in stocks in the United States of America has apparently failed; but it was not until the great financiers and the Secretary of the Treasury came to the rescue with hundreds of millions of dollars that the "bears" were driven back.

It is quite apparent that business is rapidly resuming its normal character in the great centers.

MANY OF our friends who are preparing to come to Zion City with large sums of money for investment have been temporarily hindered by prevailing conditions. The present attacks have only strengthened the love and loyalty and determination of Every True Heart in Zion to rally around the Banner.

We have no desire to retain any "Fearful and Unbelieving" heart, and shall be glad, if there are any, to have them withdraw from Zion City.

AMONG THE OTHER lines of attack upon Zion lately, has been the attempt to declare that we were the cause of a certain home in Chicago being wrecked.

Headlines with letters more than half an inch deep appeared in all the papers, thus:

ZION INFLUENCE WRECKS HOME.

MRS. ——— LIKED HUSBAND BETTER

AS A DRUNKARD THAN AS A DOWIEITE.

IS SUING FOR DIVORCE.

DECLARATIONS WERE made in these attacks that the woman had said that the largest portion of her husband's income had been given to the Christian Catholic Church in Zion; the fact being that her husband had only paid $3.75 in tithes for the first nine months of this year, and less than Twenty Dollars in three years, although his wages were $17 per week.

THE LIES concerning this unhappy home have been widely published, and are our only excuse for giving this contradiction.

Wherever tithes have been faithfully paid into the Storehouse, the people have been blessed, in accordance with God's promise in Malachi 3: 8-12.

SO FAR FROM the Christian Catholic Church in Zion having destroyed the resources of the family, as this poor, misguided woman alleges, there can be but little doubt that her own departure from God, and her family troubles in general, have arisen from Failure to obey God, rather than from the excess of sacrifice for Him.

LET THE friends of Zion far and near rejoice with us that God sustains His own work in Zion amid all these trials, and that in every direction Zion is Going Forward!

We feel, however, that it is right for us to say to our friends who have their faces set toward Zion City, that they would do well to remember that in order to be strong we must continue to be yet more and more united.

THE ATTACKS that have been made upon Zion City and its institutions show that the enemy is seriously disturbed by its unprecedented prosperity, and that Satan fears the world-wide influence which Zion City as an object-lesson is already exercising.

IT IS EVERYWHERE conceded that the Industries already established, and especially Zion Lace Industries, have had a most successful beginning, and are rising up upon strong and firm foundations.

WE HAVE now manufactured and are now rapidly preparing for the market more than Three Million yards of Lace, the

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value of which alone is greater by far than all Zion's indebtedness on current business accounts.

DOUBTLESS OUR great adversary, the Devil, and his numerous children in Chicago have been getting more and more angry because of the weekly appearance of Zion Restoration Host in thousands in every part of that city.

The splendid work so gloriously begun this fall is being continued by a great company which fills usually two, and sometimes three trains, and goes from Zion City at an early hour into the streets and lanes of Chicago.

The masses of the people in all districts of the city have received the Zion Restorationists most gladly, with but few exceptions.

The bitterness of God's enemies in the press and in the pulpit has been only intensified by the kind reception of the people.

AT A RALLY of the Zion Restoration Host, held last Monday evening, when a great company was present, the reports given of the work were intensely interesting, and the results have been apparent in many ways.

WE SHALL BE ABLE within a few days to give exact figures as to the Enrolment of Scholars in the Kindergarten and Junior Schools, and in the College of Zion City.

It will delight our many readers to know that the registration will exceed One Thousand Pupils.

WHEN IT IS remembered that one year ago the enrolment was less than 150, it will be seen that the number of children in the city, even at our conservative estimate, has increased by seven times within the year.

WE REJOICE in the privilege which is afforded us of training, under excellent teachers and professors, such a large body of Zion's children and of Zion's young men and women.

Great care is being taken in the Classification of the Pupils, and we have every right to expect a Successful School Year.

THE FOUR NEW schools are being pushed forward rapidly and work upon the east wing of the Educational Building is being steadily carried on.

The fine appearance of the stone front on the three sides is beginning to attract much attention.

When finished it will furnish class-rooms for 1,200 pupils.

ZION KINDERGARTEN alone will number fully two hundred pupils.

We look upon that class as perhaps the most important in all our scholastic work; for these, for the most part, have been Zion's children from birth.

TOMORROW WE shall deliver, God willing, our first Message on the "Apostolic Martin Luther and Apostate Modern Lutheranism."

WE OPEN THESE Messages with hearty good-will and love for all men, and most of all for those who have suffered so much by reason of the apostate condition of the churches, and who are hindered by continued fellowship with them.

AS ELIJAH THE RESTORER we have a Message that is only one of Love and Peace and Good-Will.

IT GIVES US no pleasure to reveal the Extent, Nature, and Consequences of the Apostasies.

But it is our duty, and it is laid upon us by God, and it is needful that it should be done; for until the Apostasy is revealed, and every effort is made to destroy Evil Organizations, and rescue the people from their grasp, the work of Restoration cannot go rapidly forward.

This Great Task is one which is extremely difficult to approach and to accomplish, in the midst of so many other duties.

But since it is God's own appointment, we know that He will give us the needed wisdom and strength.

LET ZION everywhere rally around Zion City with prayer, with money and with determination to glorify God in all things.

BRETHREN, PRAY FOR US.

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# ZION WOMEN'S DORCAS WORK

By REV. JANE DOWIE, Principal Overseer of Women's Work in the Christian Catholic Church in Zion Throughout the World

A VERY enthusiastic meeting of Zion Women's Dorcas Workers was held last Tuesday, September 30th, from 2 until 4 o'clock, in the large new parlors of the Elijah Hospice, at Zion City.

It was a very representative gathering of the Dorcas workers from Chicago and Zion City.

They showed an earnest desire to go forward with the work of preparing and distributing clothing to the needy ones during the autumn and winter seasons, which are now upon us.

We arranged to begin active work next Wednesday, October 8th, in the six districts of Chicago, the depots for receiving and distributing clothing being at the following named places:

Central—1306 Michigan avenue.

South—South Side Zion Tabernacle, 6426-6434 Wentworth avenue.

North—North Side German Zion Tabernacle, Larrabee street near Center.

West—West Side Zion Tabernacle, corner Madison and Paulina streets.

Northwest—Northwest Zion Tabernacle, 786 West North avenue.

Southeast—Southeast Zion Tabernacle, 212 Sixty-third street.

We therefore invite the people of Chicago to send parcels of clothing to these places, where our Deaconesses will receive them every Wednesday, after 10 o'clock in the morning.

The Deaconesses will be there all day but it is most desirable that clothing be sent in the morning of every Wednesday.

We also request that those who send these parcels and who desire to have an acknowledgment sent to them, will kindly send their names and addresses with them. Should there be no name and address on the parcel we will consider that no acknowledgment is required.

Cases of goods sent to Chicago from outside points should be sent to the Central Depot, at 1306 Michigan avenue, addressed to Deaconess Jennie Paddock, who has been appointed Deaconess-in-charge of that Branch.

The entire house there will be devoted to this work.

Parcels may also be sent to Zion Hospice No. 1, 1201 Michigan avenue, Chicago, Illinois, addressed to Overseer Jane Dowie, *for Zion Women's Dorcas Work*. If they are so addressed we will be able to make distribution of them to the parts of the city where we think they are most needed.

We trust that we shall receive an even more hearty response to our appeal than we did last year. Our hearts were then very much gladdened with the spontaneous and continuous way in which contributions of clothing and money kept coming in as we needed them. We desire to record our gratitude to God and to those who gave so bountifully towards this good work.

This year we have not only the experience gained by last year's work, but we have also an increased number of competent, able, faithful and loving workers.

We believe that over one thousand (1,000) families in the city of Chicago were provided with the necessary clothing, which they would not have had but for the goodness of God, who put the thought into the hearts of our people in response to our call, and enabled our Dorcas women to do the work in the faithful and loving way in which they were able to accomplish it.



OVERSEER JANE DOWIE.

Owing to the fact that we have removed our Headquarters from Chicago to Zion City, it was found necessary to make a complete readjustment of the work and workers.

Last year we began our Central Work in Central Zion Tabernacle, Chicago.

This year we will utilize the former Zion Home for Working Girls, located at 1306 Michigan avenue, for the Central Depot and meeting-place in Chicago. The Deaconess-in-charge of the Central work having moved to Zion City, we have now appointed Deaconess Jennie Paddock, Matron of the Zion Home of Hope for Erring Women, in charge of that district.

Letters addressed to her at 16 to 18 East Sixteenth street will reach her. At the close of this article we give a complete list of the places of meeting and those who have been appointed in charge and their assistants, with their addresses.

THE DAY THAT was appointed for the meeting in Elijah Hospice was an exceedingly stormy one, but, notwithstanding this fact, a large company of ladies came out from Chicago, and, with those who came from Zion City, there were between three and four hundred persons present in the parlors, waiting to receive us.

It was a delightful sight; for all those who were there were members who were able and willing to work, and they all appeared so delighted with the prospect of again beginning this work for the needy ones.

At the beginning of our last year's work we gave a general plan for the work, and as the time was all needed for carrying out the plans of readjustment, we felt that it was not best to go over that again. Those of our workers who wish to know about the order of our meetings will please refer to LEAVES OF HEALING, Vol. X., No. 2.

We opened the meeting with prayer and read the beautiful

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story of the self-denying work of Dorcas—that sweet, Christian lady, who lived in the time when Peter, the Apostle of our Lord, was here on earth, and who was brought back to life when he entered her room and prayed for her in the Name of our Lord Jesus. (Acts 9:36-43.)

We think that her name is a very appropriate one to have for this work.

We love to think of Dorcas making the little coats and garments for the poor.

The touching scene comes to us of how the widows stood by, weeping in her room and showing Peter the things that she had made.

She put *love* into her work, as she fashioned these little garments, and their hearts were full of love for her and full of joy when they knew that she was raised up to be with them again.

We think that it was very probable that Dorcas had overworked herself because of some one's lack of service.

This is often the case with willing workers, upon whom others often shift their burdens.

People sometimes have to suffer for the faults of others.

We are sorry to say that the Deaconess who has been in charge of the work since its beginning in Zion City has, within the last few weeks, come very near to the gates of death, but we are also thankful to be able to tell you that she is now, through the mercy of God, and in answer to prayer, very nearly fully recovered.

We have very much appreciated the work that she has done.

We continued the Dorcas meetings and work in Zion City all through the year, because we found that it was necessary to do so, and dear Deaconess Thomas has been constantly engaged in it.

She has shown much wisdom in the graceful way in which she has distributed Zion's gifts to the poor, making it as blessed to receive as to give.

Although she has had many home duties, she faithfully took her part in this work with untiring effort.

When a little overwrought, she received one day, from an outside source, a large case addressed to her, which, when she had opened it, was found to be filled with the most offensive and filthy articles of clothing.

It was very evident that this case was sent by some vile person for the purpose of making our Deaconesses sick when they breathed the filth.

It had that effect, and it is in consequence of this that we cannot have in Zion City Deaconess Rachel Thomas as the active Deaconess-in-charge at the present time.

We feel that we wish to have her as the Deaconess-in-charge of this work in Zion City, and therefore, under these circumstances, we pay her the compliment of appointing her Deaconess-in-charge, and putting the active work for the present in the care of Deaconess Kate Hubbard-Peckham, who has been assisting Deaconess Thomas since her residence in Zion City. She has also been a very efficient and able worker, both in Chicago and Zion City.

We do not give complimentary positions to any one in this work, nor are there any paid workers, but we do feel that under these circumstances it is right for us to have Deaconess Thomas left in charge of the work, although she may not be ready to do active service for some little time to come.

We therefore, for the present, and until further notice, invite those who can do so to send clothing to Zion City, Lake County, Illinois, addressed to Zion Women's Dorcas Work, either to Overseer Jane Dowie or to Deaconess Kate Hubbard-Peckham.

It is a very dreadful thing that persons could be so wicked as to send these filthy things for the purpose of damaging those who are engaged in this good work, and we cannot conceive who had the diabolical spirit to do this wicked thing. We find that some time ago a similar case was addressed to Deaconess Jennie Paddock, at Zion Home of Hope for Erring Women, with a like intention, and also a case to one of our Tabernacles in Chicago.

In consequence of this it has been decided that we will not have any of our women open these cases, but that all will be carefully inspected by our Health Officers, and fumigated so that the evil designs of these wicked persons shall be frustrated, and no harm come to our clean city or to our workers.

Cases sent to Chicago will be opened and similarly treated by our Health Department there, so that the health and lives of our workers will not be endangered through evil persons sending clothing that might have been used by persons suffering from contagious diseases.

All our workers who did very efficient work last year were willing again to take any position that would be given to them, but as some of them had moved to Zion City and others had changed their location, it was deemed necessary to make a complete adjustment of the officers in all the different districts.

We explained to the members in Zion City that Zion Dorcas work would be carried on for the present in three of the large rooms at the Elijah Hospice, which would be temporarily used for that purpose.

In Zion City we are in all departments constantly outgrowing every place that we go into.

When we began the work here we had our meetings in Deaconess Thomas' house; then in the postoffice until we were able to get Zion City recognized as a postoffice by the government.

Then, after a little time of work there, it was found that we had to give up that building because the school children, having outgrown their quarters, needed it; consequently we moved to the rooms in the rear of Shiloh Tabernacle.

After a little while, these rooms were also needed for the school children, as they continued to grow in numbers.

The General Overseer then had Shiloh Nursery built to accommodate children during the meetings in the Tabernacle, and we removed our Dorcas work there. The work has been carried on there up to the present time, and our workers have enjoyed these beautiful, bright, cheerful rooms for their work.

Now, however, as the large Educational building is not completed, they have decided to turn us out again, and use these rooms for school purposes, so we have secured the use of three rooms in Elijah Hospice.

We do not expect to stay there very long, however, as we need still larger quarters.

There are now in course of construction, in addition to the building for the College, four school buildings in different parts of Zion City, and on the upper floor of each of these buildings will be a large room, which the General Overseer has promised for our Dorcas work, as soon as they are ready.

Our plan therefore has been to appoint at the present time a number of Deaconesses to coöperate with one another at the one center, and then, when these buildings are completed, we shall have four Branches of the Dorcas Work, and shall appoint a Deaconess-in-charge in each of these districts, so that they may be able to visit those that are in need and distribute clothing from points nearest to them.

Zion City has grown so large and is so widely populated that it is quite a task for people to come from one end of the city to the other The work will be much more easily handled if divided in this way.

### Maternity Dorcas Work.

WE HAVE ALSO begun another branch of Zion Dorcas work in Zion City this season.

We have appointed Elder Abigail T. Speicher as Officer-in-charge of the Maternity Branch of the Zion Dorcas work.

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Her husband, Overseer Speicher, also has the Maternity Deaconesses under his direction.

She is therefore in a good position to come into touch with those whom this Branch of the Dorcas work has been designed to benefit.

The meetings for this Branch will be held in Elijah Hospice also, but on the Fridays of each week instead of the Wednesdays, and a large supply of clothing will be made up for newborn babies and their mothers.

We desire to make it pleasant for mothers at the time of maternity, and we have often found in visiting among our poorer people, that in many cases they do not have the things that are necessary for cleanliness and comfort at that time.

Our plan is, not to give them this clothing, but to *lend* it to them for a time, and then have it returned and laundried nicely and put away, ready to be lent to others.

We invite you who have baby-clothing which you have put away and are not needing, to send it to us for this purpose. It will be made far better use of than to have it lying idle, taking up room in your closets and drawers.

We intend also to provide sheets and pillow-cases, and other little things of that kind, to make it pleasant and comfortable for our sisters.

Elder Speicher is herself a young mother, and will be able, not only to sympathize, but will also be a competent helper to our sisters.

We have selected several competent and able workers to assist her.

They will help in preparing these little garments, and she will also have them visit people in a quiet and loving way, and find out what their needs really are.

We desire to prepare, as quickly as possible, a number of these outfits, so that we can have them ready for use very soon.

IN ADDITION to the appeal that we have already made to our people for the great City of Chicago, which, with all its greatness and riches, has amongst its large population a great deal of poverty and misery, we desire to make an appeal to you to help us, also, as much as you can, with our Dorcas work in Zion City.

We have those who are continually coming to us, despite the fact that we are constantly writing to those who desire to come, asking them to wait until the Bureau of Employment sends them the information that there is work for them here.

Then, also, many of our working people who come have secured work, but are not well provided against the changes of climate that are so very extreme in this part of the country.

We had many such to assist last winter, and we are grateful to God that He enabled us to do this, and that none of our people suffered for the want of the necessaries of life.

Our population has grown from a few hundreds to over six thousands in one year, and it is a great deal to be thankful for that all who are here have been provided with work and that none have suffered want.

We trust that God will enable us, in the coming year, to help all who are in need.

We believe that, if we are all faithful to God, He will certainly do this. Our hearts are filled with gratitude to Him for His love and His mercies.

After the publication of our Dorcas articles in LEAVES OF HEALING last year, we received a hearty response from all parts of this and other lands, and contributions in money were sent to us, ranging from twenty-five cents to $500.

When we began this work we started with $300 in hand.

We spent, in providing shoes, hose, material for making up clothing, in addition to the made-up garments that were sent, some thousands of dollars, which were sent to us as voluntary contributions, and today, when we asked our secretary to look up our cash balance, we found that we had in hand to start this year's work just $337, which makes $37 more than we began with last year.

So the "cruse of oil" did not run out, but it was replenished as we took from it, until now we have $37 more to continue the work than we started with at the beginning.

We trust that God will put it into your hearts as you read this article to remember the poor and needy, and lead you to send something to us for this purpose.

All the money and clothing that is sent goes directly into the right channel.

None of the workers receive any remuneration for their work. They come and spend many hours every week making up new garments, and remaking old clothes, and in visiting the poor and seeing those that come for help, giving them not only clothing for themselves and their little children, but also teaching them to trust God, and telling them about the Saviour and His goodness and love, and teaching them also to take care of the things that are given to them.

Many of those who are in need have become so because they have been improvident in the past and have not had proper instruction.

Much good is being done in helpful spiritual work by our women in a quiet, loving way, giving helpful personal instructions and guidance.

Many a poor person was helped this way and brought into the Kingdom last year, hearts of parents being touched by the fact that we were giving warm and comfortable clothing to poor little children.

"For the poor shall never cease out of the land: Therefore I command thee, saying, Thou shalt surely open thine hand unto thy brother, to thy needy, and to thy poor, in thy land." (Deuteronomy 15:11.)

"I was a father to the needy: And the cause of him that I knew not I searched out." (Job 29:16.)

### Chicago.

CENTRAL PARISH—Place of meeting, 1306 Michigan avenue—Officer-in-charge, Deaconess Jennie Paddock, 16-18 Sixteenth street—Assistants, Deaconess Jorgine H. Angell, 1201 Michigan avenue; Deaconess Emma Grant, 16-18 Sixteenth street; Deaconess Anna T. Reakirt, 1201 Michigan avenue; Deaconess Martha J. Morrison, 1201 Michigan avenue; Evangelist P. Keith, 1201 Michigan avenue; Mrs. I. Marshall, 1602 West Twelfth street; Mrs. Ella H. Foster, 2303 Dearborn street; Mrs. Elizabeth Harvey, 18 Armour avenue; Mrs. Katharina Mangold, 10 East Sixteenth street; Mrs. Bessie A. Davis, 1201 Michigan avenue; Mrs. Robert E. Aiston, 1201 Michigan avenue; Mrs. Pearl A. Webb, 2815 State street; Deaconess Elizabeth K. Weller, 3529 State street.

NORTH PARISH—Place of meeting, North Side German Zion Tabernacle, Larrabee street near Center—Officer-in-charge, Evangelist Anna McClurkin, 533 Seminary avenue—Assistants, Evangelist Anna Richert, 204 Burling street; Deaconess Matilda S. Freeland, 1356 Diversey boulevard; Deaconess Ernstine Kasch, 361 Orchard street; Deaconess Mary Sackman, 292 Dayton street.

SOUTH PARISH—Place of meeting, South Side Zion Tabernacle, 6426-6434 Wentworth avenue—Officer-in-charge (to be appointed later); Acting Officer-in-charge, Deaconess Cassie R. Krause, 7701 Goldsmith avenue—Assistants, Mrs. J. H. Shaw, 7938 Normal avenue; Mrs. Letitia Doris Pugh, 8810 Carpenter street; Deaconess Susie Pelton, 7133 South Paulina street; Mrs. Margaret Atkinson, 6701 Steward avenue.

WEST PARISH—Place of meeting, West Side Zion Tabernacle, corner Madison and Paulina streets—Officer-in-charge, Evangelist Hattie M. Fockler, 1201 Michigan avenue—Assistants, Deaconess Rebecca McDaniels, 472 South Oakley boulevard, Deaconess Mary E. Rudgers, 1223 West Van Buren street; Deaconess Katherine R. Reid, 299 West Polk street.

SOUTHEAST PARISH—Place of meeting, Zion Tabernacle, 212 Sixty-third street—Officer-in-charge, Deaconess Minnie Chetham, 6616 Monroe avenue—Assistants, Mrs. Thomas J. Murdock, 6939 Kimbark avenue; Mrs. Mary Wilson, 6649 Rhodes avenue; Miss Bertha Anderson, 4232 Cottage Grove avenue.

NORTHWEST PARISH—Place of meeting, Northwest Zion Tabernacle, 786 West North avenue—Officer-in-charge, Deaconess Rosa Peetz, 724 North Washtenaw avenue—Assistants, Deaconess Matilda Schweichler, 599 North Lincoln street; Deaconess Mae Belle Kelsey, 870 West North avenue; Deaconess Anna Hesling, 937 North Kedzie avenue; Deaconess Mary Ann Cartwright, 1573 Monticello avenue.

### Zion City.

PLACE OF MEETING—Elijah Hospice, Elijah avenue—Officer-in-charge, Deaconess Rachel Thomas, Emmaus avenue, near Thirtieth street, Zion City, Illinois; Acting Officer-in-charge, Deaconess Kate H. Peckham, Elijah Hospice—Assistants, Elder Lydia M. Piper, Elisha avenue; Evangelist Margaret Dinius, Edina boulevard; Deaconess Edith Kennedy-Innes, Elijah Hospice; Deaconess Alice E. Crane, Deaconess Mary A. Boyd, Deaconess Ellen Graham, Deaconess Luella Mason, Deaconess Lizzie S. Wooldridge, and Deaconess Alice Klein, Gabriel avenue, corner Thirtieth street.

MATERNITY DORCAS WORK—Place of Meeting, Elijah Hospice, Elijah avenue, Zion City, Lake County, Illinois—Officer-in-charge, Elder Abigail T. Speicher—Assistants, Evangelist Marie Anna Excell, Deaconess Alice Josephine Lee, Deaconess Nellie Ogden-Peters, Deaconess Eva Ogden-Disbrow, Elder Nancy Price-Tindall.

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THE REVELATION OF THE MAN OF SIN AND THE LAWLESS ONE.

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REPORTED BY S. D., E. W. AND A. W. N.

"THE Falling Away," "The Man of Sin Revealed," "The Lawless One," and the "Mystery of Lawlessness," Signs of the Times which Paul the Apostle prophesied concerning the Consummation of the Age, were discussed at the Chicago Auditorium, Lord's Day afternoon, September 28, 1902.

They were discussed, not by a mere ecclesiastic, speaking from the conclusions of the commentators; not by a self-complacent Bible critic, who prided himself upon the depth of his erudition; not by a fanatical visionary, who out of his own dreamy inner consciousness had invented some ingenious but absurd explanation.

They were discussed, with Divine Authority, by the Prophet of God, sent into the world at this time, the End of the Dispensation, to declare in its fulness the truth which God had given to Paul only in part, when He gave him that Message to the Thessalonians.

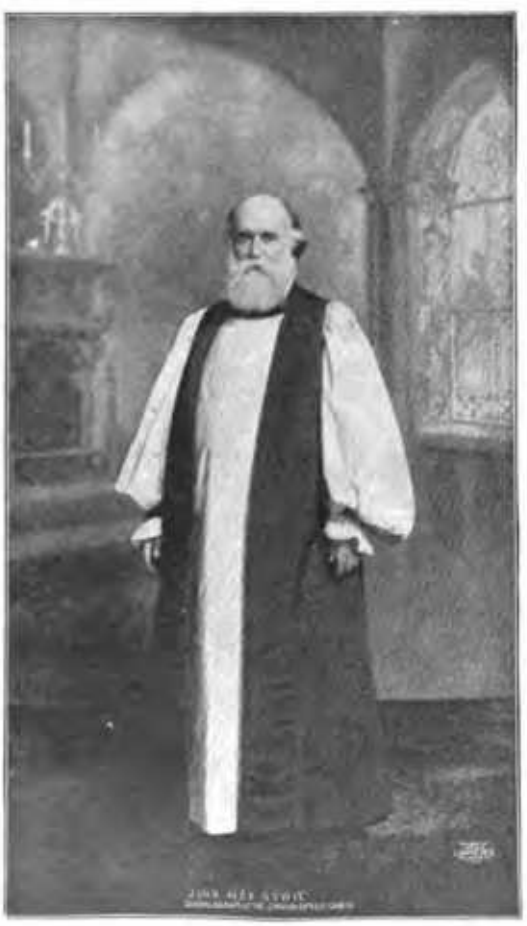
They were applied, with fearless directness and definiteness, to men and things of the present day.

The Message was a startling revelation of the truths of God concerning the Pope of Rome as the Man of Sin, concerning the Masonic Order as the Mystery of Lawlessness, and the secret head of that Order as the Lawless One, and of the Falling Away as the rejection of Jesus, as the Christ, and the substitution of some other object of worship in the heart of the individual and in the church.

These truths were received with close attention and made a most manifest impression upon the thousands who heard.

This Message of Elijah the Restorer was the third and last preparatory to the Series of Messages dealing specifically with the different forms of apostasy, or Falling Away, which now are cursing the world, and showing that the Times of the End are at hand.

As a prelude to this Message, the Messenger of God cleverly and completely demolished the numerous lies of the press, which, during the previous week, had alleged that Zion was on the verge of financial ruin, and that he had tearfully and despairingly pleaded with his people to come to the rescue with all their money, and thus to avert disaster. With thanksgiving to God, he gave a few salient facts, showing the immense strength of Zion financially. Speaking on the announced subject of his prelude, "How we trapped a Bear at Zion City," the General Overseer told how a reporter, who had intruded upon a private meeting of the Church in Shiloh Tabernacle, perjuring himself in swearing that he was a member of the Christian Catholic Church in Zion, had been caught in his dastardly act and had been arrested on a charge of "disorderly conduct," and taken to the lockup.



He read a confession from the miserable man, acknowledging his sin and asking forgiveness.

In telling this interesting story, the General Overseer took occasion to intersperse many witty but telling blows at the Associated Press liars; at the Waukegan *Sun* (which has been a constant and conscienceless offender against the truth ever since the site of Zion City was announced), and the Chicago *American* and the other Chicago daily papers.

His words were received with continued applause and laughter by the great audience, which was very largely representative of all classes in the city, thus showing that the people were out of sympathy with the newspapers, which had for so many years deceived them concerning the General Overseer

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and Zion. The audience was not only representative, but it was, as has been the case at every one of the meetings held in the Chicago Auditorium this season, as large as the building would comfortably accommodate. In fact, there were hundreds who stood for hours to hear the words of the speaker, because there were no seats available except those in the higher galleries. Besides these, there were several hundred Zion men who went to the upper galleries in order that the strangers might have the better seats.

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Chicago Auditorium, Lord's Day Afternoon, September 28, 1902.

The services were opened by Zion White-robed Choir and Zion Robed Officers entering the Auditorium, singing as they came, the words of the

PROCESSIONAL.

Far o'er yon horizon
Rise the city tow'rs,
Where our God abideth;
That fair home is ours.
Flash the streets with jasper,
Shine the gates with gold,
Flows the gladd'ning river,
Shedding joys untold.
Thither, onward thither,
In the Spirit's might,
Pilgrims to your country,
Forward into light.

Into God's high Temple
Onward as we press,
Beauty spreads around us,
Born of holiness;
Arch, and vault, and carving,
Lights of varied tone,
Softened words and holy,
Pray'r and praise alone:
Every thought upraising
To our City bright,
Where the tribes assemble
Round the Throne of Light.

Naught that City needeth
Of these isles of stone;
Where the God-head dwelleth
Temple there is none;
All the saints, that ever
In these courts have stood,
Are but babes, and feeding
On the children's food.
On thro' sign and token,
Stars amid the night,
Forward thro' the darkness,
Forward into light.

At the close of the Processional the General Overseer came upon the platform, the people rising and standing with bowed heads while he pronounced the

INVOCATION.

God, be merciful unto us and bless us,
And cause Thy face to shine upon us;
That Thy Way may be known upon earth,
Thy Saving Health among all the Nations;
For the sake of Jesus. Amen.

PRAISE.

All then joined in singing Hymn No. 195:

Our Lord is now rejected,
And by the world disowned,
By the many still neglected,
And by the few enthroned;
But soon He'll come in glory,
The hour is drawing nigh,
For the crowning day is coming by and by.

CHORUS—Oh, the crowning day is coming,
Is coming by and by,
When our Lord shall come in "power"
And "glory" from on high.

Oh, the glorious sight will gladden,
Each waiting, watchful eye,
In the crowning day that's coming by and by.

RECITATION OF CREED.

The General Overseer then led the Choir and Congregation in the recitation of the Apostles' Creed:

I believe in God the Father Almighty,
Maker of heaven and earth:
And in Jesus Christ His only Son our Lord;
Who was conceived by the Holy Ghost;
Born of the Virgin Mary;
Suffered under Pontius Pilate;
Was crucified, dead, and buried;
He descended into hell,
The third day He rose from the dead;
He ascended into heaven,
And sitteth on the right hand of God the Father Almighty;
From thence He shall come to judge the quick and the dead.
I believe in the Holy Ghost;
The Holy Catholic Church;
The Communion of Saints;
The Forgiveness of sins;
The Resurrection of the body;
And the Life everlasting. Amen.

READING OF GOD'S COMMANDMENTS.

The General Overseer then read, very impressively, the Eleven Commandments, the Choir and Congregation reverently singing the response, "Lord, have mercy upon us, and incline our hearts to keep this law."

I. Thou shalt have no other gods before Me.

II. Thou shalt not make unto thee a graven image, nor the likeness of any form that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself unto them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children, upon the third and upon the fourth generation of them that hate Me, and showing mercy unto thousands of them that love Me and keep My Commandments.

III. Thou shalt not take the Name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh His Name in vain.

IV. Remember the Sabbath Day, to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is a Sabbath unto the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath Day, and hallowed it.

V. Honor thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee.

VI. Thou shalt do no murder.

VII. Thou shalt not commit adultery.

VIII. Thou shalt not steal.

IX. Thou shalt not bear false witness against thy neighbor.

X. Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor anything that is thy neighbor's.

Hear also what our Lord Jesus the Christ, the Son of God, hath said, which may be called the Eleventh Commandment:

XI. A New Commandment I give unto you, that ye love one another; even as I have loved you, that ye also love one another.

The Choir then chanted the

TE DEUM LAUDAMUS.

We praise Thee, O God; we acknowledge Thee to be the Lord.
All the earth doth worship Thee, the Father everlasting.
To Thee all Angels cry aloud, the Heavens and all the Powers therein.
To Thee Cherubim and Seraphim continually do cry,
Holy, Holy, Holy, Lord God of Sabaoth;
Heaven and earth are full of the Majesty of Thy Glory,
The glorious company of the Apostles praise Thee.
The goodly fellowship of the Prophets praise Thee.
The noble army of Martyrs praise Thee.
The Holy Church throughout all the world doth acknowledge Thee,
The Father of an infinite Majesty;
Thine adorable, true and only Son;
Also the Holy Ghost the Comforter.

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Thou art the King of Glory, O Christ.
Thou art the everlasting Son of the Father.
When Thou tookest upon Thee to deliver man,
Thou didst humble Thyself to be born of a Virgin.
When Thou hadst overcome the sharpness of death,
Thou didst open the Kingdom of Heaven to all believers.
Thou sittest at the right hand of God in the Glory of the Father.
We believe that Thou shalt come to be our Judge.
We therefore pray Thee, help Thy servants,
Whom Thou hast redeemed with Thy precious blood.
Make them to be numbered with Thy saints in glory everlasting.
O Lord, save Thy people and bless Thine heritage;
Govern them and lift them up forever.
Day by day we magnify Thee;
And we worship Thy Name ever, world without end.
Vouchsafe, O Lord, to keep us this day without sin.
O Lord, have mercy upon us, have mercy upon us.
O Lord, let Thy mercy be upon us as our trust is in Thee.
O Lord, in Thee have I trusted, let me never be confounded.

**Scripture Reading and Exposition.**

The General Overseer read the 20th Psalm, and from the Second Epistle of Paul to the Thessalonians, 2d chapter:

Now we beseech you, brethren, touching the Coming of our Lord Jesus Christ, and our gathering together unto Him;

To the end that ye be not quickly shaken from your mind, nor yet be troubled, either by spirit, or by word, or by epistle as from us, as that the day of the Lord is now present;

Let no man beguile you in any wise: for it will not be, except the Falling Away,

The Apostasy.

The "Falling Away" comes first, then the Man of Sin will 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.

Remember ye not, that, when I was yet with you, I told you these things?

And now ye know that which restraineth to the end that he may be revealed in his own season.

For the mystery of lawlessness doth already work: only there is one that restraineth now, until he be taken out of the way.

And then shall be revealed the Lawless One.

In the Old Version it is "the Wicked One."

The better translation is "the Lawless One," the Chief Anarchist, who will consolidate all the Lawless Forces.

**Forces that Do Not Acknowledge the Law of God Are Lawless.**

The organizations that leave out Jesus, the Christ, the Son of God are Lawless.

Some of you know whether or not you belong to such an organization.

Such an organization tells you all about a mythical Hiram Abiff and his mythical murder, and his resurrection on the five points of Masonry by King Solomon—a mass of abominable lies straight through.

That organization is the Masonic Order.

The Name of Jesus the Christ, is not permitted inside its Lodges.

In every quotation from the Bible, used in the Masonic ritual, as the manual of that body shows, and as shown by the testimony of scores of our brethren who have been in every degree from the first three degrees of the Blue Lodge up to the thirty-third, the Name of Jesus, the Christ, is cut out if it occurs.

Jesus, the Christ, is not acknowledged as the Eternal Son of God in Masonry.

The proof of that is very clear. A Chinese who follows Confucius, a Moslem who follows Mahomet, a Jew who hates the Christ, a pagan who is a worshipper of an idol, and who never heard of Him, may all become Freemasons.

There are great numbers of infidel Freemasons.

It is a Lawless organization.

It is Lawless, also, because it assumes to administer oaths, and to impose penalties in a manner forbidden by the Constitution and Laws of the United States.

The constitution of the United States does not permit citizens, in Secret Societies, to hold court and administer oaths unknown to the law, and administer or adjudge penalties. Some of the penalties adjudged, and, at times administered by Masonic Lodges, are death penalties. These are Lawless Acts, utterly Anarchistic.

The Law is defied. The Law is ignored.

Tribunals are set up that neither the Law of man, nor the Law of God, can recognize.

All Secret Societies are guilty, whether the Masonic Order or the Clan-na-gael; the Orangemen or the Odd Fellows. The principle is the same in all.

These are assumptions that are absolutely Lawless, and there is not a lawyer here, or anywhere else, who can dispute it.

No private citizens can lawfully enter into a secret combination, and administer oaths and penalties, whether it is Ali Baba and the forty thieves, or whether it is a Grand Master and his lodge.

I call your attention to that; for

**The "Lawless One" Is a Freemason.**

Some of you are hit hard, and you start to run. If I were you, I would stop and take my medicine.

You do not often hear truth, but that is truth; simple, straight truth.

No one would know that you were connected with Secret Societies if you did not run away when you were hit. (Laughter.)

The culmination of the Apostasy is the Revelation of the Lawless One.

The Lawless One is not an ecclesiastic—that is the Man of Sin Revealed, and you know where to find him.

Any man who assumes infallibility is a liar, a cheat, and a fraud, and a thief, stealing God's glory.

No man is infallible. There is only One God. Get very clear about that.

**The Man of Sin Is Not the "Lawless One."**

The Man of Sin is an ecclesiastic, sitting in the Temple of God, and saying as the pope does in St. Peter's, by virtue of Chapter 3 of the *Constitution Pastor Eternus*, more generally known as the Vatican Decree of Papal Infallibility, that he is infallible.

That decree declares in the plainest language that the pope is per se infallible, not only in things which pertain to faith and morals—I am quoting the chapter—but in all things which he may consider to affect the government or welfare of the Roman Catholic Church throughout the world.

Infallibility can belong only to God.

It did not belong to Cardinal Pecci when he was Archbishop of Perugia.

Before Pio Nono was pope, he was a fallible bishop. How did he become an infallible pope?

Did the mere caucusing of a set of cardinals and his election to the papacy alter his spiritual nature and create him an infallible being?

Trash! Deception! Delusion! Abomination!

Where was infallibility before Pio Nono and the Vatican Decree?

It had never been declared by the Church of Rome.

Even Archbishop Kendrick, late of St. Louis, declared it was a false dogma and that the Church had disavowed it.

The American representatives in the Council fought it. So did nearly all from Anglo-Saxon countries.

It was the last and worst work of the Jesuits, who had managed to control the Roman Curia and pack the Council. A shame and a disgrace!

**Definition of the Dogma of Papal Infallibility.**

How did they define it when it was passed?

Cardinal Manning defined the pope's position, in the Procathedral, Kensington, in these words, speaking for the pope:

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.

If he is that, he is God, and if he is not that he is a base old liar, and that is just what he is. (Laughter.) A wicked old man! (Applause.)

The sooner we get to look at the fact straight in the face, the better.

**The Blasphemous Claim of Three Incarnations of God.**

Another Roman Catholic authority, says that there are three Incarnations of God. The first is in Jesus, the Christ; the

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second is in the Sacremental Bread and the third is in the pope.

The Host is the bit of bread that the priest manufactures. Is that God Almighty?

A man who can make God is greater than the thing he makes.

A man who by his hocus-pocusing can constitute a bit of bread God, has become mightier than the god he creates.

He is bigger than the bit of bread, but he is not bigger than the God who, he says, dwells in it.

God does not dwell in it.

Any one who thinks that is a blasphemer.

There is only one God and one Jesus Christ, His Son who will come again, and one Spirit. No one can assume Divinity without blasphemy.

That is the great contention of the Christian Catholic Church against the Roman Catholic Church.

The Protestant churches have almost failed to protest. No wonder! They have become apostate, too, on other lines.

And then shall be revealed the Lawless One, whom the Lord Jesus shall slay with the breath of His mouth, and bring to nought 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; because they received not the love of the truth, that they might be saved.

And for this cause God sendeth them a working of error, that they should believe a lie.

**The Love of Lies by Apostates.**

You know very well that the great majority of those who are in the Apostasies have no love for the truth at all.

Persons who read novels are not lovers of truth. They love lies.

They know that they are reading lies from start to finish.

Some of you take your history from Sir Walter Scott's novels. You have stuffed yourself with the most shameful set of lies with which a man ever cursed his native country.

I am a Scotchman and I have studied history enough to know.

Sir Walter Scott was a Jacobin.

He hated the Hanoverian succession, and the succession of William, Prince of Orange. He was just a lover and maker of clever lies.

When he came to religion he lied, just as Dickens lied when he wrote about Christian ministers.

Dickens never could tell the truth. His novels are a shameful mass of lying.

Cruikshank, the illustrator of his books, when John Foster published one of his letters regarding the Rev. Dr. Binney, of London, showed that what Dickens wrote was a mass of lies.

You writers of these lies called novels are nothing but liars.

You who read novels love a lie, and God's Word says that outside the gates of heaven is "every one that loveth and maketh a lie."

Heaven is no place for the lovers and makers of lies.

They may live in Chicago as long as they can; then they will go to hell, every last one of them.

That is very plain truth! Very simple! It ought not to shock anybody who has just heard the Commandment, "Thou shalt not bear false witness against thy neighbor."

And for this cause God sendeth them a working of error, that they should believe a lie:

That they all might be judged who believed not the truth, but had pleasure in unrighteousness.

**The Appetite for Lies.**

One of the most terrible things in the world is when God leaves you to believe a lie; when you insist upon being crammed with lies.

Even Lord Byron said:

> That outrageous appetite for lies,
> Which Satan angles with for souls, like flies.

People jump up like trout in the stream at a fly to seize a lie—any lie. Oh, with what avidity it is taken!

That shows a depraved nature.

You will find that in that lie you have the hook of the Devil. After you have swallowed the lie, you have the hook of the Devil in you.

Some of you are full of hooks. I do not know how many hooks there are in you.

The Devil has his hooks all through you, you have swallowed so many.

May God set you free. (Amen.) Only God can.

Whereunto He called you through our Gospel, to the obtaining of the glory of our Lord Jesus Christ.

May God bless His Word.

Prayer was offered by the General Overseer, followed with the Disciples' Prayer.

After the tithes and offering had been received, the General Overseer delivered the following prelude:

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**PRELUDE: HOW WE TRAPPED A BEAR AT ZION CITY.**

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My Message this afternoon will be on "The Falling Away; its Nature, Extent and Consequences."

It will be the last of my introductory lectures to a Series of Exposures of Apostasy.

I begin next Lord's Day with Martin Luther, an apostolic man, and with Lutheranism, which, in my judgment, has become more dangerous to Christianity than Roman Catholicism.

Before I begin my Message of today, however, I have announced that I would speak concerning "How We Trapped a Bear at Zion City."

**Bear Stories Are Very Interesting.**

They are not always true. This is a true bear story.

I do not want you to imagine that the "bear" was upon four legs; he was upon two.

The "bear" got on his knees, however, before he got through.

**The Crimes of "Bears" and "Bulls."**

During this last week, this country has been cursed by the tricks of a number of people in the stock market who are called "bears" and "bulls."

It would be a very good thing for this country if all the bears and bulls could be put into one big penitentiary.

Bears and bulls are human brutes.

Utterly regardless of human interests, they beat down the stocks that widows and orphans have their living out of.

They do not care that they wreck railways if they may pick up the fragments.

They build up fortunes, like that miserable Gould and others, by the wreck of the railroads and other investments of poor widows and orphans.

Many have been utterly ruined in the past, and many this last week have been upon the verge of ruin, and perhaps some have been ruined, by the manipulations of the stock market.

There are two classes.

The "bull" runs up a stock, oftentimes, to beyond its legitimate value.

The "bear" tries to decrease the price of stocks.

Both classes of ruffians ought to be in prison.

With a properly administered law of the country they would be there.

Any one who does that kind of a thing is a thief, one way or the other, it does not matter whether he is a "bull" or a "bear."

I have my own little complaint today with the "bear."

I do not feel very much hurt about it. I do not know that I would care to speak a word about it except for the fact that the words that I say today will reach our brethren and sisters in all the lands where LEAVES OF HEALING is read.

**"Leaves of Healing" is Read Where the Chicago Papers Are Unknown.**

There is not a land beneath the sun where LEAVES OF HEALING is not read.

If you do not read it in Chicago, you are not up to date. (Laughter and applause.)

I have oftentimes known Chicago people to come to this Auditorium to hear me preach, because their relatives in distant lands sent them a copy of LEAVES OF HEALING.

There is a woman whom my eye just now fell upon, who is now a very devoted member of this Church.

The first that she heard about the Christian Catholic Church in Zion and the work that was being wrought here was from the Shetland Islands, somebody having sent her a copy of LEAVES OF HEALING from these distant isles.

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She had not heard anything at all about it in Chicago, never knew there was such a paper.

After she received the paper, she came and got blessing.

We have a great many people in the Shetland Islands. In fact I could scarcely tell you where we do not have them.

This Church has a great many more members outside Chicago than inside.

Now, about the trapping of the "bear."

Last Lord's Day—perhaps you do not know what Lord's Day means. You call it Sunday. It is not Sunday, and it is not the Sabbath; it is the Lord's Day.

#### Organization of Zion Restoration Host.

Last Lord's Day, at Zion City, we had a particularly interesting time.

We began, as we always do, with a half-past 6 o'clock morning meeting, when most of you are snoring in bed.

We had present, what we always have, thousands of people who had been working hard all the week, but who would not miss that meeting for anything.

There were nearly as many people in the morning meeting as there are on this ground-floor and in these boxes.

There were between three or four thousand at that morning meeting, for it was to be a great day.

The meeting continued until 8 o'clock.

We had another meeting at 9:30; that lasted until 12:30.

Then we had another meeting that began at 2 or a little after.

In preparation for that meeting, however, they began assembling, that lovely day, in Shiloh Grove, in the midst of Shiloh park, in thousands.

There were about 10,000 people in and around Shiloh Tabernacle last Lord's Day.

They witnessed a wonderful procession.

They saw the procession of Zion Seventies in Thousands, those who were to form Zion Restoration Host.

They saw our Choir and our Officers from various parts of the country.

I suppose that the Procession consisted of nearly 4,000.

It was something that you would have thought, since the Chicago newspapers took the trouble to send their representatives out there, and even to "kodak" us on every side, that you would have read about in this city.

But you did not hear, because it would have been favorable to Zion, and that the Chicago papers will never publish if they can help it.

#### Six Thousand Members in Zion Restoration Host When Formed.

In the evening, at 6 o'clock exactly, the Zion Restoration Host was organized, with about 4,000 of them present, and about 2,000 absent. There will be, no doubt, many more in it soon.

That was something; to form an organization with six thousand people.

We also had a meeting in the evening.

The Lord's Supper was administered to thousands.

Last Lord's Day there were attendances in Shiloh Tabernacle, Zion City, of 15,000 in the aggregate. That was something that might have been told in Chicago.

During the meeting in the afternoon, I made the simple announcement to my people that there would be a Church conference, on the Wednesday night, to which I invited every member of the Church. I said it must be generally made known around the district. I took some precautions to keep the "bears" out.

#### A Simple Announcement Starts a Campaign of Shameful Lying.

The simple announcement that I would meet my people on the Wednesday night, in a meeting for members only, and that I would talk to them concerning the work of the Church and finance, started a Campaign of Lying, about our financial condition, in the Chicago newspapers.

It is not such an unusual thing for a minister to talk finance.

I do not have a Church conference once in three months.

I do not have any committees at all. I do not have any boards, so that anybody can be sat upon by a board. People are pretty flat when they come out from under a board.

The first "bear" to begin the crusade was Hearst's *American* "bear." It is a miserable little muskrat of a "bear." (Laughter.)

It is a literary cesspool that Mr. Hearst has established in Chicago.

#### A Monumental Liar from Waukegan.

I knew that the representative of that filthy little rat or bear would be there if possible, because he is also the representative of the Associated Press, and of the *Sun* of Waukegan, of which it may be written: "If the light that is in thee be darkness, how great is that darkness."

The Waukegan *Sun* is the dirtiest little sheet that I know of anywhere, the *American* not excepted.

There is a wretched fellow out there named Smith—very common name—but he is an uncommonly wicked man.

He is the biggest reportorial liar I ever met. (Laughter.)

He is the most astounding fabricator I ever met.

He tries sometimes to get interviews with me. I saw him once about three years ago, and that was the last time I wanted to see him or smell him. (Laughter.)

I knew that that nasty little "bear" would try to get in.

Once I turned him out of Shiloh Tabernacle, and handed him over to the marshal of Zion City, who escorted him out of Shiloh park, and put him on his way to Waukegan. That is what we do with bad boys.

I knew he would want to get in.

I had had some experience in this matter, and I informed my officers that they were to see that that bear was kept out, and that our meeting was confined to members only.

The reason for my giving this instruction was that the Chicago press, instead of telling of the formation of Zion Restoration Host, came out last Monday morning with articles headed, "ZION FACES FINANCIAL CRISIS," in letters as big as my thumb, nearly.

You were told that I had made an appeal—oh, it was so pitiful—to come and help me; and I was reported to have said, "if you do not help me, I will sink sure." A mass of lies!

Did I make any such appeal?

Audience—"No."

General Overseer—There are thousands here who were there.

I never made any such appeal. I simply told my people I wanted to see them.

#### Some Filthy Lies of the Chicago Chronicle.

The Devil's *Chronicle* had that story.

The *Chronicle* also lied about Mrs. Dowie, that day.

It published a vile article, a set of lies.

It said, for instance, that Mrs. Dowie, who had a meeting here for women only last Lord's Day morning, said nothing except that Zion people were the only people to whom we would do any good.

Mrs. Dowie was telling of Zion Home of Hope for Erring Women, which I have had the pleasure of maintaining for years out of my own personal funds.

I have never asked the Church to contribute a dollar to it.

About thirty fallen women and nineteen or twenty babies have been cared for there right along for years. Nothing gives me greater joy than to do it.

Mrs. Dowie said that we were wanting to build a large Home of Hope at Zion City, and said that if any would like to help, she would be glad.

Then she told of the Zion Dorcas work in which more than 400 women in this city worked last year, and clothed over 1,000 poor families. (Applause.)

Yet there was nothing said about that. The *Chronicle* had something else to do.

#### A Challenge to the Waukegan Sun Liar.

It lied about us at Zion City, too. It took up the Associated Press liar's report—that is this fellow Smith. You will remember that his name is Smith, and he lives in Waukegan, and that he is the biggest kind of a press liar in the world.

If he wants damages for that—it is impossible for him to prove damages, for you cannot damage him. His literary reputation is not worth a cent in Waukegan or anywhere else.

I would like to fight that myself. I would like to be my own counsel, if I were to deal with Mr. Smith, and the Waukegan *Sun* and the Associated Press Liars.

All through the week, Monday, Tuesday, Wednesday, Thursday, Friday, Saturday, you have had the same lie in varying forms, that Zion is upon the eve of dissolution, going to the

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bow-wows and smash, that our credit is gone, and all the rest of it.

I hardly need say that these things were lies.

A number of little firms with whom we do business, who did not know any better, came running up to Zion City to know whether the newspaper reports were true, and to see whether they could collect their little accounts. They found that they could collect them.

The big people, however, did not trouble.

**Zion's Unexcelled Business Record.**

Zion has been doing a business of millions of dollars. Has Zion ever defaulted at any time in one cent?

Voices—"No."

General Overseer—Has Zion ever paid less than one hundred cents on the dollar at any time?

Voices—"Never."

General Overseer—Zion has increased the value of her general estate by millions of dollars during the last year; and it was very valuable before that.

I do not need to answer that trash.

I simply say that if you want to see what Zion is, come up to Zion City.

See a city that has grown in thirteen months into a place with a population of seven thousand people.

Look at our Administration Building and Elijah Hospice.

Look at Zion Lace Industries, covering eight acres of floor space, in beautiful, strong buildings.

See our Educational Institution Building, the east wing of which alone is costing $150,000.

**Zion City's Accommodations More Than Filled.**

In Zion City—notwithstanding the lies of the press about an exodus—there is not one single house vacant.

If I were a betting man, which I am not, I could bet a million dollars that you cannot find one single house unrented in Zion City.

I do not know that you will find one room unoccupied. I cannot tell of one room.

I am sorry to admit it, but there are too many people in each house, and it is difficult to prevent it.

There are hundreds of workmen who live at Kenosha and Waukegan who would live in Zion City if they had houses.

If some of you had sense, you would come out there and buy lots and build houses which you could rent to honest workmen.

We are doing it as fast as we can.

The lie of an exodus from Zion City arose from the fact that one man left us, whose son was a bad boy.

I told his father that he must take that bad boy out of the city. I would not have him there, and his father took himself off, too.

Because he did, the papers rang with it. That was all there was to it.

They said the man was taking his investments out, and was trying to sell his house.

His house was purchased immediately. Half a dozen people were after it.

There are two families in it now, and the third one, that bought it, is coming after they clear out. (Laughter.)

The nonsense of this thing is too ridiculous.

All last week Chicago has been entertained by the statement that Zion has gone to the bow-wows, financially.

As there was a "bear" attack on in the stock markets of the world, I suppose that the bears thought it was a good time to attack us.

We kept watch on Wednesday evening, although it was a wet night.

We knew that these scamps would come, and we were watching for them.

**Zion City Police to Keep Outsiders, Who Visit Zion City, Straight.**

We have a police force in Zion City, not for Zion people, but for people who come from Chicago, Waukegan and elsewhere. (Laughter and applause.)

We have no need for a force there for ourselves, because we have no grogshops there; we have no drug-shops; we have no gambling hells.

There is no harlot's den there; there is no place where you can buy stinking tobacco, you stinkpots, ugh! (Laughter.)

There is no place where you can run a gambling hell there.

The land is never sold. It is God's land and it is simply leased for 1,100 years.

If you start fighting the Ten Commandments, you are dumped down in the middle of the road.

We buy the property at a valuation, or else allow you to sell it.

We have allowed some, whom we have removed from the city, to sell their property, and they got more for it than they paid.

It is a simple fact that the first investors in Zion City, when they have wanted to sell their lots, have been able to sell them at nearly 100 per cent. advance.

**The "Bear" Gets into Shiloh Tabernacle.**

This "bear" must needs come to that Wednesday night meeting.

"Nasty serpent" would be a better name for him, perhaps, but we will call him a bear.

We tracked him.

My men were upon his track all the way from Waukegan, where he boarded the train.

He was a "brown bear,"—A. S. Brown was his name.

As the thousands of people came up to Shiloh Tabernacle, he slunk in with the rest, declaring as he did so that he was a member of the Christian Catholic Church in Zion.

We knew that we had kept the other reporter (Smith) out, because Smith did not dare to come into Shiloh Park even, which is 250 acres, in the middle of which is the Tabernacle.

He went up and down Elijah avenue, cursing Elijah, and had a woman with him there all the night long, whistling and trying to keep his courage up.

We had our police upon his track, too; but, as we saw him go up and down there, a little trap was laid for him.

He called out a name, "Is that you, so-and-so?"

Then our police officer knew that there must be some one in the Tabernacle who belonged to that den of thieves from which he came, the Associated Press Liars.

Any man who wants to sneak into a private house or meeting is nothing but a thief. Call him what you may like; I call him a thief.

Smith's salutation gave away the fact that he was waiting for some one.

Zion City Police surmised that it was some one in Shiloh Tabernacle and telephoned the fact to us.

I did not know how to find him, but we tried many ways to find out whether there was one person in the meeting who was not a member of the Church.

At last I put the whole assembly upon their honor. They arose, and, with uplifted hands, they said, each one separately, "before God, I am a member of the Christian Catholic Church in Zion."

In the fourth row, the man was sitting, only we did not know it.

**How the "Bear" Was Trapped.**

I was somewhat uneasy about this fellow being there, because I can trust all my people who are children of God, but I cannot trust a child of the Devil who comes there simply to lie.

A great many facts were put together, and we spotted the "Brown Bear."

"A. S. Brown," I said, "rise up."

Up he rose.

"When did you become a member of this Church?"

"Four years ago."

"Where?"

"Rockford."

That was the first lie. We have no Branch in Rockford.

"Who received you?"

"So-and-so."

It was a name we did not know. There is no minister of our Church by that name.

Then we began to press him hard, and he admitted he was not a member of the Church, but that he was a member of the Christian Disciples' Church at Waukegan.

"We have found you now," I said to him.

Then the assistant city marshal, a great big fellow, took out the most trembling, white-faced man you ever saw.

We took him down to the lock-up, which we keep especially for bad boys.

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There he wrote a confession.

He said, "I want to ask the Doctor to forgive me. I do not care what you do to me, but let me make that confession."

I called up the Police Magistrate and the Judge, and we had him up on a charge of disorderly conduct under our own Zion City ordinance.

We could have held him under the State law, too.

I will read his confession to you. It is an interesting document.

It is not often that you can trap a "bear" into a confession.

**Confession of the "Bear."**

OFFICE OF
ZION CITY POLICE DEPARTMENT.
CARL F. STERN, Chief of Police.

ZION CITY, ILLINOIS, ZION CITY LOCK-UP, September 24, 1902.

DR. DOWIE

*Dear bro:*—I feel it my duty as a christian to ask your forgiveness for intruding on your meeting to-night.

I did not understand the full nature of your meeting, or I would not have came. I thought it a matter of getting something in the way of news.

No guards questioned me at the door, and I did not fully realize it all.

I work for the *Sun*, of Waukegan, collecting for them, this is the fourth week, and know nothing about reporting, but they ask me if I would come up to the meeting. I said I would, not dreaming that I would be such an intruder.

I am very sorry before you and God that I should have done what I did tonight. It was not our intention to hurt Zion—far from it.

Forgive me, and I ask God to forgive me.

A. S. BROWN,
231 Fairview Waukegan Ill

I am sorry that I perjured myself by stating that I was a member o your church. A. S. B.

I came on request of M. Smith of the *Sun*. A. S. B.

Smith is the reporter for the Associated Press, and especially for the Chicago *American* and the Waukegan *Sun*.

I will tell you what we did with Brown.

We brought him before the police magistrate, fined him three dollars, suspended the fine, and sent him to Elijah Hospice, where he could get a bed and some supper and leave on the first train.

We let him go down in the morning, to his poor wife, to whom we had telephoned, through the Waukegan Police Department, that her husband was not being hurt, and was in safe keeping

The next morning, however, the Chicago *Cesspool*, that *American* muskrat, or bear, or skunk of a paper, sent up a representative.

"Where is our representative who is in your jail?" he asked. (Laughter.)

He let the cat out of the bag.

Then he told Judge Barnes that he was a lawyer.

At last he confessed that he was a reporter.

This is just the kind of thing that we have been having all the time from this unspeakable Chicago press.

**Diabolical Motive of the Chicago Press, and Its Defeat.**

The object of it has been to beat down the Zion stock, to break Zion City bank, to smash Zion Land and Investment Association, to make the people think that we were on our last legs.

They said that we would never get on our legs at all in the first place, and that all Zion City was a sham.

After all, this thing is just an attack upon our stocks.

But not one dollar of deposit—and we have four to five thousand depositors in Zion City Bank—was taken from the bank this last week. (Applause.)

Stock in almost every institution was applied for and sold, not one share under the hundred dollars par value.

There never has been one share sold for less than par.

Our people, fearing that there might be a stringency, have come to our help, and are coming just as quickly as they can with larger resources still for Zion, thank God! (Amen.)

They have written to me from all parts, and within about two weeks Zion will, probably, have a million dollars more in its coffers. (Applause.)

I say this in praise to God, and to tell you that

**The More You Attack Zion, the Stronger You Weld Zion Together.**

If we lost everything in the way of money or property, Zion would continue to Go Forward. (Amen. Applause.)

We existed before we had Zion City.

Zion City is the outcome of the work, and we can exist without Zion City.

But, thanks be to God, we have been enabled to pay for most of it, and get it under possession, and what we have not we will get.

Zion everywhere is saying, "Can we help?"

What is the extent of Zion?

Thank God, hundreds of thousands of friends and members are in perfect sympathy with us!

When a thing like this goes throughout the world, it is the worst thing our enemies can do; for it brings us friendship and help from every part.

I brand as a lie the statement that Zion is in any financial crisis at all.

Zion, if she realized upon her estate, could pay twenty to thirty times more than she owes.

Thanks be to God, what we owe is simply the current accounts and the balances on the land.

I do not say that we cannot do with more money, because we can. So can everybody who is doing a good business, and Zion is doing a good business.

I am thankful to tell you that Zion's lace is getting into the market rapidly.

One firm in this city bought thousands of dollars worth of lace the other day from our representative, and the price was never disputed, never criticized.

God is blessing these industries.

We are marketing about three hundred thousand dollars worth of that beautiful lace, thank God! (Applause.)

**Criminals of the Press.**

But the press will not tell the truth about that.

Some of the men who are writing for the press now are criminals.

One man who is writing for the Daily *News* and *Record-Herald* only escaped by the skin of his teeth the other day from being sent to prison with those insurance thieves who were the means of the death of that girl whose body was cremated.

That man got off with a thousand dollars' fine.

That is the kind of men who give you information—thieves, criminals, debauchees, drunkards, liars, miserable scoundrels; until the press is one mass of iniquity from their editorial office down to the printer's boy. Of course there are exceptions.

The thing that Chicago needs is to take that press in hand; for it is killing Chicago.

It is lying about everybody in all stations.

The worst of it is that the great mass of the people are afraid of it.

There is one man who is not afraid of it, and never has been. (Applause. Thank God!)

In 1893 when they began attacking me, I warned the editors.

There is not one of the editors who attacked me in 1893-94-95 and '96, when I had to fight this battle, who is an editor today.

They are in their graves.

There is not one of the ministers who attacked me but is in his grave, or else out of Chicago.

The last to leave was a one-eyed joker of the First Baptist Church. (Laughter and applause.)

Zion goes on.

**The Press Must be Killed or It Will Kill Chicago.**

I am not troubled about this.

I feel indignant, and I feel ashamed that it should exist, and I warn the people, that if they do not kill that press, it will kill them.

Take that press by the throat, and make it to know that it has to tell the truth or else suffer the consequences.

The sooner you get a legislature that will pass laws that will throttle an unbridled and licentious and mendacious press, the better for this city and state.

If you do not you will suffer.

The newspapers had laws passed at Springfield that pleased them.

If you try to punish them, you fail.

I tried it once. They sneaked into a corner of their paper about five lines in nonpareil type, and said they withdrew what

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they said about me: that they had found that it was not true.

The law says that if they make a withdrawal you have no remedy.

Ah! the shame and horror of that press!

They can make a withdrawal in an obscure corner of their paper in the smallest type, and they can lie about you every morning in type as big as my thumb and you have no remedy.

I have seen a number of people sneak out of this meeting whom this story hit, and hit hard.

Personally I care not a pin about it: for I am utterly indifferent to their opinion.

Zion has never depended upon the general public.

Zion attends to her own business, and does all she can within herself.

We have never asked the general public for contributions to build our city, or our churches, or to maintain our ministers.

We have never gone around, cap in hand, to the world.

We have attended to our own business, and paid for our own things, and we will continue to do so, and we will continue to be kind to the poor, and to seek for the perishing, and God will bless us.

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## THE "FALLING AWAY," ITS NATURE, EXTENT AND CONSEQUENCES.

INVOCATION.

Let the words of my mouth, and the meditation of my heart be acceptable in Thy sight, O Lord, my Strength and my Redeemer. Amen.

Pray God for me in the few words I have to say.

TEXT.

Let no man beguile you in any wise: for it will not be, except the falling away come first, and the Man of Sin be revealed, the Son of Perdition.

The Falling Away will come first.

Nothing is clearer than the Revelation that at the End of the Age, before its Consummation, there will be a great Apostasy.

Then the Man of Sin and the Lawless One will be revealed.

I am well aware that

### The Great Mass of Professing Christians Do Not Like the Word Prophet, and the Word Prophecy.

It has come to be quite a sneering word to say: "Oh, he is a prophet!"

When a man wants to make a fool of another man, he thinks it very smart to say: "Are you a prophet?" "Do you think yourself a prophet?" or words to that effect.

Although most of Scripture is made up of prophecy, the great mass of professing Christians do not like to hear about it.

If you were to take the prophecies out of Scripture, how much would you have left?

If you were to take the works of those who were prophets out of Scripture, how much do you think you would have left?

You would have to take out all the writings of Moses.

He was a prophet.

You would have to take out nearly all the writings of the Old Testament; in one sense all of them, for they were all written by prophets.

You would have to take away all the apostolic writings; for all of the apostles were prophets and teachers.

You would most certainly have to take away everything that Jesus the Christ said: for He was the Prophet of all prophets.

If you take prophecy and the work of prophets out of the Bible, you have nothing left.

The fact is that the entire Word of God is the work of prophetic minds, under the inspiration of the Holy Spirit, recording facts, giving instruction, and forecasting future events.

### Inconsistency of the World Concerning Prophecy.

The most worldly man or woman here is looking to and listening for voices that will endeavor to forecast the future events in this and other countries.

Yet you smile at prophecy.

You listen to your statesmen who predict the future events, and tell you what will be the result of a certain policy.

You listen with respect to those who belong to your party.

It would be much better for you sometimes if you listened to those who do not belong to your party.

They might tell you things which it would be well for you to know.

A man oftentimes makes the greatest mistake of his life, when he only listens to his friends.

### One Ought to Listen, Sometimes, to His Enemies.

I read much of what my enemies say.

I am a close observer of what the Devil is doing.

I have no difficulty in keeping well-informed, for the newspapers belong to him, root and branch.

You can always tell what the Devil is doing in the world if you read the newspapers carefully.

### Outline of Messages to Follow.

I have stated that, in the Messages which are to follow, I intend to deal thoroughly, truthfully and fearlessly with the apostate churches.

I intend to sketch, for instance, the splendor and apostoli genius and power in Luther, who was called by God to do a great work.

I intend to speak of the awful Falling Away; of the terrible consequences of some of the mistakes he made, although a great and good man, and of how these mistakes have been exaggerated and stereotyped, until Lutheranism is in a terrible tangle.

Today I will say a few words, by way of preface, regarding the Apostasies.

This Apostasy, of which the apostle is speaking, is manifestly an Apostasy which was to happen in the latter time, preceding the coming of the Lord.

### The Coming of the Lord Not a Popular Subject with Professing Christians.

That is another thing that professing Christians in the world do not like to hear about.

They never did like to hear about the coming of the Lord.

When the Lord came first, His professed people did not like to hear about it.

They said it was a lie.

They said that Jesus the Christ was a deceiver, and that He had not come from God.

The Apostasy of that time crucified Him.

They do not want to hear of His coming, especially His second coming.

When He comes, as the *Daily News* says, when I get my commission, "most of them will have to get off the earth."

That is true.

If I got a commission from the Lord Jesus the Christ to rule Chicago, the first place that I would shut up would be the *Daily News* office.

The next place would be the Chicago *American* office, I think.

Then I would close every last saloon and every stinking tobacco shop.

I would make every harlot and whoremonger work.

I would clean out the whole city government.

I would not take any stock in any one of them, but I would have, as the Highlander's gun had, a new stock, lock and barrel.

When God sends the Saints to rule the earth, the sinners will have to repent or get off of it.

I do not make any pretenses of making peace with them.

I will never make peace with the Devil.

I will fight with him to the end. (Applause.)

### Apostasy Is a "Falling Away."

The Apostasy that was to happen in the Latter Days was to be a Falling Away.

That is the meaning of the word apostasy.

In the classical writers it has the meaning of desertion.

A man who deserted the banner of the cause for which he was fighting was called an apostate—a deserter.

This desertion never takes place openly, at first, even with an army.

It is concealed.

All these Apostasies are concealed.

They are only revealed later on.

### This Apostasy Began a Long Time Ago.

It began in the Apostle Paul's time.

He said the roots of it were there then.

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He said that, even then, there was a Working of Error that would eventually work out this Apostasy.

It is one of the sad things that some of the sweetest fruits that grow, beautiful as they seem to be, are destroyed by a worm at the very center.

Sometimes, when you expect to find a perfectly fresh piece of fruit, you find that the worm was in the bud, and now lies coiled up around the seed in the center of the beautiful fruit.

So it has been with the Apostasy in the Christian Church.

It began early.

It began with Judas Iscariot, when he sold his Master for thirty pieces of silver, and betrayed Him with a kiss, because he thought he could make something by the sale.

It continued when Ananias and Sapphira thought they could gain something by pretending to make an entire consecration of all their substance, when they lied and kept back part of the price.

It continued when Simon Magus tried to buy the Holy Ghost for money, and pretended to be a Christian, and was baptized.

It continued when Hymenaeus and Philetus, and others of that kind, taught errors.

It continued unto the Apostle John's day, who was the last of the apostles, when a miserable fellow, called Diotrephes, refused to receive the apostle himself, and endeavored to destroy the Faith of God in the Church.

That Apostasy began early.

The Church was so strong and so pure, however, that it continued to grow, especially during persecutions.

The Apostasy grew, too, until at last it has destroyed the real life of the Church throughout the world to an enormous extent.

The visible Church is in a shamefully apostate condition.

### The Apostasy Has Come Now Very Openly.

The Man of Sin is revealed.

You can find him in the Vatican, proclaiming that he is an infallible being, and must be obeyed as God.

You can find him in the lie which he affects, that a bit of wet flour stamped and hocus-pocused by his priest has become the body, blood and bones of Jesus, the Christ.

You can find the Apostasy in the False Baptism which is to be found in all parts of Europe and America, which states that when a baby receives from a priest a few drops of water upon the face, or nose, its spirit is regenerated by the incantations of that priest, and that it then becomes a member of the Church of God.

That is a lie.

There is no regeneration possible by a drop of water upon the face.

Every one of you who was so sprinkled knows that you did not get a new heart then.

Perhaps you have not a new heart yet.

That Apostasy is to be found all over Christendom today; not least in the Protestant churches, which started well, and have become apostate.

### The Nature of the "Falling Away."

What is the first cause of it?

What is the nature of it?

The Nature of it is simply this: A replacing of the Lord Jesus, the Christ, by some one else, upon the throne of the heart, and at the Head of the Church.

The throne of the heart is the first place to yield to Apostasy.

Large numbers of persons profess to be Christians, and to have Christ enthroned in their hearts, when it is a lie.

They have Selfishness and Sin, Lusts and Passions, Infidelity, Intemperance and Impurity—a Trinity of Deviltry sitting in the heart.

Multitudes today are professing to be Christians, who have that Trinity of Iniquity there.

It is not true that they are Christians.

The Nature of the Apostasy is shown especially in the hatred of the Name of Jesus in the Secret Empire.

How many there are who profess to be Christians, who never think of bowing the knee in their own homes, and asking our Father in the heavens, for Christ's sake, to save, to heal and to cleanse!

How many there are who attend the Altar of Masonry, the Altar of Secrecy, but who have never erected the Altar of Christ in their homes!

How many there are who send their children out of a Christless, prayerless home into a Godless world, into the temptations of schools and colleges, which have no Christianity or pretense of it, where Christ is not owned at all, except on an official occasion and in an official manner!

### The Principal Cause of Apostasy in Secretism.

The Nature of this Apostasy, then, is the replacing of the Christ by some one or something else.

The extent of it in the Christian Church, so-called, is coextensive with the Secret Empire.

The Apostasy has its principal cause there.

Every form of evangelical truth has been corrupted by Secretism.

Today the Methodist Church, from the bishops down to the janitors, is in the hands of the Secret Society, called the Order of Freemasons.

No man can get a good position as a minister in Chicago in that body unless he is a Freemason.

An assertion has been made, which I hope is not true, but which is proved to be true to a large extent, that no man can expect to sit in the chair of the President of the United States unless he is a Freemason.

It is also stated that no man can be a Senator unless he is a Freemason.

It is also asserted that it is impossible for a Congressman to be elected unless he is a Freemason.

It is said quite openly, that few men can be bank directors unless they are Freemasons.

These Freemasons state in the plainest terms that they aspire to rule the Church and State and Business.

### Heathen Nature of Freemasonry.

What is Masonry?

It is Baal worship from start to finish.

It is the beginning of the darkest and vilest form of Degeneracy.

It is the revival of the Phallic Worship.

They admit themselves that it is the worship of the Sun-god.

When you come in the darkness into a Masonic Lodge, you are taken to the sun-rising in the East; you are taken to the South, and then to the officer who represents the sun in the West.

The whole of that degrading ceremonial, in which the candidate is blindfolded from beginning to end, is without the Name of Jesus the Christ.

It does not matter if you are a Christian, you have no power to bring that Name there.

The Name of Jesus the Christ is not acknowledged from beginning to end in the Blue Lodge, which is the foundation of all Masonry.

No Mason dare contradict that statement.

### The Extent and Power of the Apostasy.

The Apostasy, therefore, is all over Europe and America.

It is to be found holding the ministers, shutting their mouths, and making them afraid to speak against this Secret Empire, for fear their places will be in danger.

No man can expect to continue in high office in a railway, in a bank, or in any public position, in this country, who will speak out against Masonry.

Therefore, the Apostasy has throttled Liberty.

The Extent of it is terrific.

What are the Consequences of it?

### The Consequence of the Falling Away Is the Destruction of Pure Religion.

Today men are afraid to speak, and to do what they know to be right.

This is the charge that I make: the Man of Sin is revealed.

Everybody knows that he is the Son of Perdition.

How few will tell you plainly the blasphemics of political leaders.

How few will tell you plainly, that kings and emperors are sitting upon thrones and pretending to be the Heads of the Church of God, who are openly vile livers.

They are Freemasons.

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I do not think you would find a ruler in Europe who is not a Mason, unless it were in some Roman Catholic country.

Now, even the Roman Catholics are letting go.

Why? I will tell you.

### Connection Between Rome and Masonry.

My firm conviction is, and has been for many years, that the Secret Head of the Masonic body is either the Jesuit General, at the head of the Knights of Kadosh, or some one who is his nominee.

There are probably not ten men in the world who know who the Lawless head of Freemasonry is.

In the initiations in that last, highest degree of Masonry, where *ne plus ultra* is written upon the ladder, where all disguises are taken away, and all religion is flung to the winds, the Grand Master of the Knights of Kadosh is never seen.

His hand is put from between the curtains. The candidate kneels and kisses the hand of he knows not whom.

That is the head of the Masonic order, the Lawless One behind that hand.

Can you tell me who he is?

No; and you may say that I do not know.

### Indications Pointing to Rome's Control of Masonry.

An astronomer can tell that there is a disturbing body in a certain part of the sky, though it is invisible to his telescope.

He can tell that there is a star there, or a planet it may be, although invisible.

When he gets a more powerful telescope, that planet appears.

It seems to me, that there is no difficulty in telling where the head of Masonry is.

Whenever you see the Church of Rome permitting prominent lay members of the Jesuit Order to become Freemasons, you can easily tell that Rome is controlling Masonry.

If she were not, she would not permit it.

I have every reason to believe that the head of the Masonic Order throughout the world is the Black Pope.

There are two popes.

The white Pope is Leo XIII.

The Black Pope is the Jesuit General.

Directly or indirectly, the Jesuit General is the Head of Freemasonry.

It seems to me that the logic of the case would require this.

When the head of Freemasonry is revealed, you will find the Lawless One.

### Compromise of Lutheranism with Freemasonry.

In my first attack upon the Apostasy, I shall be dealing with a church that does not nominally recognize Freemasonry.

I will be told that Lutheranism is adverse to Freemasonry.

I deny it.

I say that Lutheranism is not adverse to Freemasonry.

I will tell you why I say it.

In the home of Lutheranism, in Germany, the princes of the Germanic Empire are almost without exception Freemasons.

If Lutheranism is opposed to Freemasonry, why do they not start with disciplining the Kaiser?

Why do they not call upon Kaiser Wilhelm to stand up and be questioned as to whether he can serve God, the German Empire, and that Secret Empire at the same time?

If he cannot, then the Lutherans have no right to say that they are to be exempted on the ground that they oppose Secretism.

They do oppose it in their people, in the rank and file, to a certain extent, but even then they do not discipline them if they fail to obey the command of the Church.

No matter what the result may be, I will discharge my duty.

I will discharge my office.

I will turn, to the fullest extent of my power, "the hearts of the fathers to the children."

The fathers, today, in these apostate churches, are letting their children go to the Devil.

Pray for me that I may be able to do my duty.

The Apostasy is upon us like a terrible Vampire.

Its Nature is the rejection of Jesus, the Christ.

Its Extent is coextensive with Christian civilization, so-called.

Its Consequence is the Disintegration of a true Christianity, until today the churches are synonyms, not for a genuine Christianity, but for hypocrisy.

### Hypocrisy in the Apostasy.

No one imagines for a single moment that the people believe that a bit of flour, hocus-pocused, can be made the body and blood and bones of Jesus, the Christ.

No one believes the lie that a little water can change the spirit.

No one believes the man who all the week is in the Secret Lodge, denying Christ, and then stands in the sacred desk and affirms Christianity on the Lord's Day.

No one believes or will take any stock in a Christian minister who will go to the coronation of Edward VII. and proclaim him the head of the Church, when everybody knows that he has lived the life of a debauched villain when Prince of Wales.

He is a Freemason, too; a man whose vices were so well known that there was not a respectable man in all England who would like his daughter to have been seen in his company. (Applause.)

### Shame and Disgrace of England's King.

I can never forget when I was a student in Edinburgh University, how every one of us hung our heads with shame when the Prince of Wales, in 1869, came to lay the foundation stone of Edinburgh Infirmary.

Shame! A disgrace unutterable!

No one who knows the history of those days, thirty-three years ago, but must be ashamed at the memory of that man who was threatened with horse-whipping by Sir Charles Mordaunt because he suspected him of sinful association with his wife, a woman of high rank in Great Britain.

It is a shame that the Salvation Army should send a man to Westminster Abbey to acclaim Edward VII. as the head of the Episcopalian Church, the Established Church in England.

Every one knows that he was what I have said, for many years, a debauched villain, a gambler, and that there was no bad thing that could be laid to a man's name that was not linked with his.

I say it is a shame that a great people should have such a man for a king, and should own him as the Head of the Church and Defender of the Faith.

My God in the heavens, if Your Faith on this earth and in the British Empire has no better defender than Albert Edward, who is now Edward VII., then it is not the Faith of God at all it is the faith of the Devil. (Applause.)

### The Curse of the Rule of Kings or of Political Bosses.

I was under the British flag nearly all my life; but I never hesitated to speak the truth.

I am not speaking now for the first time.

I never hesitated to denounce monarchy.

When the Queen was fifty years on the throne of England, I preached in the city of Melbourne, in one of the largest buildings there, where people gather to hear the Gospel, from the text: "God gave them kings in His wrath."

I said then what I say now.

When God is pleased with the Anglo-Saxon race He will take kings away from them.

They have been a curse to the race all the way through.

When you replace kings by political bosses I do not think you have made a very good exchange. (Applause.)

May God bless you.

May God help us.

There is going to be much trouble, but the Messages I intend to deliver have to be delivered if the heavens fall. (Amen. Applause.)

Let all who desire to consecrate themselves fully to God stand and say so.

(Nearly all arose.)

PRAYER OF CONSECRATION.

My God and Father, in Jesus' Name I come to Thee. **Take me as I am.** Make me what I ought to be, in spirit, in soul, in body. **Give me thy Holy Spirit.** Enable me to do right, no matter what it costs; **to restore,** to confess, to put myself right with my fellow men and **with Thee;** to trust in Jesus, to obey Him, to be led by the Spirit; and if need be **to die for Him.**

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Help me to love the truth, and to sustain those who proclaim it. For Jesus' sake. Amen. *(All repeat the prayer, clause by clause, after the General Overseer.)*

After the Doxology had been sung the service was closed by the General Overseer pronouncing the

BENEDICTION.

Beloved, abstain from all appearance of evil. And may the very God of Peace Himself sanctify you wholly; and I pray God your whole spirit and soul and body be preserved entire, without blame, unto the coming of our Lord Jesus the Christ. Faithful is He that calleth you, who also will do it; the grace of our Lord Jesus, the love of God our Father, the fellowship of the Holy Spirit our Comforter and Guide, one Eternal God, abide in you, bless you and keep you, and all the Israel of God everywhere, forever. Amen.

**Notice to Students!**

Zion College will open its fall term at Zion City, on Monday, October 6, 1902. The office of the registrar will be open for the registration of students on Monday, October 6, and those who desire to enter school in any department should register on that day.

WILLIAM HAMNER PIPER,
*Overseer-in-charge of the Educational Institutions of the Christian Catholic Church in Zion.*

**Notice to Officers and Members of the Christian Catholic Church.**

Send all newspaper clippings concerning the General Overseer, the Elders, or any department of the work in connection with the Christian Catholic Church in Zion, to Deacon Carl F. Stern, Zion City, Illinois. Send as soon as possible after publication, and carefully mark *name and date of the paper clipped from* on each article. If this is not done, the clippings are absolutely useless.

AND THE sons of them that afflicted thee shall come bending unto thee; and all they that despise thee shall bow themselves down at the soles of thy feet; and they shall call thee The City of the Lord, The Zion of the Holy One of Israel.—*Isaiah 60:14.*


# ZION IN CHICAGO

**Rev. John Alexander DOWIE**

**(ELIJAH THE RESTORER)**

**General Overseer of the Christian Catholic Church in Zion**

*will conduct divine services*

**Lord's Day Afternoon**
**October 5, 1902**

*at the*

**CHICAGO AUDITORIUM**

Doors open at 2:30 p. m.
Services at 3 p. m.

| PRELUDE | SUBJECT OF DISCOURSE |
|---|---|
| *A Reply to Zion's False Accusers in the Press* | *The Apostolic Martin Luther and Apostate Modern Lutheranism* |

All Welcome Seats Free Freewill Offering

**CHRIST IS ALL AND IN ALL**


# 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 sufferers are expressly declared to have been "oppressed of the Devil." (1 John 3:8; Matthew 4:23; Acts 10:38.)

*The Gifts of Healing are Permanent.*

It is expressly declared that the "Gifts and the calling of God are without repentance," and the Gifts of Healing are amongst the Nine Gifts of the Spirit to the Church. (Romans 11:29; 1 Corinthians 12:8-11.)

*There are Four Modes of Divine Healing.*

The first is the direct prayer of faith; the second, intercessory prayer of two or more; the third, the anointing of the elders, with the prayer of faith; and the fourth, the laying on of hands of those who believe, and whom God has prepared and called to that ministry. (Matthew 8:5-13; Matthew 18:19; James 5:14, 15; Mark 16:18.)

*Divine Healing is Opposed by Diabolical Counterfeits.*

Amongst these are Christian Science (falsely so-called), Mind Healing, Spiritualism, Trance Evangelism, etc. (1 Timothy 6:20, 21; 1 Timothy 4:1, 2; Isaiah 51:22, 23.)

*Multitudes Have Been Healed Through Faith in Jesus.*

The writer knows of thousands of cases and has personally laid hands on scores of thousands of persons. Full information can be obtained at the meetings held in the Zion Tabernacles in Chicago, and in Zion City, Illinois, and in many pamphlets which give the experience, in their own words, of many who have been healed in this and other countries, published at Zion Printing and Publishing House, 1300 Michigan Avenue, Chicago, and also at the Branch Office, Shiloh Boulevard, Zion City.

"*Belief Cometh of Hearing, and Hearing by the Word of God.*"

You are heartily invited to attend and hear for yourself.

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# Early Morning Meeting in Shiloh Tabernacle

REPORTED BY E. W., A. W. N. AND E. S.

A HOST invaded Chicago last Lord's Day—the Host of Zion Restorationists.

Through the misty grayness of the early morning they came, a thousand strong.

Not with shell or shrapnel or sword, death-dealing, came they, but bearing a Message of Peace from God to the sons and daughters of men.

Into the byways and alleys they went with their Message; into places of sin and abandon; into godless homes—the homes of the humble and the abode of the rich, wherever Christ was or was not, there they penetrated.

And to all came the salutation, "Peace be to this house."

Blessed words! carrying a message of hope and life and health and salvation to ears long deaf, and dulled brains and broken hearts; carrying the blessed hope of healing to sickened bodies and fainting souls.

Zion Restoration Host was early astir last Lord's Day.

While a caviling world lay wrapped in slumber, these Witnesses for Christ were gathering in Shiloh Tabernacle.

When their beloved leader gave the salutation the great audience-room was comfortably filled with the Host and other earlier worshipers, who have learned the sweetness of prayer and praise and consecration in the stillness of the early morning, when the mystic change from night to day seems to speak, with almost audible voice, of God's love to men. The Message to the Host from their leader, for the day, gathered about the 20th Psalm and the 5th chapter of Matthew, beginning with the 33d verse.



INTERIOR OF SHILOH TABERNACLE.

Love, love, love! that was its burden.

The words spoken were but the cold vehicle which illy expressed the living, glowing, animating spirit which permeated the Message and lodged it in the heart of the Host, there to be with them as they went forth, two by two, at Christ's command, "into the streets and lanes of the City."

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Shiloh Tabernacle, Zion City, Illinois, September 28, 1902.

The service was opened by Congregation singing Hymn No. 49:

There shall be Showers of Blessing—
This is the Promise of Love;
There shall be seasons refreshing,
Sent from the Saviour above.

CHORUS—Showers of Blessing,
Showers of Blessing we need;
Mercy-drops round us are falling,
But for the Showers we plead.

The General Overseer read the 20th Psalm, and from the 5th chapter of Matthew, beginning at the 33d verse:

Again, ye have heard that it was said to them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths:

But I say unto you, Swear not at all; neither by the heaven, for it is the throne of God;

Nor by the earth, for it is the footstool of His feet; nor by Jerusalem, for it is the city of the Great King.

Neither shalt thou swear by thy head, for thou canst not make one hair white or black.

But let your speech be, Yea, yea; Nay, nay: and whatsoever is more than these is of the Evil One.

The Revision is very emphatic there. The Revision says, not merely "cometh of evil," as in the Old Version, but:

Whatsoever is more that these is of the Evil One.

Anything more than the simple, positive, negative and affirmative is of the Devil.

Ye have heard that it was said, An eye for an eye, and a tooth for a tooth: but I say unto you, Resist not him that is evil.

There is a little alteration there, and it is very important. The word in the Old Version is "Resist not evil," but the Revision says:

Resist not him that is evil: but whosoever smiteth thee on thy right cheek, turn to him the other also.

### The Word of God Does Not Teach Non-resistance of Evil.

It is perfectly absurd to suppose that it was "resist not evil"; for the whole teaching of the Word of God is a Conflict with Sin.

"Ye that love the Lord, hate Evil." Put it away.

It is absurd to suppose that there never could have been any intention of resisting evil; for we would simply be letting the Devil rule the world and have his own way in every human heart.

There would be no fighting the Good Fight of Faith; no place for conflict with the Powers of Evil; no use in fighting at all, if we are not to resist. The idea here is, however, that evil people are not to be resisted in an evil way—in other words, we are commanded to fight the Devil with God's weapons, not with his own weapons of evil.

And if any man would go to law with thee, and take away thy coat, let him have thy cloak also.

And whosoever shall compel thee to go one mile, go with him twain.

Give to him that asketh thee, and from him that would borrow of thee turn not thou away.

Ye have heard that it was said, Thou shalt love thy neighbor, and hate thine enemy:

But I say unto you, Love your enemies, and pray for them that persecute you;

That ye may be sons of your Father which is in heaven: for He maketh His sun to rise on the evil and the good, and sendeth rain on the just and the unjust.

For if ye love them that love you, what reward have ye? do not even the publicans the same?

And if ye salute your brethren only, what do ye more than others? do not even the Gentiles the same?

The tax-gatherers of Palestine in the days of Jesus held together, principally, on the ground that there was a kind of fellowship and honor among thieves.

They were a pack of thieves, and in every age it has been alleged that they have been so.

### The Stealing of Taxes in Chicago.

At the present moment, in the city of Chicago, vast sums of money in taxes have disappeared.

To the astonishment of the people, there appeared yesterday a long list of persons whose taxes had been assessed, but could not be collected because in the tax-collector's book the words

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"No property" were found. It reads most ludicrously, because among these persons against whom the words "No property" are placed, are men who have large jewelers' stores in State street, and, passing down the street, you can see diamonds, gold and silver galore.

If I had been the tax-collector, I would have gone in and seized the first thing I could have laid my hands upon in the Name of the People.

I would soon have found property.

Well, these are the ones who are thieves and robbers of the people in every age.

Some people say that they have already paid their taxes, but that the tax-gatherer stole them.

Tax-gatherers have been rightfully looked upon everywhere as a pack of thieves, with the exception of a Zacchæus or a Matthew here and there.

Both in the Orient and here, it is expected that they will steal. They have no other way of living for the Devil.

They are expected to send only a portion of the taxes to the imperial powers.

I think that if the government of China could get one-tenth of all the taxes, they would consider themselves very fortunate. The fact of the matter is, that sometimes these tax-gatherers steal the whole thing and that is one of the reasons why you find the tax-gatherer in the East—the publican—spoken of very contemptuously.

It is one of the wonderful things that one of the most glorious of the Apostles, one would almost say the princely Matthew—Matthew, who writes with such dignity—was a Publican.

His beautiful Gospel, in some respects, is the most complete of all the Gospels, in its narrative, from the beginning to the end of Christ's life.

There is something lacking in all the rest, but Matthew has a completeness, a dignity, a serenity, and a Hebraistic majesty that is magnificent.

Matthew was a Publican, still I have always thought he must have been a very good man.

I sometimes semi-jocularly say, but with a good deal of earnestness, too, that if you could find an honest, Christian tax-gatherer in Chicago, he must be an apostolic man.

The temptations in that business are many.

In Zion the City Council has not yet sent around the tax-gatherer.

When he does come, however, he will, I doubt not, be an honest man, and the taxes will be honestly spent.

I think I can take care of that, although I am not a member of the city council.

I have considerable influence there, and the council and its excellent mayor are all right.

It is a wonderful blessing to know that one is in a city where those in authority do not steal.

### Zion's Perfect Financial System.

I have that confidence in connection with our financial administration, that I believe not one dollar goes amiss; that it is used honestly and accounted for exactly.

I may say to you, in passing, that I have a weekly report up to every Friday night, of every cent that comes in and every cent that goes out, in every department of Zion.

It is vouched for by the General Auditor and the General Financial Manager.

We have an Auditing department entirely independent of the Financial department.

There are more than thirty-eight departments in Zion, and we know to a single cent what comes in and what goes out. The checking is very perfect.

I think that one reason why a large leakage occurs in the business world outside of Zion is because of the long time between the auditing. We audit every week.

In the same way I know what Zion City Bank has, up to every Saturday night.

My people are very careful in these matters.

I am very glad to say that to you, because I think there are no public institutions anywhere that are as carefully guarded, and as carefully accounted for.

For that reason we have been able to do much more than we would have done.

There has been no leakage anywhere by stealing, with the exception of what was stolen by a wicked boy and afterwards restored by his father; and when I would not place that son where he could steal again, his father was offended and withdrew. The press gave, falsely, a very different reason for his withdrawal.

Humanly speaking, there is no such thing as impossibility regarding stealing.

If people will steal, they will make occasions to steal.

I am speaking broadly, and yet carefully, when I say that every precaution is taken that every penny that comes into Zion shall be honestly used.

I know that my brethren in the Zion City General Stores, and in all the varied departments, coöperate with the auditors, so that they are ready at any moment to account, in a proper manner, for what comes into their hands.

This expression, "Do not even the tax-gatherers the same," shows you what the feeling was in those ancient times, that the Lord should say:

> If you love them that love you, what reward have ye? Do not even the publicans (the tax-gatherers) the same?

### Love the Unlovable.

Do they not love each other, and stand by each other, and fight for each other? Well, if we only loved those that loved us, what better are we than a pack of thieving, Oriental tax-gatherers?

That is the meaning of it. There is nothing very much in people loving those who are lovable.

The loving of those who are unlovable, who are ugly and nasty, and who are sunk in sin, heathenism, filthiness and abomination, and who are everything that is bad, is what is demanded of us.

These are the people whom you must love.

If God had only loved good people, would this world ever have been saved?

He loved a world of sinners lost and ruined and rebellious.

Are we to go about loving only the lovely?

I thank God, no matter what people say about us in Zion, the distinguishing characteristic about us is that we love the ugly and the unlovable.

Today hundreds and thousands of Zion Restoration Host are going into Chicago and into many other cities on this and other continents to seek the unlovable Baptist who growls at us, the unlovable Methodist whose leaders misrepresent and lie about us, and even the Quaker who has a snarl.

There are some Quakers who just growl because we don't conduct our work in their way.

Why should they growl at our robing for our solemn assemblies?

If they do not like to wear a robe, why should they object to our wearing one?

I do not like the Quaker's hat, yet I do not object to the Quaker wearing that kind of a hat if he likes.

I do not object to the Salvation Army poke bonnet. Some people look very well in it, and some of them do not.

But why should I seek to interfere?

Give all Christians liberty to dress as they please.

Some people want all the liberty, but they will not give Zion any. That does not matter, however; I take it and pass on.

### How Zion Manifests Her Love.

I know that we are not loving one another only, or we would stay in Zion City today and rest here, and be thankful.

Instead of that, there are thousands of us who are going out into the mud and mire of Chicago, paying our own fares there and back, inconveniencing ourselves, leaving our dear families, and taking our lunch with us, when we might have a very nice dinner at home.

What for?

To seek the lost, the miserable, the sinful and the ugly; to do good even to Quakers, Baptists, Presbyterians, Episcopalians, Congregationalists and Methodists who have said so many harsh things. Our people smile, do all the good they can, and pass on.

There are many of the Methodists loving only the Methodists, and of the Episcopalians loving only the Episcopalians, and of the Salvationists loving only the Salvationists.

### Foolish but Harmless Statement of General Booth.

Poor General Booth, it is reported, flung up his hands and screamed, in Exeter Hall, on this day last week, that he

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thanked God that the Salvation Army did not produce Messiahs and grow Elijahs! (Laughter.)

He says, "We cannot grow Elijahs."

I think that that is true.

What on earth would an Elijah do there?

But the sadness of the thing is, that Piggott, the self-styled Messiah to whom he refers, was a Salvation Army officer, a Major and second in command in their London Training Home.

If General Booth chooses to tell the world that they cannot grow Elijahs, that is his own matter, and, if his sneer refers to me, let him know that it is utterly lost. I cannot be hurt by his ignorant criticism.

I feel this morning somewhat like that big blacksmith who had a virago of a wife.

He was a fellow who stood more than six feet high, and was broad in proportion.

He was the very incarnation of Christian amiability.

This little vixen stood about that high. (Indicating about four feet and a half.)

She was a little spit-fire of a woman, but he loved her very much.

Now and then she would get out of temper with him.

She would clatter away, and try to get him to say something back, and he would only smile at her.

Then she would just spring at him, and box him in the face, and do the ugliest things, and even kick him.

Somebody said to him one day, as he continued to smile and hold her off, and go on about his work: "Well, I marvel at you that you do not give her one lick back."

"Why," he said, "bless your life, that might kill her. You know I love her, the dear little thing, and if it pleases her, it does not hurt me." (Laughter.)

If I were to give some of these people who attack me, a lick, I might kill them, and if their puny effort pleases them it does not hurt me, for the most part. But there is a time to stop this.

#### I Reply to Very Few of the Attacks upon Zion and Myself.

I very seldom reply.

Some people imagine that I am replying to all those who assault Zion, but those who know better know that I do not reply to one attack out of a thousand.

Elder Dinius—"Ten thousand."

General Overseer—Yes, perhaps ten thousand, because the papers, especially the denominational papers, are full of all kinds of ugly attacks. If they were all put together, end on end, they would measure miles weekly.

#### Foolish Statement of Dr. J. M. Buckley in the Century Magazine.

Now comes Dr. Buckley in the *Century* and gives a slap.

He and I have had a truce for about fifteen months, after an interview of several hours in the early part of the summer of 1901, in my study in Chicago, and not a single adverse word has been said or written.

Now he has broken the truce, and I surely shall have to take him up and spank him when I can find time.

I hope to do that in good temper, and I think I can, too.

You will see how he will wriggle.

Now that he has spoken of our private interview, I am at liberty to speak of it.

Now he chooses to say that I am either an impostor or on the moonlit borderland of insanity.

He will have to be spanked for that.

He also writes, in the same article, that he sat down and talked to me for two hours, and that I was in perfect command of all my faculties, etc.

I will take neither of these alternatives.

I am not on the moonlit borderland of insanity, and I am not an impostor, therefore, as Dr. Buckley is a naughty boy, I shall have to take the rod to him. I may even have to "analyze and classify" him, as he vainly attempted to do with me.

If I were in a very harsh, unkind and cruel spirit, and had a heart that was other than full of love, I would not be fit to take the rod and punish that which is wrong.

I am very sorry for Dr. Buckley, for the snows of winters are on his brow, and he is ten or twelve years older than I.

He has done a great deal of good in the world, too, and he has fought a good fight in many things.

It was a particularly unpleasant thing for Paul to have to straighten out Peter, as he did at Antioch, and withstand him to the face, because he was to be blamed.

But then, you know, Paul was just the man to straighten out Peter: for he was brave where Peter was afraid.

#### The Crook of Cowardice.

Peter always had a crook in him, and every now and then the old crook would kink back again.

It was the crookedness of cowardice.

I am afraid it is a very common kind of crook. May God straighten us out of that!

Oh, I would almost pray: "God Almighty, whatever may happen to me, let me never be a coward. Let me never be afraid to face the consequences of every act I ever did, or every word I ever said; and if I have said that which is wrong, let me face it, and take it back, and if I have done that which is wrong, let me face it and confess it."

If you have done that which is right, stand up and maintain it; hold on to the right.

Never be a coward, whatever you do. A coward is the worst kind of man, I think, in all the world.

The procession of those who are going to hell starts with a coward. "The fearful and unbelieving," lead the procession.

The coward is always an unbeliever, and the unbeliever is always a coward.

That list in Revelation 21:8 does not start with the liars and the adulterers.

It starts with "the fearful and unbelieving and abominable," and there is nothing so unfaithful or abominable as a coward.

Unless the coward is regenerated he will become an unfaithful man; and he will become abominable.

Just notice that when Peter was afraid he was unfaithful, and he was abominable.

He denied his Lord, and became an abominable swearer and blasphemer in the very presence of that Suffering Saviour.

If Christ had not been praying for him, where would he have been?

Satan was sifting him, taking all the wheat out of him, and leaving only the chaff.

So it is with us all.

The great thing is, that whatever one does, it must be done in a loving spirit.

You must remember that you cannot satisfy the lust of anger without sin; that you must be angry only with that which is evil, and that you must love the evil-doer.

Now, some of these evil-doers are so ugly that you may say it is very hard to love them.

Very well, do the hard thing.

I have the hard thing to do all the time.

You do the hard thing, and you will find that, after all, it will become the pleasant thing.

You will perhaps hear today ugly things.

Very well; do not mind what they say. Be pleasant. Be sweet about it, and say kind words.

Thank God, we do not hear now, as we used to hear, a great many false and ugly things, for Chicago knows better.

#### The Salutation, "Peace be to This House," Is for Every House.

This question was asked of me lately in open conference: "General Overseer, when we go into a saloon should we say, 'Peace be to this house?'"

Certainly.

If ye salute your brethren only, what do ye more than others?

That Peace is for everybody.

What! Peace for the drunkard-maker?

Yes; and if you look into his face and say: "My friend, Peace be to thee, and Peace be to this house," he may say: "I have no Peace."

"Well, that is just what we came to bring. We want you to give up selling liquor and sinning, and to do right, repent, and trust in Jesus the Christ, and then you will get Peace."

"Have you Peace?"

"Yes, I have Peace. 'The Peace of God, which passeth all understanding,' that keeps the heart and mind in the knowledge and love of God."

Many a man will say, as he looks at you: "Would to God that I had that Peace."

So you must talk to him kindly, and leave him still with the salutation: "Peace be to this house!"

That will go deep, and when you are gone that man will turn

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it over and over again and may say: "O God, there was a time when I did have Peace."

He will go back to the day when the Sabbath bell meant something for him, and when the house of God meant something for him.

Perhaps you have been talking to a man who had a pious mother, in whose heart and face the Peace of God shone, and you will have awakened that memory.

The thought of her may make him lay down his liquor, and perhaps he will be in the Auditorium this afternoon and you may win him to God. We have had saloonkeepers go home from our meetings and close their places and come into Zion immediately.

**The Peace the Christ Came to Bring is for the Whole World.**

Do not salute only brethren.

The Salutation is for the whole world.

When the angels sang, it rang out at Bethlehem. It was not peace to Jerusalem, or to Bethlehem only.

"Glory to God in the highest, and on earth peace to men of good will."

The peace will not come into their hearts unless they are willing to be good, but the salutation of peace, the kind message of peace, will be just the very way to open their hearts.

I told you the other morning of a harlot, the keeper of a harlot's house, who slammed the door in the faces of two of our Zion Seventies and said: "I have no peace. Begone!"

But they came back again, and again, and they were insulted every time.

They went a number of times to that house, and at last she said: "I cannot understand you. What would you do if you got into a house like this? Do you not know that this is a home of harlots, and it would be a disgrace to you to be seen entering it?

"Respectable men, do you know what this house is?"

**A Zion Seventy Love Story and Song.**

"Yes," they said, "and we are willing to take the risk of being disgraced. We want to talk to the girls."

"If you got in, what would you do?" she asked.

One said, "I would tell them a Love Story," and the other one said, "I would sing them a Song."

She looked at them and said, "You come next week at this time and I will let you in."

The following week when they came, these poor girls were dressed modestly and received them in the parlor, and it was a very beautiful parlor in that bad house.

One of the Zion Restorationists said: "I said I would tell you a Love Story," and he opened his Bible, and read: "For God so Loved the World, that He gave His only begotten Son, that whosoever believeth on Him should not perish, but have Eternal Life."

As he read the Love Story and talked about it for a minute or two, these poor girls began to weep.

Then the other Messenger sang:

There were ninety and nine that safely lay
In the shelter of the fold,
But one was out on the hills away,
Far off from the gates of gold—
Away on the mountain wild and bare,
Away from the Shepherd's tender care.

Then the poor girls were all crying.

A number of them came into Zion Home of Hope for Erring Women, and were restored to God, and to their friends and were converted.

The bad house was broken up and the woman was converted.

You may get the doors slammed in your faces and be cursed—but the "Peace be to this house," was always in that woman's heart, until at last she had to yield to the Prince of Peace.

Oh, it is a Glorious Mission!

There is Great Joy in going from house to house, from door to door, carrying the Message of Peace and having, perhaps, something to suffer for Christ.

**There Has Been So Little Christianity that Has Cost Much.**

Let us have something that costs something.

Do not forget that the Master said:

"If ye salute your brethren only, what do ye more than others?"

Ye therefore shall be Perfect, as your Heavenly Father is Perfect.

**"Ye Shall Be Perfect."**

What a wonderful thing!

The Revision does not put it in the way of the command, "Be ye perfect," and I think rightly.

We cannot perfect ourselves.

It takes God to make us even what we are; but the promise is there. I think it is correctly put in the Revision.

It is a Promise to God's children.

His words mean, "Ye who know your imperfection and shortcoming shall be perfect, even as your Heavenly Father is perfect." He will make you partakers of the Divine Nature, and He will perfect you.

Now, beloved, there never was any degree of Divine Perfection attained on this earth by those who did not suffer; who were not "made perfect through suffering."

I think that is a wonderful word:

"Though He was a Son, yet learned He obedience by the things which He suffered."

**Obedience Learned Through Suffering.**

I do not know any other way that we can learn Obedience.

Obedience of Faith is only possible to those who are willing to suffer for Christ.

If today, for His dear sake, on your face there shall be shame or reproach, "all hail reproach and welcome shame," but follow Christ.

Beyond the reproach and beyond the shame, just as beyond these clouds this morning which are hanging so low, on the other side the sun is shining.

If you went on the other side of the clouds, you would see a great, rolling, glorious footstool of all kinds of colors.

I remember once being on the top of the second highest mountain in Scotland, many thousands of feet above the sea.

Suddenly there was a cloud-bank formed, and it lay all around those beautiful hills.

It was very dark as it came up, but the sun was shining, and presently it shone upon the top of that bank of clouds.

I thought to myself: Down in the valley they are saying, "Oh, how cold and dark it is," but I am up here on the mountain top, and I can only see a field of color.

As the cloud-bank came along, it was lit up with blue and gold and green, and all the radiant colors of a score of rainbows.

There were circular, beautiful rainbows like halos.

The "other side" is always bright. There is no night there. There is no sin there.

It will all be over some day, and the fight will be won, and then we shall come back to this earth, and we shall be glad that ever we worked for God.

Ye shall be Perfect.

O God, how very imperfect we are! But You have said: "Ye shall be perfect."

O God, bring us nearer and nearer to that Perfection, nearer all the time.

After Hymn No. 54 had been sung, the General Overseer delivered the following short address:

## HOW TO SPEAK.

I cannot speak to you long—just a few words before you go. I desire to summarize quickly the remaining Teaching of this chapter.

I have explained to you the Spiritual Interpretation of the Law.

We come this morning to

**The Instruction Concerning Swearing.**

I, personally, do not understand that to mean that the Lord said that it would be a wrong thing to take an oath in a judicial matter before a Court of Justice.

I do not think the reference is to that at all; it is to the common habit of swearing by this, that and the other thing on every occasion, a habit which is most common among Orientals and is a growing habit among Occidentals.

I understand that this does not have reference to judicial

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oaths at all. If any man think otherwise, however, I am glad that the law gives him the right to make an affirmation.

I am perfectly willing to concede that there is a possibility that the Lord meant this word to extend to judicial oaths. I do not say it. I do not believe it for my own part; but I do say I am broad enough and big enough to give every man the benefit of his own convictions under God.

The Christian Catholic Church in Zion would not be Christian or Catholic if she did not give a broad interpretation and a proper liberty.

I therefore say that if any man here is in any doubt on this matter, do not feel condemned.

Never take an oath if you feel that it would in any degree interfere with this command. Ask permission to make an affirmation. Remember, however, that the meaning of the whole matter is that you shall not go in, either publicly or privately, for a great many terrible oaths.

The other night I was led to say that I could not find out a wicked man who was here in any other way than by getting my people to say, "Before God, I am a member of the Christian Catholic Church in Zion."

**Conscience Troubles a Wicked Perjurer.**

There was one wicked man who stood up and did the same thing; but when he got into the lockup in Zion City, where he very soon was landed that night, among the things that were upon his conscience and his heart and made him very much terrified, was the fact that he had perjured himself.

I am ashamed to say that that poor perjurer was a church member in Waukegan.

Upon his conscience, deep and heavy that night, lay that terrific perjury.

I therefore think it was a very good thing, in some respects, that we asked our people to take that affirmation that night; to say that they declared before God that they were members of the Christian Catholic Church in Zion.

It lay upon his heart when he had committed the perjury, and he confessed it in his letter which we published in the LEAVES, yesterday.

**The Value of Plain, Unvarnished Speech.**

We must content ourselves with plain speech. We do not need to take oaths in our common speech.

People have no right to say more than Yes, No.

The yes should be Yes, and the no, No.

We should not want to have to take oaths, and say by this, and that, and the other thing. It is wicked. It is of the Evil One, as the Master says.

The best of us, those who are living nearest God, have to be very careful in this matter, and just be content with a Yes that is a Yes, and a No that is a No.

People know when they speak to a Zion man or woman, and he or she says Yes, that it is Yes, and when they say No, that it is No.

I recommend some of you women to say No quite often.

Be quite sure that you never say Yes until the right time. You have no right to say Yes until that Yes carries with it everything.

You have no right to say No, until you find what God's Will is.

Then the next thing is, there is no place for the *lex talionis*, the Law of Revenge, in the Christian.

You must not think you can demand an eye for an eye and a tooth for a tooth. That never came from God.

It was one of the things that Moses said, and Moses had no Divine Authority for any such law.

I do not hesitate to say that what Jesus said is true. "Moses said unto you, . . . *but* I say unto you."

The Christ had a right to put Moses aside.

There is no Law of Revenge in Christianity.

You are to love those who hate you, and pray for those who despitefully use you.

**Love Your Enemies.**

Do not forget that God makes His sun to rise on the evil and the good, and sends His rain upon the just and the unjust.

I will close by reminding you that you have a Salutation today in which there lies a tremendous power.

You have the Salutation which Christ Himself gives you: "Peace be to this house!"

Take it, and, by the Grace of God, may you carry Peace to thousands of homes in Chicago today!

Pray for me and the work that I have to do today. It is always heavy, and it is heavy today especially.

Take LEAVES OF HEALING with you and read the Editorial Notes, and then you will understand something of the fight we had during last week.

It has been a very hard fight, but God has given us the Victory, thanks be to Him!

I believe He will give us the Victory all the way.

We must expect that the Devil will fight against a Holy City anywhere.

He will fight against a holy man anywhere, and therefore you must expect him to fight against a whole City of them.

What an offense it is to the Devil, that right here, between Beer, (Milwaukee) and Babel (Chicago), there should be a city like Zion City!

Some brewers, as they come through on the train, groan when they look at Zion City; for they hear that there is not a drop of beer in that whole place.

I heard, however, last week that one of the wealthiest men in Milwaukee has been seeking for LEAVES OF HEALING, and is reading it with intense interest.

May God bless him. May God save him.

After the Consecration Hymn had been sung, the service was closed by the General Overseer pronouncing the

BENEDICTION.

Beloved, abstain from all appearance of evil; and may the very God of Peace Himself sanctify you wholly; and I pray God your whole spirit and soul and body be preserved entire, without blame, unto the coming of our Lord Jesus the Christ. Faithful is He that calleth you, who also will do it. The grace of our Lord Jesus, the love of God our Father, the fellowship of the Holy Spirit our Comforter and Guide, one Eternal God, abide in you, bless you and keep you, and all the Israel of God everywhere, forever. Amen.

## ZION IN SAN JOSE, CALIFORNIA.

*T. A. BYLER, Conductor of Gathering.*

Rev. W. D. Taylor, Elder in the Christian Catholic Church in Zion at San Francisco, California, will conduct Divine Services in Zion Mission Hall, 166 East Santa Clara street, San Jose, California, on

*Wednesday, October 8, 1902, at 7:30 p. m.*

*Thursday, October 9, 1902, at 2:30 and 7:30 p. m.*

*Friday, October 10, 1902, at 2:30 and 7:30 p. m.*

The Ordinance of Believers' Baptism by Triune Immersion will be administered on Friday afternoon.

Let the members and friends of Zion rally to these meetings and help along.

**Subscribers, Read This!**

On every subscriber's copy of LEAVES OF HEALING or THE ZION BANNER we attach a yellow label bearing his name, address, and two numbers, the figures referring to the volume and number with which the subscription will expire.

Thus, should your label number happen to be XI—25, you may know that your subscription expires with Volume XI, Number 25. Also take notice that LEAVES OF HEALING now completes a volume every six months, or twenty-six weeks, that being the number of papers which we put into a bound volume. Earlier in the life of the paper a volume contained fifty-two numbers, as LEAVES OF HEALING had fewer pages in those days.

It is now our custom to give all subscribers notice of expiration by circular letter, about ten or twelve days before their subscriptions expire, and to discontinue the papers to their address unless renewal is received by the time of expiration.

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# ZION'S BIBLE CLASS

*Conducted by DEACON DANIEL SLOAN*

## MID-WEEK BIBLE CLASS LESSON, OCTOBER 22d or 23d.

### The Value of Scripture Knowledge.

1. *It enables one to become wise and pure.*—Psalm 119:97-104.
   It fills with purity for it is pure.
   It fills with wisdom for it is the Truth.
   It keeps from every evil way.
2. *It enables one to be happy and successful.*—Psalm 1:1-3.
   The counsel of God will stand.
   The ways of God are peace.
   The rest of God is joyful.
3. *It enables one to become saved and useful.*—2 Timothy 3:14-17.
   It opens up increasing salvation
   It makes the simple-hearted wise.
   It makes every one useful who uses it.
4. *It enables one to secure faith and confidence.*—Hebrews 4:11-16.
   Faith comes from the word of faith.
   Faith is made known by men of faith.
   Faith grows through the obedience of faith.
5. *It enables one to become sound and practical.*—1 Timothy 1:4-7.
   God's Truth leads to liberty.
   God's commandments incite to holy doing.
   God's law ever converts some one.
6. *It enables one to obtain healing and deliverance.*—Psalm 111:15-22.
   The Word of God is the Word of Life.
   The Word of God is the Word of Power.
   The Word of God is the Word of Deliverance.
7. *It enables one to live Christlike and humble.*—Colossians 3:12-17.
   It must abound in the heart.
   It must be the overflow of the life.
   It must be one's constant, joyful meditation.

*The Lord our God is a Knowledge-imparting God.*

## SUNDAY BIBLE CLASS LESSON, OCTOBER 26th.

### The Heritage in God's Word.

1. *Its promises inspire us.*—2 Corinthians 7:1-4.
   To a holy life.
   To a useful life.
   To a bold life.
2. *Its truth frees us.*—John 16:12, 13.
   From the guilt of sin.
   From the bondage of sin.
   From the consequences of sin.
3. *Its meat strengthens us.*—Hebrews 5:11-14.
   For the trials of life.
   For the troubles of life.
   For the labors of life.
4. *Its treasure enriches us.*—Psalm 119:105-112.
   So that our joy is great.
   So that our satisfaction is genuine.
   So that our praise is comely.
5. *Its light safeguards us.*—Psalm 119:129-136.
   From the crooked ways.
   From the miry paths.
   From stumbling obstacles.
6. *Its law guides us.*—Psalm 119:33-37.
   In the ways of life.
   Out of the ways of sin.
   Into the joys of heaven.
7. *Its fear keeps us.*—Psalm 19:7-13.
   Keeps us clean.
   Keeps us holy.
   Keeps us happy.

*God's Holy People are a Bible-enjoying People.*

### Important Notice.

It is of great importance that all mail for all departments of Zion Printing and Publishing House should be addressed as indicated below. This address is sufficient, and any addition to it of any kind will only complicate the delivery of mail, causing delay, inconvenience, and loss. All correspondents are very urgently requested to bear this matter in mind.

*All checks, drafts, and money orders must be made payable to John Alex. Dowie.*

*Drafts and checks must be drawn on Chicago, New York, Philadelphia, or Boston, or must contain ten cents for exchange if drawn on other places.*

ZION PRINTING AND PUBLISHING HOUSE,
1300 Michigan Avenue, Chicago, Illinois, U. S. A.


**ANY CHRISTIAN**
**Can Obtain Honest, Safe, Well-Secured Good-Paying Stock Investments in Zion**

**ZION LAND AND INVESTMENT ASSOCIATION**

Offers Special Inducements to Investors from now until January 1, 1903.

Shares of Stock, $100, upon which 8 per cent. interest is guaranteed, payable January 1st and July 1st of each year.

After January 1, 1903, this Stock will command a premium.

Investors in this Stock are given the first choice of selection, as well as reduction in rentals of the large, beautiful lots in Zion City that are being thrown open, from time to time, for selection.

Nearly every lot in the first four Subdivisions (consisting of 1200 acres) has been disposed of, and within one year hundreds of homes have been erected thereon.

Stock in this Association can be exchanged, at any time, for land, or it can be retained as an interest-bearing investment.

Zion City stands upon 6500 acres of high, rolling land, two and one-half miles of its eastern border being washed by the grand unsalted sea, Lake Michigan. This land, together with the millions of dollars' worth of improvements now upon it, is the security offered to investors.

Two hundred beautiful lots have just been placed on the market, the rentals of which are from $1000 to $1500, but within a few weeks a new Subdivision of attractive, well-located lots will be ready for Shareholders to select from, with rentals from $400 to $800.

Send for our new handsomely illustrated booklet of Zion City, Articles of Agreement, copy of 1100-year Lease, and other printed matter pertaining to Zion and her Investments.

Address

**H. WORTHINGTON JUDD, Sec. and Mgr.**
**ZION LAND AND INVESTMENT ASS'N**
ZION CITY, ILLINOIS
DANIEL SLOAN, Assistant Manager

**IMPORTANT ANNOUNCEMENT**

The Price of the Wonderful Book

**ZION'S HOLY WAR**

Has Been Reduced to

***THIRTY-FIVE CENTS***

In order to place it within the reach of all.

This Book of 330 pages contains a History of the most remarkable Religious Campaign ever carried on in Chicago, and Forty-two Sermons and Preludes delivered during the three months in which the War was waged. It is illustrated with thirteen of Mr. Charles Champe's cleverest Cartoons, drawn during the Holy War. God greatly blessed these Sermons and Preludes when they appeared in LEAVES OF HEALING. This Book, neatly and attractively bound in paper covers, 35 cents.

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# OBEYING GOD IN BAPTISM.

## "Baptizing Them into the Name of the Father and of the Son and of the Holy Ghost."

### Fourteen Thousand and Twenty-six Baptisms by Triune Immersion Since March 14, 1897.

Fourteen Thousand and Twenty-six Believers have joyfully followed their Lord in the Ordinance of Believers' Baptism by Triune Immersion since the first Baptism in Central Zion Tabernacle on March 14, 1897.

| | | | |
|---|---|---|---|
| Baptized in Central Zion Tabernacle from March 14, 1897, to December 14, 1901, by the General Overseer | 4754 | | |
| Baptized in South Side Zion Tabernacle from January 1, 1902, to June 14, 1902, by the General Overseer | 37 | | |
| Baptized in Shiloh Tabernacle by the General Overseer | 542 | | |
| Baptized by Overseers, Elders, Evangelists, and Deacons at Headquarters (Chicago and Zion City) | 2868 | | |
| Total Baptized at Headquarters | | | 8201 |
| Baptized in places outside of Headquarters by the General Overseer | 641 | | |
| Baptized in places outside of Headquarters by Overseers, Elders, Evangelists, and Deacons | 5071 | | |
| Total Baptized outside of Headquarters | | | 5712 |
| Total Baptized in five years and three months | | | 13,913 |

| Baptized since September 14, 1902: | | | |
|---|---|---|---|
| Baptized in Zion City by Elder Dinius | 57 | | |
| Baptized in Zion City by Elder Graves | 28 | | |
| Baptized in Chicago by Elder Farr | 1 | 86 | |
| Baptized in Illinois by Elder Graves | 1 | | |
| Baptized in Ohio by Elder Bouck | 2 | | |
| Baptized in Pennsylvania by Elder Hammond | 8 | | |
| Baptized in Texas by Evangelist Samuel | 7 | | |
| Baptized in Washington by Elder Ernst | 5 | | |
| Baptized in Wisconsin by Deacon Lake | 4 | 27 | 113 |
| Total Baptized since March 14, 1897 | | | 14,026 |

The following-named twenty-eight believers were baptized in Zion City, Illinois, Thursday, September 25, 1902, by Elder F. A. Graves:

Adney, Mr. H. H.....Kendall, Kansas
Anderson, Mrs. Catherine E.....Salina, Kansas
Avery, George W.....Ritchey, Missouri
Bagley, Susie E.....Brookings, South Dakota
Bailey, Miss Virgie.....Zion City, Illinois
Bartlett, Almin.....St. Petersburg, Florida
Bindreiff, Paul.....Zion City, Illinois
Bowen, Mrs. E. S.....Marengo, Ohio
Boyle, Anna Melville.....Durango, Colorado
Crawford, Harry.....Alvan, Illinois
Etherington, George.....Waubaushene, Ontario, Canada
Farner, Mrs. Mittle.....Zion City, Illinois
Fuller, Mrs. Alma.....Zion City, Illinois
Gould, George Charles.....Zion City, Illinois
Hall, Mrs. Annabell.....Petersburg, Wisconsin
Harvey, Mrs. Gertrude.....Zion City, Illinois
Hopkins, Benjamin J.....Zion City, Illinois
Irvine, Edith.....Zion City, Illinois
Jones, Alvy.....Zion City, Illinois
Miller, Mrs. Alerha M.....Zion City, Illinois
Miller, R. B.....Zion City, Illinois
Ritchey, Mathew E.....Zion City, Illinois
Schad, Clyde.....Zion City, Illinois
Sellars, I. H.....1714 Rural street, Indianapolis, Indiana
Storms, Wilson.....Waubaushene, Ontario, Canada
Weir, Mrs. Rosanna.....Marengo, Ohio
Williams, Mrs. Ray Smith.....Salina, Kansas
Woodruff, Elnara B.....Zion City, Illinois

The following-named eight believers were baptized in Zion Tabernacle, Philadelphia, Pennsylvania, Lord's Day, September 21, 1902, by Elder G. Hammond:

Buehrer, George Edward, 982 North Seventh street, Philadelphia, Pennsylvania
Godshall, J.....Blooming Glen, Pennsylvania
Kocher, H. H.....Hecktown, Pennsylvania
Kocher, Mrs. Susan.....Hecktown, Pennsylvania
Miller, Morace.....330 West Logan street, Germantown, Pennsylvania
Montgomery, Miss Nannie A., 1043 South street, Philadelphia, Pennsylvania
Weitmann, Miss Mary.....831 Orinna street, Philadelphia, Pennsylvania
Williams, Henry M., 133 North Eleventh street, Philadelphia, Pennsylvania

The following-named thirteen believers were baptized at Zürich, Switzerland, Lord's Day, August 3, 1902, by Elder Hodler:

Walder, Albert.....Wypkingen, Zürich, Switzerland
Grosswyler, Hermann.....Dübendorf bei Zürich, Switzerland
Rudolf, Gustav.....Pfungen Kt. Zürich, Switzerland
Frei, Jakob.....Seebachstrasse 127, Wiedikon bei Zürich, Switzerland
Meili, Mrs. Henriette.....Kronenstrasse 33, Zürich 4, Switzerland
Piekny, Mrs. Anna.....Oetenbachstrasse 3, Zürich, Switzerland
Josti, Anna Miss.....Steinwiesstrasse 80, Zürich, Switzerland
Güller, Miss Elise.....Teufen bei Rorbas Kt. Zürich, Switzerland
Seibt, Miss Frieda.....Seidenberg, Schlesien, Germany
Stünzi, Miss Bertha.....Allmend, Horgen bei Zürich, Switzerland
Stäubli, Mrs. Emma.....Allmend, Horgen bei Zürich, Switzerland
Wolfensberger, Mrs. Rosalie.....Bäretswyl Kt. Zürich, Switzerland
Baumgartner, Mrs. Louise.....Zollikerstrasse 149, Zürich, Switzerland

The following-named five believers were baptized at Seattle, Washington, Lord's Day, September 21, 1902, by Elder August Ernst:

Forby, Theodore.....2021 Ingersoll place, Seattle, Washington
Forby, Emma C.....2021 Ingersoll place, Seattle, Washington
Graham, Miss Lillian.....1424 Twenty-ninth avenue S., Seattle, Washington
Klein, Fred.....5221 I street, Tacoma, Washington
Livengood, Silas.....Redmond, Washington

The following-named two believers were baptized at Vancouver, British Columbia, Canada, Tuesday, September 2, 1902, by Elder R. M. Simmons:

Magar, James.....Dewdney, British Columbia, Canada
Marsea, Mrs. Emma, 910 Westminster avenue, Vancouver, British Columbia, Canada

The following-named believer was baptized in the South Side Zion Tabernacle, Chicago, Illinois, Lord's Day, September 28, 1902, by Elder G. E. Farr:

Eckerman, Mrs. Hilma.....5708 La Salle street, Chicago, Illinois

**Zion's Conflict with Methodist Apostasy.**

This book of 200 pages, issued by Zion Publishing House, contains nine powerful discourses delivered in Central Zion Tabernacle by the General Overseer, in May, 1900, during the session of the Methodist General Conference. They are of especial value for the full and fearless exposure of Freemasonry.

"The Methodist Church, the Property of the Masonic Order," "Freemasonry: A Heathen and Antichristian Abomination," and "Degrees of Masonic Devilry" ought to be read by every lodge man.

The iniquity of the Mystic Shrine is laid bare.

"The Christian's Duty in Breaking a Bad Oath" is the address which preceded the public exposure of Masonic and Odd Fellow degrees in Central Zion Tabernacle, a full account of which is given.

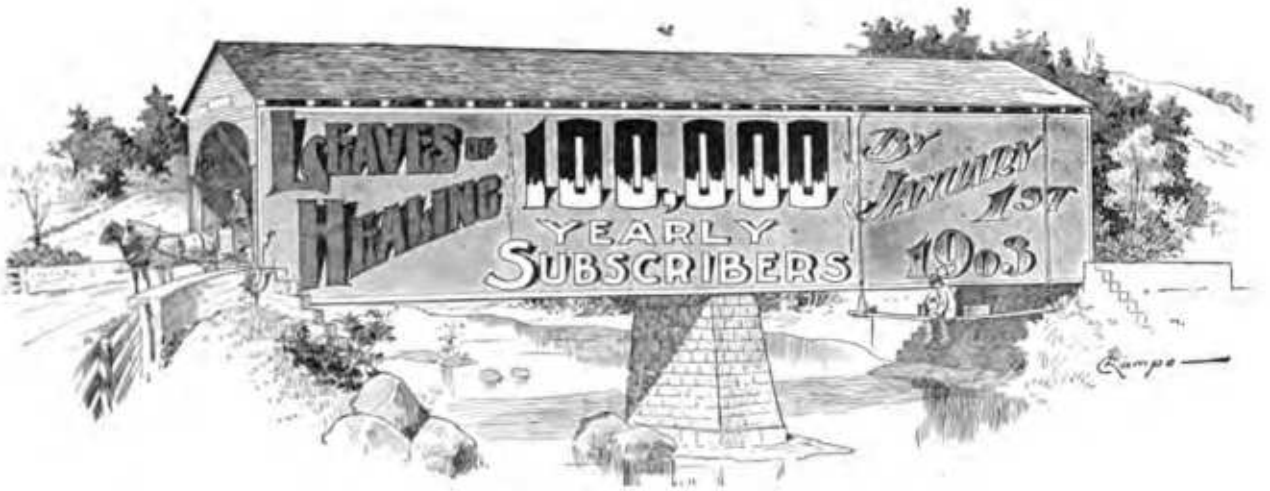
Buy one of these books and keep lending it. No honest and intelligent man can read the book and still remain a Freemason. Sent by mail, postpaid, for twenty-five cents.

Address Zion Printing and Publishing House, 1300 Michigan Avenue, Chicago, Illinois, U. S. A.

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The remittance must accompany receipt of subscriptions at the Publishing House, no difference by or for whom or for whatever time they may be given, or whether forwarded through Ordained Officers, Branches, or Gatherings of the Christian Catholic Church in Zion. Accounts will be carried with Ordained Officers, Branches, or Gatherings, on quantity orders of periodicals consigned on sale for monthly settlement, but to include only such articles as bear the imprint of Zion. All orders for Bibles, books, buttons, pictures (except prints done by the Publishing House), lace souvenirs, etc., must be sent to the General Stores, Zion City, Lake County, Illinois.

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# The Truth About Zion

*Can Never be Known to the World Except Through the Pages of*
*LEAVES OF HEALING*

***

## *The Daily and Weekly Secular and Entire So-Called Religious Press of the World*

*Has Told More Than*

## *ONE HUNDRED THOUSAND MILES OF LIES*

### *ABOUT THE GENERAL OVERSEER AND ZION*

*(Taking all the false statements printed and pasting them end to end in single-column width.)*
*AND NOW THE MONTHLY MAGAZINES ARE AT IT*

***

*The time has come for Zion to make a concerted ONWARD MOVEMENT to destroy these lies which have multiplied like the lice in Egypt.*

*This can be done by joining in the campaign for securing*

## *One Hundred Thousand Yearly Subscribers to Leaves of Healing By January 1, 1903*

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# ZION'S INVESTMENTS

GENESEO, ILL., May 30, 1902.
MR. CHARLES J. BARNARD.
*Dear Brother in Christ:*—I am free to state that I am well pleased with Zion's Investments as being both safe and profitable. Interest and dividends have been promptly paid; in fact everything of a business relation has received prompt attention.
Hoping to add to my former investments in the near future, I remain,
Faithfully yours in Christ's service,
JAMES M. WELTON.

---

CRESCENT CITY, FLORIDA, May 30, 1902.
DEACON CHAS. J. BARNARD,
Zion City, Illinois.
*Dear Brother in Christ:*—I am a Shareholder in the Lace Industries, and my only regret is that I haven't more money to invest, but fully intend to invest all the surplus cash that I can raise in Stock in the various enterprises of Zion City, as I consider every one of them gilt-edged.
I have never invested money in any enterprise where the guaranteed interest has been so promptly paid.
May God bless all of Zion's Institutions and help me to earn more money to invest.
Your Brother in Christ,
S. L. BENHAM.

---

ZION CITY, ILL., May 29, 1902.
DEACON CHAS. J. BARNARD,
General Financial Manager,
Zion's Institutions.
*Dear Brother in Christ:*—I rejoice to say that I thank God that He ever led me and my wife to place what money we had in Zion's Investments, for we found them not only safe, but also profitable, and the interest on these investments has always been paid promptly.
I am a Shareholder in Zion Land and Investment Association and Zion Lace Industries. I also had Exchangeable Stock in Zion City Lumber Association.
If I were the possessor of a million dollars I would place every dollar of it in Zion's Investments. They are, in my opinion, the best in the world.
Faithfully yours,
JOHN G. HAUCK.

---

BLUFF POINT, N. Y., May 31, 1902.
MR. CHARLES J. BARNARD.
*Dear Brother in Christ:*—In regard to Zion's Financial Investments I regard them the safest and best that I know of, and only regret that I am not in shape to make larger investments.
The interest has been the most promptly paid of any investments I have ever made.
Yours in His service,
FRANK H. PURDY.

---

LASALLE, ILL., May 31, 1902.
CHARLES BARNARD,
Zion City, Illinois.
*Dear Brother in Christ:*—Please accept thanks for your prompt payment of interest on my shares of Stock in Zion Investments.
I think them the best investments one could wish for, as they are safe and all right.
Thanking you again for your prompt business methods as Zion's Financial Manager, I am,
Faithfully yours in Christ,
WILLIAM C. BEREITER.

---

WOOSTER, OHIO, July 7, 1902.
MR. CHAS. J. BARNARD,
General Financial Manager.
I received interest of six per cent; also the additional two per cent promised. Zion has faithfully kept her pledge in this matter, which I knew she would.
I wish to thank Zion for giving me so safe and good an investment, and so promptly and kindly sending me the interest due.
No worry about Zion's investments; they are as good as gold.
A Sister in Christ,
MATTIE BLACK.

---

FITCHBURG, MASSACHUSETTS, May 30, 1902.
MR. CHAS. J. BARNARD,
General Financial Manager of Zion's Institutions,
Zion City, Illinois.
*Dear Brother in Christ:*—I think it well to state to you my confidence in Zion's Financial Enterprises.
After more than three years' experience with investments in Zion, I do not hesitate to commend them as safe and profitable. Fairness of Zion's dealing and the promptness of dividends paid, places these securities with the very best. Besides my three years' and more experience, before investing in Zion, I took as full precautions as I do when investing elsewhere—learning of Zion's Organizer, and Managers of its different departments, through Attorneys, Banks, and one of the best Commercial Agencies, and then personally, and I have no regrets for placing my money with Zion, and shall take pleasure in further investments.
Very truly in the interest of Christ's service,
28 Lawrence Street. G. W. RICHARDSON.

---


## SUBSCRIBE NOW

**FOR SAFE AND PROFITABLE INVESTMENTS**

**NOT LISTED ON STOCK EXCHANGES NOT SUBJECT TO FLUCTUATIONS**

**OFFERED AT PAR, $100 A SHARE**

**ZION CITY BANK** Zion City, Illinois...Agency, Chicago
Controls the entire banking business of Zion City and Zion througbout the world. $50,000 in Shares offered at par, bearing 9 per cent interest.

**ZION LAND AND INVESTMENT ASSOCIATION**
Stock certificates bear 8 per cent interest, and are exchangeable at any time for lots in Zion City under the special 1100-year lease, and at opening of new subdivisions have preferential right of selections.

**ZION LACE INDUSTRIES** Offices and Factories, Zion City
Manufacturers and Finishers of Laces, Insertions, Curtains, Children's Wear, Hand-made Lace, etc. Interest 6 per cent, with contingent dividends amounting to an increase of 1 per cent per annum for six years, making it at that time a 12 per cent investment.

**ZION CITY GENERAL STORES** Headquarters, Zion City
Control the entire mercantile business of Zion City. Equipped for mail order shipments throughout the world. Interest 8 per cent after October 1st.

**ZION CITY FRESH FOOD SUPPLY**
Controls the entire fresh food business at Zion City—Butter, Eggs, Milk, Meat, Fish, Fruit, Ice, etc. Interest 6 per cent, with contingent dividends amounting to an increase of 1 per cent per annum for four years, making it a 10 per cent investment at that time.

**ZION CITY LUMBER ASSOCIATION**
Yards and Offices, Zion City
Supplying the entire demand for lumber and building material in Zion City. Interest 7 per cent, with discount on material purchased of the Association. Profit-Sharing Series, principal ayable in five, ten, fifteen and twenty years. Interest 6 to 9 per cent.

**ZION CITY POWER, PLUMBING, LIGHTING AND HEATING ASSOCIATION**
Furnishes electric lights for all public buildings and private residences, and controls all plumbing in Zion City. Interest 6 per cent, with contingent dividends amounting to an increase of 1 per cent per annum for four years.

**ZION SUGAR AND CONFECTION ASSOCIATION**
Will manufacture a complete line of modern and original confections of the very highest standard of purity and workmanship for domestic and export trade. Interest 6 per cent, with contingent dividend amounting to an increase of 1 per cent per annum for four years.

**ARTICLES OF AGREEMENT MAILED ON APPLICATION**
**CORRESPONDENCE INVITED**

**Address Communications to ZION CITY BANK ZION CITY ILLINOIS**


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ZION CITY, ILLINOIS, May 29, 1902.
CHAS. J. BARNARD,
General Financial Manager
Of all Zion's Institutions and Industries.
*Dear Brother in Christ:*—I have never doubted the impression that came to my mind three years since when, after reading LEAVES OF HEALING relative to building Zion City, I felt assured it would be one of the greatest commercial cities in the world.
I lost no time in subscribing for $10,000 worth of Stock in Zion Land and Investment Association in July, 1901. When the land was offered for sale I turned this Stock over to the Association for land.
Some of the land I have sold for ninety per cent gain and have refused to sell more.
I am pleased with my Lace Stock.
Interest has been paid promptly on all my investments in Zion.
And, by the grace of God, Zion City is a very lively place.
Yours in Christ, ARNOLD TAFT.

---

LATHROP, MO., May 31, 1902.
MR. CHAS. J. BARNARD,
Zion City, Illinois,
*My Dear Sir:*—I wish to express to you my opinion regarding Zion Industries. Will say that I am more than pleased with the investments already made, being, I believe, one of the first to take stock. Consider it safe and profitable, always paying interest promptly when due.
Those having money to invest could not find a better place, I think, than in Zion.
Sincerely yours, C. R. FORMAN.

---

ZION CITY, June 14, 1902.
C. J. BARNARD.
*Dear Brother:*—I consider it a great favor to state frankly that I consider any and all of Zion's Investments very profitable and perfectly safe, my interest always receiving prompt payment on all my investments therein.
I have only one regret, and that is that I have not more to invest.
Your Brother in Christ.
G. L. VAN FLEET.

---

LONDON, ENGLAND.
DEAR DEACON BARNARD.
I am quite satisfied that the shares in Zion's Industries are perfectly safe and profitable, and, since I have become a Shareholder, the interest on my investments has been promptly paid. With kind regards, I am,
Yours sincerely, J. MACDUFF.
70 Guilford street,
Russell Square, W. C.

---

FREEMAN, MO., June 3, 1902.
MR. CHAS. J. BARNARD.
*Dear Brother in Christ:*—I receive my interest every six months regularly. If I had ten thousand dollars, I would put in Zion City before any other place I know of.
I consider it in safe hands—in the hands of God. I am sorry I haven't more to send there.
May God bless the City of Zion, is my prayer.
Yours respectfully,
PAUL DUNKEN.

---

CHICAGO, ILL., June 3, 1902.
CHAS. J. BARNARD,
General Financial Manager,
Zion's Institutions and Industries.
*Dear Deacon Barnard:*—I have been a Shareholder in several of Zion's Industries and Institutions for some time, and I believe these investments to be safe and profitable.
My interest has always been paid promptly, and I am well satisfied.
Yours sincerely,
KATHERINE JOHNS.
(Formerly of Dyer, Indiana.)

---

FALLS CITY, NEB., June 9, 1902.
CHAS. J. BARNARD,
General Financial Manager,
Zion City, Illinois.
*Dear Brother in Christ:*—I wish to express my appreciation of Zion's Financial Institutions. My experience has been very satisfactory in a business way. The interest has been promptly paid when due, and I consider my investment in Lace Stock safe and profitable. This has proved to be my experience in Zion Land and Investment Association.
Yours for the extension of God's Kingdom along all lines.
RUTH WEAVER DENNIS.

---

CHICAGO, June 6, 1902.
MR. CHAS. J. BARNARD,
Zion City, Illinois.
*Dear Brother in Christ:*—I wish to express to you my entire satisfaction with my investment in Zion Lace Industries Stock. And further that I very much appreciate the promptness with which I receive my interest.
I am sure that investors can do no better than with Zion Industries Stock. The safety and the satisfaction of having one's capital employed where it will contribute to the building of the Kingdom of God on earth are prime recommendations.
Trusting for a wonderful blessing on Zion's Industries,
I am as ever, E. W. RIDER.

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# WHERE GOD RULES, MAN PROSPERS


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THE PUBLIC

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 XI. NUMBER 25. CHICAGO, OCTOBER 11, 1902. PRICE FIVE CENTS.

## ZION LACE INDUSTRIES' BUILDING



### AT THE BEAUTIFUL CITY OF ZION, NEAR CHICAGO, ILLINOIS.

BUILDINGS having eight acres of floor space have been completed, almost exactly as represented in this architect's perspective drawing. Within them, many lace and lace curtain machines are now running sixteen hours daily, employing hundreds of hands, working in two shifts. Other machines are being rapidly added. Since the machinery was installed, Three Million, Five Hundred Thousand yards of Beautiful Zion Lace have been prepared for the market, and are now being rapidly sold.

*"The King's daughter is all glorious within:*
*Her Clothing is wrought of Gold.*
*She shall be brought unto the King in Raiment of Needlework."*—Psalm 45:13, 14.

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# GENERAL LETTER FROM THE GENERAL OVERSEER.

OFFICE OF GENERAL OVERSEER,
ZION CITY, ILLINOIS, U. S. A.,
October 8, 1902.

TO EVERY MEMBER AND OFFICER, AND EVERY TRUE FRIEND OF GOD AND OF THE CHRISTIAN CATHOLIC CHURCH IN ZION:

BELOVED BROTHER OR SISTER:

Grace be unto you and Peace,
From God, our Father, and the Lord Jesus Christ,
In the Power of the Holy Spirit.

Knowing that you are a reader of LEAVES OF HEALING, I do not need to tell you of the great battle which Zion is fighting against many foes who have been attacking with the utmost ferocity her financial institutions. Day after day and week after week these attacks have continued, and although they did for a time injuriously affect the credit and financial reputation of Zion with the world, yet it is my joy to inform you that every investor in Zion's Commercial and Financial Institutions and every depositor in Zion City Bank has stood bravely with us, and been entirely unaffected by the innumerable and shameful falsehoods that have been published far and wide.

The entire object of the attacks seemed to be to cause every business house with whom we were doing business to become alarmed by false statements as to Zion's condition.

My object in now writing to you is a twofold one; namely, to inform you in the plainest and simplest manner within my power as to the condition of Zion financially, and to appeal to you for immediate monetary help in this time of financial stringency, which it is the continued hope of our adversaries will prove so embarrassing to Zion as to seriously and permanently injure her institutions of every kind.

I have caused the General Financial Manager, and all the Officers of his Department, and the Secretary and Manager of Zion Land and Investment Association, and all the Officers of his Department, which between them control the direction of every Commercial enterprise in Zion, to give me an exact account, up to the morning of October 7, 1902, of all liabilities and all assets. This statement has been prepared in detail and with much care by the skilled experts and accountants in these Departments. It was my privilege to submit yesterday afternoon the whole of the figures and facts to a conference of representatives of a number of the most powerful business houses in Chicago, with whom we are doing large business. This statement shows an excess of assets, over all liabilities of every kind, to the amount of Twenty-three Million, Seven Hundred Thirty-six Thousand, One Hundred Fifty-two Dollars ($23,736,152).

The splendid success of the City of Zion, with its public buildings and beautiful homes for about seven thousand persons, and its large Commercial Institutions and powerful Manufacturing Industries, has excited the envy and hatred of the enemies of God and Zion.

Unexpected temporary difficulties, owing to wide-spread financial stringency throughout the United States, in realizing upon outside properties and securities, have made it impossible to get together sufficient sums of ready money to meet the large current obligations of Zion. Therefore I send forth this appeal, asking every member to take immediate action upon it, so that I may be able to discharge immediately all open accounts without any further delay, and so maintain the good name which Zion has borne for prompt settlements.

The stringency is only temporary, because millions of dollars of investments in Zion securities have been determined upon by our people, and many valuable properties have been sold, the payments for which will be received next March.

No less than Three and a Half Million yards of lace, valued at Three Hundred and Fifty Thousand Dollars, upon a low estimate, are being prepared rapidly for market, and sales have already been effected for delivery within the next three months. The value of that lace alone is far in excess of all our floating liabilities; and the steady growth of the City and all its institutions is continually increasing the value of Zion's estate, which is estimated to be worth, after discharging all liabilities of every kind, the vast sum already named, of over Twenty-Three Million Dollars.

This Divinely-wrought success warrants us in appealing to our friends, that they will continue to help us to build up this powerful and beautiful City of Zion, which has been attracting the attention and challenging the admiration of the whole world, as it enters upon the second year of its existence.

I do not ask for gifts to help the great Financial and

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Commercial Institutions of Zion, but I lovingly direct you, as God's minister and your General Overseer, to come immediately to our help by making immediate investments or immediate advances to the fullest extent of your power.

If it is not convenient for you to invest in Zion Stocks, I shall be glad for you to lend upon my personal note, my signature to which controls every cent of the Twenty-Three Millions of Zion's assets.

We shall receive sums of Five Dollars and upwards for periods of three, six or nine months, as may be most convenient. These notes will bear interest at six per cent. per annum, interest payable quarterly if desired, or payable with principal when the note matures.

I am sure that the response to this appeal will be prompt and large, and I send it forth in full faith that every one of you will realize at this time the unity of the Spirit in the bond of Love and Peace, of Faith and Hope and of Joyful Co-operation, which characterizes Zion everywhere.

Let all checks and drafts be on Chicago, if possible, and made payable to myself, but let them be enclosed in envelopes addressed to Deacon Charles J. Barnard, General Financial Manager of all Zion's Institutions.

It gives me joy, in closing this letter, to greet you with the glad tidings that, notwithstanding this temporary stringency, the growth of Zion and of Zion City has not been hindered for one moment. There is not one house to let nor one room, so far as we know, in Zion City, and building operations are continuing on every side. Not a single activity of Zion's work in any Department has stopped. The work goes on steadily in all Departments, and the beautiful City of Zion is becoming every day more beautiful.

Above all, we rejoice to inform you that the Zion Restoration Host, which now numbers six thousand members, is doing a glorious work. Several thousand, working in and around Chicago, go forth, two by two, especially on the Lord's Day. Many are being saved, and healed, and blessed, and on every continent of the earth the Banner of Zion is planted, and the work of God is rapidly extending.

This is the time to unite more and more closely, knowing that the attacks of the enemy are only made for the purpose of disuniting, if it were possible, and destroying the glorious work of the Restoration of All Things which God has so gloriously begun through our agency, as Elijah the Restorer.

My heart is filled with gladness, even in the midst of these trials and conflicts, for I see that the Consummation of the Age is rapidly approaching, and that in a few short years Zion will advance still more and more gloriously o'er all the earth, until she has been used of God as a "strong nation" in preparing a people for Himself.

Meanwhile we go forward, calmly and solidly laying the foundation of this great, world-wide work, which has so unexpectedly been called upon to pass through a storm that no business or commercial enterprise in this country could pass through without being wrecked. Zion rides the storm and goes bravely forward. You are a part of Zion. DO YOUR DUTY, AND DO IT QUICKLY!

Praying for you and all your interests in your homes and families and business, and especially in the onward progress of the Kingdom of God, I am

Faithfully your Friend and Fellow Servant in Jesus,



*General Overseer of the Christian Catholic Church in Zion.*

## ZION IN CHICAGO

**Rev. John Alexander DOWIE**

**(ELIJAH THE RESTORER)**

**General Overseer of the Christian Catholic Church in Zion**

*will conduct divine services*

**Lord's Day Afternoon**
**October 12, 1902**

*at the*

**CHICAGO AUDITORIUM**

**Doors open at 2:30 p. m.**
**Services at 3 p. m.**

**PRELUDE**

*Zion Triumphantly Passing Through Storms*

**SUBJECT OF MESSAGE**

*The Apostolic Martin Luther and Apostate Modern Lutheranism*

**All Welcome Seats Free Freewill Offering**

**CHRIST IS ALL AND IN ALL**

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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.

A WEEKLY PAPER FOR THE EXTENSION OF THE KINGDOM OF GOD.

EDITED BY THE REV. JOHN ALEX. DOWIE.

Entered at the Postoffice, Chicago, Illinois, as Second Class Matter.

| Subscription Rates. | | Special Rates. | |
|---|---|---|---|
| One Year | $2.00 | 100 Copies of One Issue | $3.00 |
| Six Months | 1.25 | 25 Copies of One Issue | 1.00 |
| Three Months | .75 | To Ministers, Y. M. C. A.'s and Public Reading Rooms, per annum | 1.50 |
| Single Copies | .05 | | |

For foreign subscriptions add $1.50 per year, or 3 cents per copy for postage.
Subscribers desiring a change of address should give present address, as well as that to which they desire LEAVES OF HEALING sent in the future.
Make all Bank Drafts, Express Money Orders or Postoffice Money Orders payable to the order of JOHN ALEX. DOWIE, 1300 Michigan avenue, Chicago, Illinois, U. S. A.
*Long Distance Telephone South 668. Cable Address "Dowie, Chicago."*
All communications upon business must be addressed to
MANAGER ZION PUBLISHING HOUSE,
1300 Michigan Avenue, Chicago, Illinois, U. S. A.

Subscriptions to LEAVES OF HEALING, A VOICE FROM ZION, and the various publications may also be sent to
ZION PUBLISHING HOUSE, 81 EUSTON ROAD, LONDON, N. W., ENGLAND.
ZION PUBLISHING HOUSE, No. 43 PARK ROAD, ST. KILDA, MELBOURNE, VICTORIA, AUSTRALIA.
ZION PUBLISHING HOUSE, RUE DE MONT. THABOR 1, PARIS, FRANCE.

CHICAGO, ILLINOIS, SATURDAY, OCTOBER 11, 1902.

## TABLE OF CONTENTS.

LEAVES OF HEALING, SATURDAY, OCTOBER 11, 1902.

ILLUSTRATION—
Zion Lace Industries' Building, . . . . . 809
GENERAL LETTER FROM THE GENERAL OVERSEER, . . . . 810-811
EDITORIAL NOTES—
Zion Triumphantly Passing Through Storms, . . . . . 812
Last Lord's Day's Discourse, . . . . . 812
Conference with Business Men, . . . . . 812
Zion Has $23,770,152 in Excess of Liabilities, . . . . . 813
No Alarm at Zion City, . . . . . 813
Battle Quiet but Desperate, . . . . . 813
Last Wednesday Night's Rally, . . . . . 813
No Break in Zion's Ranks, . . . . . 813
About the General Letter, . . . . . 813
Money Coming In, . . . . . 813
Lies in the Chicago Daily *News*, . . . . . 814
Zion's Splendid Financial Record, . . . . . 814
Bogus "Interviews," . . . . . 814
Beautiful Zion Lace Being Sold, . . . . . 814
"Extremes Meet," . . . . . 814
Rome and Masonry Attempt to Choke Zion City, . . . . . 814
Zion Most Dangerous Foe to These Powers, . . . . . 815
Delights of Zion City, . . . . . 815
Zion Well Worth Fighting for, . . . . . 815
ZION WOMEN'S DORCAS WORK, . . . . . 816-818
ZION'S LITERATURE MISSION, . . . . . 819
CARTOON—
Extremes Meet—Papalism and Sectarism Backing the Associated Press Liars in Attacking Zion, . . . . . 820
ELIJAH'S RESTORATION MESSAGES
Scripture Reading and Exposition, . . . . . 821-823
Discourse—A Reply to Zion's False Accusers in the Press, . 823-831
EARLY MORNING MEETING IN SHILOH TABERNACLE
Scripture Reading and Exposition, . . . . . 832-834
NOTES FROM ZION'S HARVEST FIELD, . . . . . 835
ZION RESTORATION HOST, . . . . . 836-837
ZION'S BIBLE CLASS, . . . . . 838
OBEYING GOD IN BAPTISM, . . . . . 838
ONE HUNDRED THOUSAND YEARLY SUBSCRIBERS TO LEAVES OF HEALING BY JANUARY 1, 1903, . . . . . 839
ZION'S INVESTMENTS, . . . . . 840

# *EDITORIAL NOTES.*

"I WILL SING UNTO JEHOVAH,
FOR HE HATH TRIUMPHED GLORIOUSLY:
THE HORSE AND HIS RIDER HATH HE THROWN INTO THE SEA.
JEHOVAH IS MY STRENGTH AND SONG,
AND HE IS BECOME MY SALVATION."

IN OUR GENERAL LETTER we have briefly alluded to the severe attacks which the enemies of Zion have been making upon our Financial Institutions, especially for the last three or four weeks.

Zion is triumphantly passing through all these conflicts, growing stronger the longer they continue, while the enemy is visibly weakening.

And yet the battle is not over.

But we are in no fear: "For the battle is the Lord's."

OUR READERS will see that we devoted the whole of the time for our Message in the Chicago Auditorium last Lord's Day afternoon to a Discourse entitled:

A REPLY TO ZION'S FALSE ACCUSERS IN THE PRESS.

AMONG THE many thousands present there were hundreds of Chicago's foremost business men, and the earnestness and enthusiasm with which the address was received proved beyond all question that we had the sympathy of the best men in the business world.

THIS WAS proved two days later when we held an informal conference with men representing great commercial firms, whose united capital would probably be more than a hundred million dollars.

WITHOUT ANY pressure upon the part of these gentlemen, we invited them to visit us last Tuesday in Zion City and look at our factories, public buildings, etc., which they did for nearly two hours.

Then, after lunch at Shiloh House, they accompanied us to our library, where we laid before them carefully prepared Statements of our liabilities and assets.

THESE STATEMENTS were made up by our responsible Financial and Business Managers and their expert account-

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ants; and our direction was that they should be exact, showing neither more nor less than the simple, honest truth.

There was nothing exaggerated, and nothing was valued except on a basis of actual facts.

---

THE RESULT of the examination was to sustain the figures presented, which showed an EXCESS OF ASSETS over all liabilities of every kind TO THE AMOUNT OF TWENTY-THREE MILLION, SEVEN HUNDRED THIRTY-SIX THOUSAND, ONE HUNDRED AND FIFTY-TWO DOLLARS ($23,736,152.)

---

THE CHICAGO PRESS was, at the beginning of this week, completely stunned and silenced by the blows which fell in the Auditorium upon the press vipers and mad dogs, whose poisonous and malicious lies had filled the columns of the newspapers for weeks.

---

MEANWHILE ZION continued to Go Forward, strictly attending, in all directions, to her own business, which is the Business of the King, for Zion is the Kingdom of God.

---

NOTHING IN THE aspect of Zion City during all this conflict indicated that there was any alarm in the hearts of the people.

Every one went about his daily business.

There are no lazy loiterers on the street-corners in Zion City.

There are no smokers and drunkards, no lewd women and worse men to be seen lounging around hotels in Zion City.

The people are all too busy building up the Beautiful City of Zion to find time for gossip.

And so, throughout all this period, the Battle has been confined to the Administration Building and its offices, and to the Headquarters' offices of the General Overseer. It was a quiet Battle, but a desperate one.

---

LAST WEDNESDAY NIGHT'S Rally in Shiloh Tabernacle was one of the grandest that has ever been held in Zion City.

Probably Four Thousand persons were present, and our presentation of the Facts, and our reading of the General Letter published in this issue, which we had just completed and sent to Zion Printing and Publishing House, was received with the utmost enthusiasm and delight.

We realized once more that Zion was United and was Going Forward, prepared at all hazards to stand by us to the uttermost in protecting Zion's temporal and eternal interests.

---

THERE ARE No Breaks in our Ranks, and, up to this time, notwithstanding the lies in the press to the contrary, we have not lost one officer or one member in the conflict. Not one Zion depositor has taken out of the Bank a dollar for other than necessary purposes.

No deposits upon call have been withdrawn.

We have been enabled to continue to Go Forward in every direction, and to reduce our current liabilities on open account, within three weeks, by about Fifty Thousand Dollars, without borrowing a single cent from the world.

---

WE FELT THAT the time had come, however, to call upon Zion everywhere to enable us to discharge all open accounts without any further delay, and so maintain the good name which Zion has borne for prompt settlements.

We repeat the following among the closing words of our General Letter:

*Zion rides the Storm and goes bravely forward!*

*You are a part of Zion!*

DO YOUR DUTY, AND DO IT QUICKLY!

---

THIS GENERAL LETTER has been sent forth already in individually addressed envelopes to tens of thousands of members of the Christian Catholic Church in Zion in the United States and in Canada.

It is continuing to be sent through the mails to these, and to all members and friends of Zion, whose addresses are known to us throughout the world.

If it fails to reach any of these, will they please inform us, and, meanwhile, consider the Letter as it appears in this issue to be addressed to them individually.

The Press has, through some one, received a copy of this General Letter, and has published garbled extracts from it.

We have therefore felt that it was right to publish it openly in THE ZION BANNER and in LEAVES OF HEALING, so that all our readers might be able to compare what we wrote with the misleading extracts from it which have been published.

We ask every reader to consider that Letter carefully, pray over it earnestly, and then act as God directs.

We believe that the end of this Conflict will greatly redound to the glory of God.

---

AS WILL be seen from the letters, of October 4th, of our General Financial Manager, at Zion City, and of our Financial Agent in Chicago, which appear in the report on pages 828 and 830 of this issue, money has already begun to come in for investment, and in one case the sum of Twelve Thousand Dollars ($12,000) came in from one brother, with the full approval of his wife and family.

The love and loyalty of many in Zion is very touching and very sincere. But it is imperative upon Each and All to do their duty and to strengthen Zion's Reserves, and to enable Zion to meet all her engagements.

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THE PRESS has again, however, at the end of the week, burst out, and the reporters are suffering from a fresh attack of Newspaper Hydrophobia.

As we dictate these Notes, on the night of Friday, October 10th, we find an article in the Chicago Daily *News*, on its front page, which is, excepting in a few garbled lines, a Series of Lies from start to finish, in direct contradiction to all the facts of the case.

Zion has no difficulty whatever in replenishing her stores, either of building materials or of goods in any department.

The largest houses in Chicago and in other cities are eager to trade with Zion, many of them writing to us expressions of their confidence, inviting us to continue to order whatever we might need, and assuring us of their willingness to extend to us every consideration within their power.

Zion has never defaulted in a single dollar, and we have paid millions upon millions of dollars to those with whom we have done business in Chicago and other cities.

THE ARTICLE to which we refer declares the very opposite of all these facts, and pretends to give "interviews" with men in a large number of wholesale houses, which are absolute fabrications.

The writer does not dare to give the names of the men or the houses.

They brought men, houses and interviews into existence simply by an act of their own lying imaginations, for otherwise they do not exist.

A bogus declaration, also, of an alleged "prominent attorney," whose name is not given, as to it being "only a question of a short time when the shops and factories of Zion will be closed and the streets of the village become deserted," is an illustration of the utterly farcical nature of these attacks.

THIS PERSON, who is declared to be "speaking carefully and from a knowledge of the situation," amongst other things says: "*I understand that not a dollar's worth of lace has been sold, and the sale of lots is growing less every day.*"

THIS LIE is certainly answered by the fact that investments are being made in considerable sums every day in Land, Bank and Industrial Stocks; that Zion Lace Industries has effected sales of Beautiful Zion Lace in Chicago, New York, Indianapolis, Milwaukee, and other centers of population; and that the rate at which present orders are pouring in for these Laces is a very satisfactory one.

In fact, we had only this week a request to give one firm a figure on a certain basis for the entire output of our Lace; but the proposal was one that, for many reasons, we could not entertain.

THIS ARTICLE, in Friday's Chicago *Daily News*, is a specimen of the New Fabrications that have arisen since the sending forth of our letter on Thursday last, October 9th.

BUT IT WOULD be labor lost to pursue the examination of this tissue of lies, which apparently begins a New Series of Attacks, against which we warn our readers in America and on every Continent.

This paper, the *Daily News*, is owned and edited by the leading directors of the American Associated Press, which furnishes cablegrams and telegrams from all parts of the United States to newspapers over all the world.

These men have been the foes of Zion for many years, and are still pursuing us with a ferocity and malignity that is without a parallel in their vile calling; and without a cause, except that we have done our duty to God and to man without fear and without favor.

"EXTREMES MEET"—

This is the title of a very able cartoon by Deacon Charles Champe, our Zion Artist, which appears in this issue on page 820.

IN THIS remarkable drawing Deacon Champe has vividly pictured the whole point of our discourse of last Lord's Day, showing that Papalism and Secretism are behind the Vile Newspaper Press in these attacks upon Zion.

Truly they make a Trinity of Evil so powerful that God alone can give us the Victory in Zion.

THIS WEEK has been peculiar for the diminution of the force of the attacks, as we have already said, during the first and middle part of it, and for its sudden outbreaks at the end.

But, while the press was silent, Rome, with her cruel Jesuitical hand, and Masonry, with its foul "lion's paw" grasp, were both endeavoring to choke Zion City Bank, hour by hour and day by day.

They did and are still doing their very utmost to embarrass us in connection with our exchanges, and in many other ways, which we shall take some other opportunity of detailing.

But Zion City Bank still stands firm as a Rock.

WE COULD NAME, and may do so at an early time, the men whom Masonry and Secretism have been principally using to lead the United Forces of these Evil Factions, which are outwardly opposed to each other, but are inwardly united, as we have so often shown in these columns.

DEACON CHAMPE'S cartoon illustrates the position perfectly, and unfolds to our readers the Fact that this Conflict, which has continued for so many years, has simply taken this New Form.

BUT THE DECLARATION, which we have now proven to be true, that Zion has, above all liabilities, an estate valued at more than Twenty-three Million Dollars, has caused the entire

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business community to laugh at the petty and malignant attempts of Rome and Mah-hah-bone to destroy Zion by entering silly suits at Waukegan, or by silly attacks in the press.

ZION IS the most dangerous Foe to these Destructive Powers that has ever yet appeared in the world, and this Evil Duümvirate fears the extension of Zion's Power, and is resolving, if it be possible, to strangle Zion City.

Zion has escaped from their grasp in Chicago, and is diligently and calmly building up the lovely City of Zion, forty-two miles north from Chicago's center, on the beautiful shore of Lake Michigan.

WE HAVE HAD a week of most Charming Weather, with mild and yet refreshing breezes and bright sunshine.

It is a delight, if it be only for a few minutes, to drive down Shiloh Boulevard to the Lake Front, and still more to walk along the two and a half miles of the shores of our city, and then look backward at the towers and great buildings of the city, which slopes upward from those beautiful waters.

Our heart has been delighted, in the midst of our great toils, in hearing the exclamations of the delighted visitors from many lands, "Wonderful!" "Beautiful!" "Indescribable!" and so forth, as they behold the Lovely City entering into the second year of its existence.

ZION IS well worth fighting for!

Zion City is well worth fighting for.

Zion's beautiful Church, the Christian Catholic Church in Zion, is well worth fighting for.

Zion's Educational Institutions, which have just enrolled nearly 1,200 pupils in all departments, are well worth fighting for.

Zion's Commercial Institutions, which are strongly and profitably established, are well worth fighting for.

Zion's Theocratic Political Principles are well worth fighting for, covered, as they are, by the glorious motto, "Where God Rules Man Prospers."

AND SO we go Onward, fighting "The Good Fight of Faith"; hating no man, but hating sin everywhere; and defending Zion against all foes, at the command of the King Himself; for

Jehovah is a Man of War;
Jehovah is His Name.
. . . . . .
Thy Right Hand, O Jehovah, is Glorious in Power;
Thy Right Hand, O Jehovah, dasheth in pieces the enemy.
. . . . . .
Who is like unto Thee, O Jehovah, among the gods?
Who is like Thee, glorious in Holiness,
Fearful in Praises, doing Wonders?

BRETHREN, PRAY FOR US.

# 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 sufferers are expressly declared to have been "oppressed of the Devil." (1 John 3:8; Matthew 4:23; Acts 10:38.)

*The Gifts of Healing are Permanent.*

It is expressly declared that the "Gifts and the calling of God are without repentance," and the Gifts of Healing are amongst the Nine Gifts of the Spirit to the Church. (Romans 11:29; 1 Corinthians 12:8-11.)

*There are Four Modes of Divine Healing.*

The first is the direct prayer of faith; the second, intercessory prayer of two or more; the third, the anointing of the elders, with the prayer of faith; and the fourth, the laying on of hands of those who believe, and whom God has prepared and called to that ministry. (Matthew 8:5-13; Matthew 18:19; James 5:14, 15; Mark 16:18.)

*Divine Healing is Opposed by Diabolical Counterfeits.*

Amongst these are Christian Science (falsely so-called), Mind Healing, Spiritualism, Trance Evangelism, etc. (1 Timothy 6:20, 21; 1 Timothy 4:1, 2; Isaiah 51:22, 23.)

*Multitudes Have Been Healed Through Faith in Jesus.*

The writer knows of thousands of cases and has personally laid hands on scores of thousands of persons. Full information can be obtained at the meetings held in the Zion Tabernacles in Chicago, and in Zion City, Illinois, and in many pamphlets which give the experience, in their own words, of many who have been healed in this and other countries, published at Zion Printing and Publishing House, 1300 Michigan Avenue, Chicago, and also at the Branch Office, Shiloh Boulevard, Zion City.

"*Belief Cometh of Hearing, and Hearing by the Word of God.*"

You are heartily invited to attend and hear for yourself.

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# ZION WOMEN'S DORCAS WORK

By REV. JANE DOWIE, Principal Overseer of Women's Work in the Christian Catholic Church in Zion Throughout the World

OUR Dorcas Meetings in Zion City and Chicago were resumed only yesterday, so that we have not had time to get any reports about them, but we have no doubt all went on well.

We have prepared and are sending out letters to the Officers-in-charge of the various Branches and Gatherings of the Christian Catholic Church in Zion, outside of Chicago and Zion City, wherever we think a Branch of the Zion Women's Dorcas Work will be helpful or necessary.

We trust that God will enable them to be as effective, each in its different place, as they have been in Zion City and Chicago, in reaching out a helping hand, especially to the deserving poor.

Our mission is first to the Household of Faith; we must begin at home, but we must not stop there.

There are many persons who never see anything outside of themselves and their little circle, so they never know the needs of others.

They stay all their lives as children, sheltered in their own homes, and see nothing of the great world of sin, suffering, disease and misery which is to be found outside in the world everywhere.

While thinking today of faith for the poor of the "Household of Faith," my memory goes back over the past years to the time when my precious daughter Esther, now in Heaven, was quite a little child.

She had a book with a sweet little story about a girl named Faith. From this book she had me read to her over and over again; for when she loved anything she did not mind how often it was repeated.

This is a brief synopsis of the story:



OVERSEER JANE DOWIE

It opened with a very touching, realistic and graphic description of a very poor part of London, where a young girl and her little sister were left alone.

They had come, after the death of their parents, which left them destitute, from a beautiful part of the country where there was plenty of green grass and flowers, to this dreadful part of London to get work.

The young girl died in her humble, little room, with only her little sister by her side, from consumption, brought on by overwork, cold and starvation, although she had inherited lung weakness from her mother, a good, Christian woman.

The dear girl worked for herself and her sister as long as she could, but at last was taken out of her want and pain to the home of the Good Shepherd, and now only little Faith was left.

She felt the awful loneliness in that still room of death, and went out from her sister's death-bed into the cold, damp streets of London. There she saw great throngs of people, but no one knew or cared for her.

As she was wandering about, not knowing where to go or what to do, cold and faint with hunger, she heard some beautiful music, and as the doors of a large church were opened wide the music sounded forth into the street. She listened, and thought of how her sister had talked about the angels singing when they came for her, and how she had told her that God would take care of her, as He had promised to care for the widows, the orphans and the fatherless.

Little Faith believed this, and when she heard the beautiful music and saw the church doors wide open she went in and sat down.

As she sat and listened she did not understand it at all, but it seemed to her as if she had come into heaven, and she wondered why she had doubted that God would care for her when she was so cold and hungry and lonely out in the great, crowded streets of London.

While she was thinking about these things she heard the minister say: "O ye of little faith, wherefore didst thou doubt?"

She caught the words "Little faith"—that was her name—the minister was talking to her—she knew that God had told him about her, so now she knew it was all right and that God had cared for her.

So, being very tired, she soon went to sleep. When the service was over, being very little, and the pews of the church very high, she was not noticed as she lay down on the seat, and she slept on.

Afterwards when all the people had left the church the janitor found her, and, waking her up, asked her who she was, where she lived, and if any one knew her.

She said that her name was Faith, and that she had no home now that her sister was dead, and the angels had taken her to Heaven, but, she said, that the gentleman who was talking—the minister—knew her, because he had spoken to her and called her by her name and said, "O Little Faith, wherefore didst thou doubt?"

The janitor then took her to the minister's study, who at once took an interest in the pure, lovely little child.

She taught him a lesson of Faith as she told him how the Word of God had reached her; for she remembered nothing of his sermon but the text, "O ye of little faith, wherefore didst thou doubt?" She had made up her own sermon upon it.

She was one of the "Household of Faith," and the minister and his wife, having no children of their own, took the little one into their own home as their little child.

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God rewarded those good people by giving them a child of faith as their own "Little Faith."

When we were talking about taking our Pilgrim Journey for the purpose of carrying the Gospel of Salvation, Healing and Holy Living to the world, we spoke of London as the place where we should spend most of our time, and our dear little girl said: "Oh, not to London; I do hope we won't go there, because you know there are so many starving little children there, and it is such a terribly poor place."

I then remembered that all she knew about London was from the little book that told about the poor, and I gave her the information that London, although it had so many poor people in it, was the richest city in the world.

When we were in London together two years ago, I asked her if she remembered this, and then I asked her if she would like to go down and see the poor part of the city, as we had but a very little time to stay there, and had spent most of our time in conducting a mission in London. I was weary and full of sorrow for my sister's death; and to save me she said: "No, mother, I do not think it would be best; it would only grieve and distress you, and we could not do much to help them at this time."

I then remembered having been told of a lady who had been traveling for her health with her husband and daughter.

They thought that they would like to go down and see the poorest parts of the great cities which they visited, as well as the beautiful sights, and when in London they went to visit the poorest part of that city.

They had their pockets full of money and intended to give it away to the poor, but it was soon all gone, and they felt that it was just like a little drop in an ocean.

The poor people grabbed and scrambled for it and hurt themselves as they did so, and the lady, not being in good health, having a weakness of the heart, suffered intensely, for she had a very sympathetic nature, and her daughter, who told me this story, said that she had never been well since.

When we think of the large amount of poverty in the world we cannot but see that it is impossible for us to relieve all the poor and needy, but it is a very blessed thing to know that God cares for all His children.

We know that He is careful of the infinitely little as well as of the infinitely great, and that He will not let even a sparrow fall to the ground without His knowledge, and the very hairs of our head are all numbered.

This extreme misery and poverty is not God's Will; it is the result of sin—the Devil's work. It is always hard to look upon the consequences of sin and know of the Devil's work.

Many persons are filled with the thought that it is impossible to relieve *all*, and therefore they are prone to give up and do nothing.

Your little gifts given here and there seem almost as nothing when distributed in that way, but if you send them to our Zion Women's Dorcas Work, they will unitedly make a great deal and do a vast amount of good, conscientiously, systematically, and lovingly distributed.

One of our Dorcas women said to me last year: "It has always been my lot to live among the poor and to see their sufferings without being able to help them, but this year, thanks to our Dorcas work, I have had the joy of ministering to them and helping them also by giving them warm, comfortable clothing."

It would be well for many persons if they would go right down and see the poverty in some parts of our great city of Chicago.

Those whose hearts have never been touched with the sorrows of others, who have grown hard and callous, would be softened and melted into tears of sympathy, and they would never forget what they saw.

It certainly should make them feel like sharing with others some of the good things that God has given to them.

The Christ, when He walked the streets of the cities of Judea and Galilee, had the poor, the sick, and the halt and the lame brought to Him from everywhere.

It has been our privilege, in the blessed work which God sent us out into all the world to accomplish, to come in touch with every class of people.

The rich and the poor have sat down together as they came to seek healing for their bodies from our All-Merciful Heavenly Father, in the Name of His dear Son, Jesus our Saviour, and in the power of the Holy Spirit, our Comforter and Guide.

No doubt one of the reasons why, in the infinite Providence of Almighty God, He has seen fit to leave the poor always with us in the land, is that Christian love may be drawn out towards them, and shown in loving gifts and good deeds.

May you be among those of whom it is said:

"It is more blessed to give than to receive."—*Acts 20:35.*

"Yea, all kings shall fall down before him:
All nations shall serve him.
For he shall deliver the needy when he crieth;
And the poor that hath no helper.
He shall have pity on the poor and needy,
And the souls of the needy he shall save.
He shall redeem their soul from oppression and violence;
And precious shall their blood be in his sight:
And they shall live; and to him shall be given of the gold of Sheba:
And men shall pray for him continually;
They shall bless him all the day long.
There shall be abundance of corn in the earth upon the top of the mountains;
The fruit thereof shall shake like Lebanon:
And they of the city shall flourish like grass of the earth.
His name shall endure forever;
His name shall be continued as long as the sun:
And men shall be blessed in him;
All nations shall call him happy.

Blessed be Jehovah God, the God of Israel,
Who only doeth wondrous things;
And blessed be His glorious Name forever;
And let the whole earth be filled with His glory.
Amen, and Amen."—*Psalm 72:11-19.*

The following appointments of Officers-in-charge for Zion Dorcas Work in Chicago and Zion City have been made:

**CHICAGO.**

CENTRAL PARISH.

Place of meeting—1306 Michigan avenue.
Officer-in-charge—Deaconess Jennie Paddock, 16-18 Sixteenth street.
Assistants—Deaconess Jorgine H. Angell, 1201 Michigan avenue.
Deaconess Emma Grant, 16-18 Sixteenth street.
Deaconess Anna T. Reakirt, 1201 Michigan avenue.
Deaconess Martha J. Morrison, 1201 Michigan avenue.
Evangelist P. Keith, 1201 Michigan avenue.
Mrs. I. Marshall, 1602 West Twelfth street.
Mrs. Ella H. Foster, 2303 Dearborn street.
Mrs. Elizabeth Harvey, 18 Armour avenue.
Mrs. Katharina Mangold, 10 East Sixteenth street.
Mrs. Bessie A. Davis, 1201 Michigan avenue.
Mrs. Robert E. Aiston, 1201 Michigan avenue.
Mrs. Pearl A. Webb, 2815 State street.
Deaconess Elizabeth K. Weller, 3529 State street.

NORTH PARISH.

Place of meeting—North Side German Zion Tabernacle, Larrabee street near Center.

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Officer-in-charge—Evangelist Anna McClurkin, 533 Seminary avenue.
Assistants—Evangelist Anna Richert, 204 Burling street.
Deaconess Matilda S. Freeland, 1356 Diversey boulevard.
Deaconess Ernstine Kasch, 361 Orchard street.
Deaconess Mary Sackman, 292 Dayton street.

SOUTH PARISH.

Place of meeting—South Side Zion Tabernacle, 6426-6434 Wentworth avenue.
Officer-in-charge—(To be appointed later.)
Acting Officer-in-charge—Deaconess Cassie R. Krause, 7701 Goldsmith avenue.
Assistants—Mrs. J. H. Shaw, 7938 Normal avenue.
Mrs. Letitia Doris Pugh, 8810 Carpenter street.
Deaconess Susie Pelton, 7133 South Paulina street
Mrs. Margaret Atkinson, 6701 Steward avenue

WEST PARISH.

Place of meeting—West Side Zion Tabernacle, corner Madison and Paulina streets.
Officer-in-charge—Evangelist Hattie M. Fockler, 1201 Michigan avenue.
Assistants—Deaconess Rebecca McDaniels, 472 South Oakley boulevard.
Deaconess Mary E. Rudgers, 1223 West Van Buren street.
Deaconess Katherine R. Reid, 299 West Polk street.

SOUTHEAST PARISH.

Place of meeting—Zion Tabernacle, 212 Sixty-third street.
Officer-in-charge—Deaconess Minnie Chetham, 6616 Monroe avenue.
Assistants—Mrs. Thomas J. Murdock, 6939 Kimbark avenue.
Mrs. Mary Wilson, 6619 Rhodes avenue.
Miss Bertha Anderson, 4232 Cottage Grove avenue.

NORTHWEST PARISH.

Place of meeting—Northwest Zion Tabernacle, 786 West North avenue.
Officer-in-charge—Deaconess Rosa Peetz, 724 North Washtenaw avenue.
Assistants—Deaconess Matilda Schweichler, 599 North Lincoln street.
Deaconess Mae Belle Kelsey, 870 West North avenue.
Deaconess Anna Hesling, 937 North Kedzie avenue.
Deaconess Mary Ann Cartwright, 1573 Monticello avenue.

## ZION CITY.

Place of meeting—Elijah Hospice, Elijah avenue.
Officer-in-charge—Deaconess Rachel Thomas, Emmaus avenue, near Thirtieth street, Zion City, Illinois.
Acting Officer-in-charge, Deaconess Kate H. Feckham, Elijah Hospice.
Assistants—Elder Lydia M. Piper, Elisha avenue.
Evangelist Margaret Dinius, Edina boulevard.
Deaconess Edith Kennedy-Innes, Elijah Hospice.
Deaconess Alice E. Crane, Deaconess Mary A. Boyd, Deaconess Ellen Graham, Deaconess Luella Mason, Deaconess Lizzie S. Wooldridge, and Deaconess Alice Klein, Gabriel avenue, corner Thirtieth street.

MATERNITY DORCAS WORK.

Place of meeting—Elijah Hospice, Elijah avenue, Zion City, Lake County, Illinois.
Officer-in-charge—Elder Abigail T. Speicher.
Assistants—Evangelist Marie Anna Excell Deaconess Alice Josephine Lee, Deaconess Nellie Ogden-Peters, Deaconess Eva Ogden Disbrow, Elder Nancy Price-Tindall.

Goods may be sent to these various places every Wednesday after 10 o'clock, and they will be thankfully received.

I will be glad to receive gifts in money or goods for the following Zion Benevolent Enterprises:

Zion Home of Hope for Erring Women.
Zion Dorcas Work.
Zion Orphanage.
Zion Home for Working Girls.
Women's Work in Zion throughout the World.

Address letters to Zion City, Lake County, Illinois.

Make Checks and Money Orders payable to Overseer Jane Dowie. Receipts on printed forms will be sent to all givers.

If they do not come in a few days, write particulars.

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And there arose a reasoning among them, which of them should be greatest. But when Jesus saw the reasoning of their heart, He took a little child, and set him by His side, and said unto them, Whosoever shall receive this little child in My Name receiveth Me; and whosoever shall receive Me receiveth Him that sent Me: for he that is least among you all, the same is great.—*Luke 9:46-48.*


**ANY CHRISTIAN**
**Can Obtain Honest, Safe, Well-Secured Good-Paying Stock Investments in Zion**

**ZION LAND AND INVESTMENT ASSOCIATION**

Offers Special Inducements to Investors from now until January 1, 1903.

Shares of Stock, $100, upon which 8 per cent. interest is guaranteed, payable January 1st and July 1st of each year.

After January 1, 1903, this Stock will command a premium.

Investors in this Stock are given the first choice of selection, as well as reduction in rentals of the large, beautiful lots in Zion City that are being thrown open, from time to time, for selection.

Nearly every lot in the first four Subdivisions (consisting of 1200 acres) has been disposed of, and within one year hundreds of homes have been erected thereon.

Stock in this Association can be exchanged, at any time, for land, or it can be retained as an interest-bearing investment.

Zion City stands upon 6500 acres of high, rolling land, two and one-half miles of its eastern border being washed by the grand unsalted sea, Lake Michigan. This land, together with the millions of dollars' worth of improvements now upon it, is the security offered to investors.

Two hundred beautiful lots have just been placed on the market, the rentals of which are from $6.00 to $15.00, but within a few weeks a new Subdivision of attractive, well-located lots will be ready for Stockholders to select from, with rentals from $4.00 to $8.00.

Send for our new handsomely illustrated booklet of Zion City, Articles of Agreement, copy of 21-year Lease, and other printed matter pertaining to Zion and her Investments.

Address

**H. WORTHINGTON JUDD, Sec. and Mgr.**
**ZION LAND AND INVESTMENT ASS'N**
**ZION CITY, ILLINOIS**
**DANIEL SLOAN, Assistant Manager**



**Zion's Conflict with Methodist Apostasy.**

This book of 200 pages, issued by Zion Publishing House, contains nine powerful discourses delivered in Central Zion Tabernacle by the General Overseer, in May, 1900, during the session of the Methodist General Conference. They are of especial value for the full and fearless exposure of Freemasonry.

"The Methodist Church, the Property of the Masonic Order," "Freemasonry: A Heathen and Antichristian Abomination," and "Degrees of Masonic Devilry" ought to be read by every lodge man.

The iniquity of the Mystic Shrine is laid bare.

"The Christian's Duty in Breaking a Bad Oath" is the address which preceded the public exposure of Masonic and Odd Fellow degrees in Central Zion Tabernacle, a full account of which is given.

Buy one of these books and keep lending it. No honest and intelligent man can read the book and still remain a Freemason. Sent by mail, postpaid, for twenty-five cents.

Address Zion Printing and Publishing House, 1300 Michigan Avenue, Chicago, Illinois, U. S. A.


**Important Notice.**

It is of great importance that all mail for all departments of Zion Printing and Publishing House should be addressed as indicated below. This address is sufficient, and any addition to it of any kind will only complicate the delivery of mail, causing delay, inconvenience, and loss. All correspondents are very urgently requested to bear this matter in mind.

*All checks, drafts, and money orders must be made payable to John Alex. Dowie.*

*Drafts and checks must be drawn on Chicago, New York, Philadelphia, or Boston, or must contain ten cents for exchange if drawn on other places.*

ZION PRINTING AND PUBLISHING HOUSE,
1300 Michigan Avenue, Chicago, Illinois, U. S. A.

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HARKEN: Behold, the sower went forth to sow. —*Mark 4:3.*

THE time of the world's greatest need is at hand.

A great harvest is to be gathered for God in a few years.

It is the harvest which was shown to John in a vision on the Isle of Patmos. John saw:

A great multitude, which no man could number, out of every nation, and of all tribes and peoples and tongues, standing before the Throne and before the Lamb, arrayed in white robes, and palms in their hands.

And the angel said to him:

These are they which come out of the Great Tribulation, and they washed their robes, and made them white in the blood of the Lamb.

In Zion are the people whom God has raised up in these latter days to prepare the world's harvest.

God has brought no one into Zion merely for his own Salvation or his own prosperity or happiness.

These are small considerations. They are only means to an end.

Each one was brought in to become a trained worker in the world's great Harvest Field.

No one is so old or so weak but that he may have a part in this work.

It may seem like a very small part in the eyes of men, but God does not see as man sees.

He looks at the heart of the workers to see if they love Him and love the brethren.

Consecration to God and unity will make a host of workers against which the hosts of hell cannot prevail.

The enemies of God and mankind know that, "united we stand, divided we fall," so they will try in every way to separate us from our leader and from each other.

To this end they will send the spirits of discontent, discouragement or criticism among us.

When these spirits knock at our doors we do not have to let them come in and sit down at our firesides and talk with us.

If we are wise we will recognize them at once and slam the door in their faces.

God's workers have no time to listen to these spirits of Evil.

Never, since the history of the world began, have any people had such a work to do as God has given to Zion's Host of workers.

But He is in power behind us.

Never before has a Host gone forth with such weapons of war as Zion Literature.

This is filled with the power of God's Spirit to destroy Evil and to build up Good.

It carries to the Nations that which is a complete armor against the power of the Devil, the Covenant of God as taught by His Messenger, Elijah the Restorer.

The Covenant saves, heals and keeps the spirits, souls and bodies of men so that the Devil has no power over them.

The letter which follows, from a soldier in a military home in Kansas, is addressed to Zion people:

NATIONAL MILITARY HOME, KANSAS,
September 3, 1902.

DEAR PEOPLE OF GOD:—I am a poor old soldier, an inmate of the Soldiers' Home.

I never heard of Zion till lately.

The first Zion Literature that I got, was on the 10th of September.

It was so very interesting to me that I read until my eye ached so badly that I had to stop.

It was a copy of LEAVES OF HEALING, which a comrade lent me.

To read of the wonderful healing by the Power of God made the tears roll down my cheeks.

I cannot feel thankful enough to God for having taught me about Zion.

I have been trying to live a Christian life for some time, but I can now see that I have been in darkness to some extent.

I do not know how to live as I should. I must be taught.

I do not use any liquor.

I did use some tobacco, but I quit it.

My whole heart's desire is to get the Truth which will help me to live a true Christian life.

I want to consecrate my whole life and time to God.

JOHN B. HAIGHT

### Pray for Zion's Scattered Forces.

A soldier in Zion's Host, who is on duty in the New England States, writes:

Do pray that we may be used in ministering to these hungry people, many of whom say: "Nobody ever talked to me before, and I never heard this before."

Pray for our own scattered people, some of whom have been wavering and discouraged through much opposition, and by being so far from personal help.

We everywhere see what a blessing LEAVES OF HEALING is to such.

The reading and the study of Zion Literature with the Bible, will preserve the unity of the Zion Body, so that all will realize the life power coming from the heart center to the most distant member.

If the foot is fully united to the rest of the body, the life blood flows from the heart to it as perfectly as to the members which are nearer.

Deaconess Blackmore writes from London:

I believe that the more we can get Zion Literature to the people the more God blesses them.

Lately a woman who had read an old copy of LEAVES OF HEALING came and asked for the current numbers.

About a fortnight ago she called and left her belt which she had worn fifteen years.

One doctor had told her she must have an operation.

She thought she had fibroid tumor.

She now says she is healed and has not worn the belt for over a month.

We continue sowing the seed and God is constantly blessing His Word.

The following letter from Kilmarnock, Scotland, tells how Zion's "Weapons of War" knocked the enemy out of a home in that country:

DEAR GENERAL OVERSEER:—As the Messenger of the Covenant and Elijah the Restorer, you have brought much blessing to our home.

Your messages have enabled us to enter into possession of much of what belongs to us in Christ Jesus, but which Satan kept from us.

Personally I have been taken from the hand of the Enemy through faith in Jesus' Name, and by the Power of the Holy Spirit, who has now become a real Person to us.

By means of bleeding piles the Devil has, for years, been draining much of the best strength of my body.

I was gradually becoming so nervous and weak I would soon have been unfit to follow my occupation—taking charge of the weaving factory.

I am glad to tell you that I was enabled, through your teaching, to go to God with my disease—"the Devil's work."

I am now, and have been for three months, completely healed.

With my mother-in-law and my wife, I had the joy, some weeks ago, of entering into the fellowship of the Christian Catholic Church in Zion.

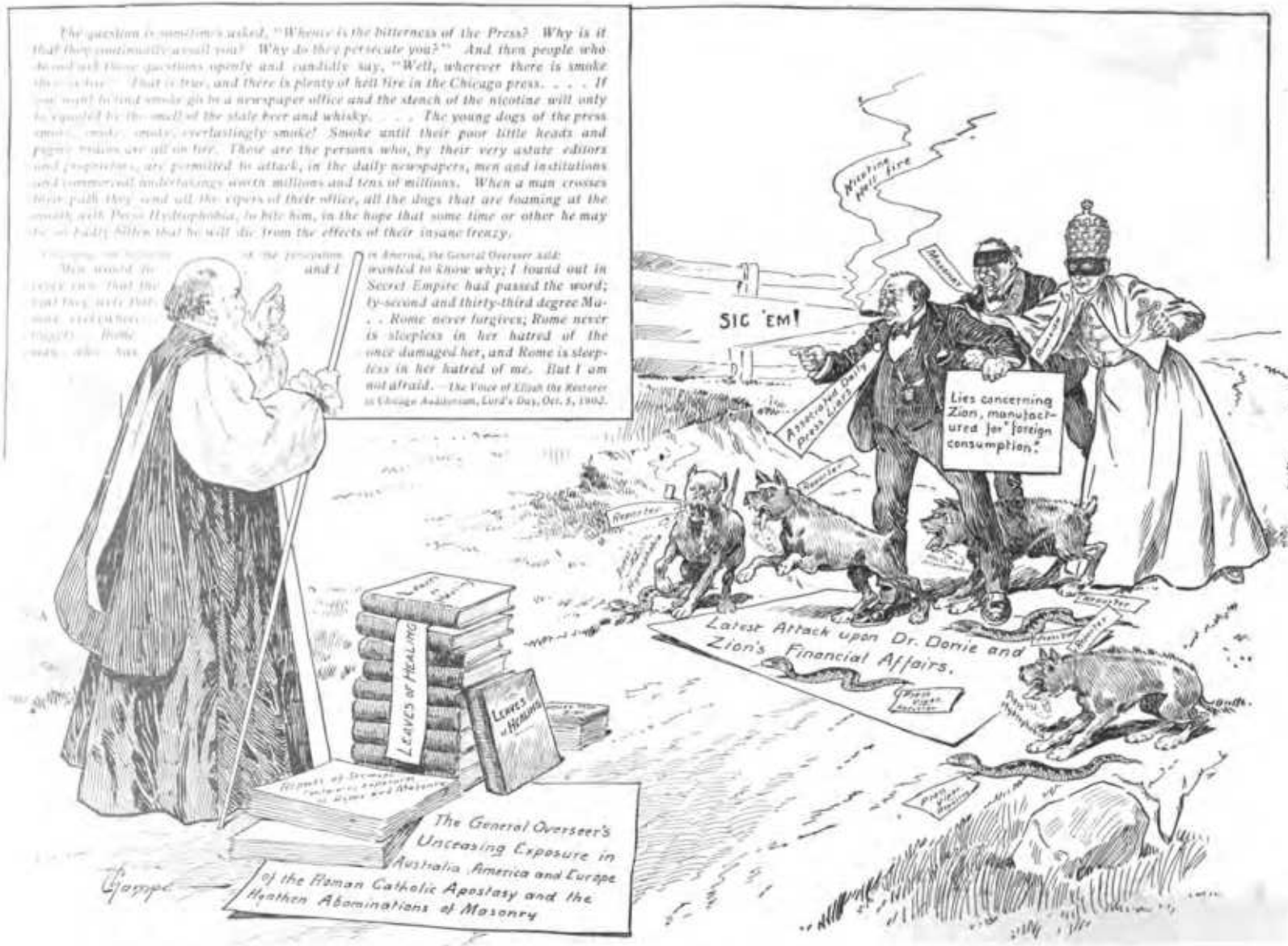
Yours in much thankfulness for the grand Liberation and Restoration Messages,

JOHN MCGILL.

**Zion Literature Sent out from a Free Distribution Fund Provided by Zion Guests and the Friends of Zion. Report for the Week Ending October 4, 1902.**

| | |
|---|---|
| 4885 Rolls to | Hotels of United States |
| 154 Rolls to | Greece |
| 100 Rolls to | Various Countries |
| Number of rolls for the week | 5,139 |
| Number of rolls reported to Oct. 4, 1902 | 2,468,579 |

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EXTREMES MEET—PAPALISM AND SECRETISM BACKING THE ASSOCIATED PRESS LIARS IN ATTACKING ZION.

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BETWEEN four and five thousand people from Chicago and Zion City gathered in the Chicago Auditorium Lord's Day afternoon, October 5, 1902.

All day long the sky had been obscured by heavy, low-hanging clouds; cold, raw winds had swept the city, and during most of the day a fine, penetrating rain was falling.

But all these discomforts of the weather could not keep away the great throngs of people who desired to hear the Message which God had given to His prophet.

It was a Message of Destructive Power

The time had come for God's Messenger to stand forth, armed with the Sword of the Spirit, and utterly to demolish the great Tissue of Lies which had been woven by the secular and so-called religious newspaper press of Chicago, and of the world, concerning Zion.

During the whole week that had just passed, the whole land had been ringing with the most persistent and diabolically false statements concerning Zion's financial condition.

Every possible attempt has been made, by a manifest conspiracy of the press and other enemies of Zion, to utterly destroy Zion's credit, and to shake the confidence of the people in her integrity.

No lie had been too absolutely without foundation and too destructive in its intended effect for these bitter enemies of God and of Zion to use.

No possible means tending to damage the credit of Zion's Institutions and Industries had been left untried.

And yet, notwithstanding all this, Zion had steadily gone forward in all things, with no real damage to her credit so far as the great business world was concerned.

The Message of the General Overseer was largely in the form of thanksgiving to God for the marvelous way in which He had preserved and prospered Zion in the midst of a storm of misrepresentation such as no other institution could have weathered.

In his discourse, the man of God dealt somewhat historically at first with the conflict which had raged between himself and a venal and godless press ever since his arrival in this country, over fourteen years ago.

Then, coming down to the present, having shown the animus of the press, and the roots of its hatred in Rome and Freemasonry, he exposed the lies which had been concocted during the week past, and in a few words proved the financial power and soundness of Zion in all her departments.

At this service there was again manifested the fact, which has been so often shown of late, that the newspaper press of the city of Chicago has almost completely lost the confidence of the people, and that its combined forces have totally failed to influence the public appreciably against Zion or her General Overseer.

By its earnest and respectful attention and enthusiastic applause, this great, representative audience of Chicago people showed its contempt for the press, and its confidence in the man who addressed them and the institution he represented.

At the close of this Message, when those who did not desire to remain had retired, about three thousand Christians gathered in the main floor of the Auditorium to sup with their Lord.

As is always the case in Zion, in times of special attack from the enemy, the people were more intensely and strongly one, as they gathered around their Lord's Table on this Lord's Day evening, than ever before.

As the people met in this sweet and sacred communion with one another, with their General Overseer, and with God, there was a spiritual Power in the Ordinance, which culminated when the General Overseer arose at the close, and, in a few brief but loving words, addressed the members of his great spiritual family.

Pledges of unwavering fidelity were given with deep-toned sincerity and earnestness, but they were not needed; for that spirit shone in every face as this company of people stood before their leader.

Then came the singing of Zion's parting song, "God be with you till we meet again," by the congregation and General Overseer; the Benediction; the parting salutation, "Peace to thee," and its response, "Peace to thee be multiplied"; the Zion handshake—and another great and glorious Lord's Day of victory in Zion closed.

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Chicago Auditorium, Lord's Day Afternoon, October 5, 1902.

The services were opened by Zion White-robed Choir and Zion Robed Officers entering the Auditorium, singing as they came, the words of the

PROCESSIONAL.

Glorious things of thee are spoken,
Zion, city of our God;
He whose Word cannot be broken
Form'd thee for His own abode;

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On the Rock of Ages founded,
What can shake thy sure repose?
With Salvation's walls surrounded,
Thou may'st smile at all thy foes.

See the streams of Living Waters
Springing from Eternal Love,
Well supply thy sons and daughters,
And all fear of want remove.
Who can faint, while such a river
Ever flows their thirst t'assuage,
Grace which, like the Lord, the Giver,
Never fails from age to age!

Round each habitation hov'ring,
See the cloud and fire appear,
For a glory and a cov'ring,
Showing that the Lord is near;
Thus deriving from their banner,
Light by night, and shade by day,
Safe they feed upon the manna
Which He gives them when they pray.

Blest inhabitants of Zion,
Wash'd 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-off'ring brings.

At the close of the Processional, the General Overseer came upon the platform, the people rising and standing with bowed heads while he pronounced the

INVOCATION.

God, be merciful unto us and bless us,
And cause Thy face to shine upon us:
That Thy Way may be known upon earth,
Thy Saving Health among all the Nations;
For the sake of Jesus. Amen.

PRAISE.

All then joined in singing Hymn No. 307:

In the heav'nly pastures fair,
'Neath the tender Shepherd's care,
Let us rest beside the living stream today;
Calmly there in peace recline,
Drinking in the truth Divine,
As His loving call we now with joy obey.

CHORUS—Glorious stream of life eternal,
Beauteous fields of living green,
Though revealed within the Word
Of our Shepherd and our Lord,
By the pure in heart alone can they be seen.

RECITATION OF CREED.

The General Overseer then led the Choir and Congregation in the recitation of the Apostles' Creed:

I believe in God the Father Almighty,
Maker of heaven and earth:
And in Jesus Christ His only Son our Lord;
Who was conceived by the Holy Ghost;
Born of the Virgin Mary;
Suffered under Pontius Pilate;
Was crucified, dead and buried;
He descended into hell,
The third day He rose from the dead;
He ascended into heaven,
And sitteth on the right hand of God the Father Almighty;
From thence He shall come to judge the quick and the dead.
I believe in the Holy Ghost;
The Holy Catholic Church;
The Communion of Saints;
The Forgiveness of sins;
The Resurrection of the body;
And the Life everlasting. Amen.

READING OF GOD'S COMMANDMENTS.

The General Overseer then read, very impressively, the Eleven Commandments, the Choir and Congregation reverently singing the response, "Lord, have mercy upon us, and incline our hearts to keep this law."

I. Thou shalt have no other gods before Me.

II. Thou shalt not make unto thee a graven image, nor the likeness of any form that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself unto them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children, upon the third and upon the fourth generation of them that hate Me, and showing mercy unto thousands of them that love Me and keep My Commandments.

III. Thou shalt not take the Name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh His Name in vain.

IV. Remember the Sabbath Day, to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is a Sabbath unto the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath Day, and hallowed it.

V. Honor thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee.

VI. Thou shalt do no murder.

VII. Thou shalt not commit adultery.

VIII. Thou shalt not steal.

IX. Thou shalt not bear false witness against thy neighbor.

X. Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor anything that is thy neighbor's.

Hear also what our Lord Jesus the Christ, the Son of God, hath said, which may be called the Eleventh Commandment:

XI. A new Commandment I give unto you, that ye love one another; even as I have loved you, that ye also love one another.

The Choir then chanted the

TE DEUM LAUDAMUS.

We praise Thee, O God; we acknowledge Thee to be the Lord.
All the earth doth worship Thee, the Father Everlasting.
To Thee all Angels cry aloud, the Heavens and all the Powers therein.
To Thee Cherubim and Seraphim continually do cry:
Holy, Holy, Holy, Lord God of Sabaoth;
Heaven and earth are full of the Majesty of Thy Glory.
The glorious company of the Apostles praise Thee.
The goodly fellowship of the Prophets praise Thee.
The noble army of Martyrs praise Thee.
The Holy Church throughout all the world doth acknowledge Thee,
The Father of an infinite Majesty;
Thine adorable, true and only Son;
Also the Holy Ghost the Comforter.
Thou art the King of Glory, O Christ;
Thou art the everlasting Son of the Father.
When Thou tookest upon Thee to deliver man,
Thou didst humble Thyself to be born of a Virgin;
When Thou hadst overcome the sharpness of death,
Thou didst open the Kingdom of Heaven to all believers.
Thou sittest at the right hand of God in the Glory of the Father.
We believe that Thou shalt come to be our Judge.
We therefore pray Thee, help Thy servants,
Whom Thou hast redeemed with Thy precious blood.
Make them to be numbered with Thy saints in glory everlasting.
O Lord, save Thy people and bless Thine heritage;
Govern them and lift them up forever.
Day by day we magnify Thee;
And we worship Thy Name ever, world without end.
Vouchsafe, O Lord, to keep us this day without sin.
O Lord, have mercy upon us, have mercy upon us.
O Lord, let Thy mercy be upon us as our trust is in Thee.
O Lord, in Thee have I trusted, let me never be confounded.

**Scripture Reading.**

The General Overseer read the 84th Psalm, and also from the 5th chapter of the book of the Prophet Isaiah, after which he offered the following prayer:

PRAYER BY THE GENERAL OVERSEER.

Our Father, who art in the heavens, we hallow Thy Name.
We beseech Thee that we may be enabled to pray in an acceptable manner unto Thee, in the Name of Thy dear Son, our Advocate with the

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Father, Jesus, the Christ, the Righteous; and in the power of that Spirit, Thy Holy Spirit, who teaches us to cry, Abba! Father!

Give us that cry!

What am I? What are we but as an infant crying in the night, and as an infant crying for the light, and with no language but an inexpressible cry; no voice but a cry out of the depths of sin and sorrow, the depths of conscious depravity?

PRAYER FOR SINNERS.

There may be those today in this place who are crying unto Thee that they may be delivered, and yet they will not pay the price of their own deliverance.

They will still embrace the filthiness of sin and drink of the naphthalenic waters of accursed passion.

They might as well drink of the waters of the salt and bitter Ocean, seeking to quench their thirst, as to drink at this Ocean of Sin and Passion around us, of which to drink is not to satisfy but to intensify the damning lusts that make the spirit, the soul and the body to be thrice fettered, thrice bound, and dragged down into perdition.

O God, help these persons to cry to Thee, with all their hearts, sincerely, to be set free.

May they be willing to give up, to repent, to disassociate themselves from the filthiness of their companionship, the villainy of their association in the darkness with those who mutter and peep, and who blindfold their eyes, drag them around with a rope, and make them to kneel at false altars, and to utter oaths that are inconsistent with their duty as citizens, as well as abominable, in Thy sight.

O God, deliver the members of the Secret Empire who are here today! Help, O God, that they may be delivered.

If we have to use a pretty sharp knife today, help us to use it aright, so that they shall have their eyes opened!

O God, open their eyes that they may see!

PRAYER FOR BLESSING UPON THE MESSAGE.

Father in Heaven, help Thy servant who speaks to Thee, that he may be able to continue to defend, and to extend the Kingdom of God on earth; that the work which Thou hast given him to do may be done, and that the miserable vipers that creep out of their holes, and hiss their wickedness and falsehood, may once more be crushed beneath the heel of Truth today. (Amen.)

PRAYER FOR DESTRUCTION OF THE WICKED PRESS.

Father in Heaven, destroy this vile and false Press!

Hasten the time when the people of this city shall simply rise up and crush it, crush it with the strong arm of righteous law.

These vile sheets that are publishing and advertising things that are prohibited by law – may they be destroyed.

Have mercy upon these wretches, we pray Thee, and deliver the people!

O God, deliver the people from a press curse that is a blight upon all the nation.

There used to be a priest-cursed people.

There used to be a superstition-cursed people; today we have a press-ridden people. Deliver them, we pray Thee!

Give us grace to speak the word that we have to say today.

PRAYER FOR THE UNITED STATES OF AMERICA.

Regard graciously, we beseech Thee, this great land in all its interests. Have mercy upon all men who bear rule and authority.

Look in great compassion upon the President of the United States, and save him from these miserable doctors. Have mercy, O God, upon him, and in Thy mercy deliver him from their hands; and do Thou deliver him from the disease that has come to him consequent upon a serious accident.

Do Thou grant that he be restored, and enabled to fulfil the duties of his very high station with a deeper humility, with a purer faith, with a larger hope, with a wiser love, and with those graces that will make him not only strenuous and strong, but wise and safe.

God bless him!

Bless the Cabinet associated with him, every member of the Government.

Bless, we pray Thee, the Legislative Arm of the Government.

Bless the Judicial.

Grant that Executive, Judicial and Legislative alike may be controlled by God and by righteousness.

Look in great compassion upon all the states of this Union, and all the cities and counties in each state.

Grant to the people wisdom to select men, not for their riches or for their political craftiness, but for their sincerity, honesty and purity, that this land may be wisely governed.

PRAYER FOR THE NATIONS.

We beseech Thee, O God, to hear us for all the nations of the earth; for the myriads who are in deeper than heathen darkness, even in the midst of Christian light; for the nations that are trembling upon the verge of wars, dreading the pestilence, famine and death that must ensue.

O God, have mercy upon the bloody men who delight in war, and even in times of peace are squandering the national resources in playing at murder.

O God, help the nations to see that it is just as much a violation of the command, "Thou shalt do no murder," for a nation to murder as for an individual.

Help people to see that murder can never be right, whether it be by platoons of infantry, or squadrons of cavalry, or batteries of artillery.

Kings, Presidents, Governments or Legislatures can never make it right; for Thou hast said: "Thou shalt not kill."

May men know that every man who violates that Commandment of Thine is a participator in a murder.

We thank Thee, O God, for the instruction of Thy Word, which, warning the people, has said that he that taketh the sword shall perish by it, and our eyes see in the Records of the Ages past that no nation has ever yet been built up by blood shed in war.

O God, this nation can never be built up with the horrid cement of human blood between the stones.

Grant, O God, peace in our time, and wisdom in these matters.

PRAYER FOR GOD'S PEOPLE.

Grant, we beseech Thee, our Father, that the people who profess Thy Name, Thine own people who really possess Thy grace, wherever they may be, may be blessed.

We beseech Thee to destroy every organization that hinders the progress of Thy Kingdom, and set the people free.

If there be aught in this Church that would hinder the perfect freedom in spirit, soul, body and the progress of this people, destroy that thing.

PRAYER FOR THE SICK AND THE SORROWING.

And now hear us as we ask Thee to bless the sick and the sorrowing for whom we are asked to pray, whose petitions reach us constantly from this, and from many distant lands.

In Thy great mercy bless Thou these sick and weary ones who at last have known that Jesus, the Christ, is still the same, the same Savior, the same Healer, the same Cleanser, the same Keeper, and that He is with us All the Days unto the Consummation of the Age.

We thank Thee for the Message which He brought from Thee, that Thou art our Life and Light and that Thou art Love.

We pray Thee, O God, to deliver men from the horrible poisons that are flowing down the streets of this and many cities in Rivers of Death and from the horrible butcheries that are wrought in the name of science in the shambles of public and private hospitals.

Help them to know that Thy Word is true: "I am Jehovah-rophi." "I am Jehovah thy Healer." "I am Jehovah and I change not."

O Thou who hast made us, spirit, soul and body, help us to put what Thou hast made into Thy care and never to put ourselves into the keeping of man.

Bless these sick ones. Help them to trust Thee.

Let them do right. They cannot get blessing while they sin. Help them to abandon sin, and do right, and get away from evil association, and lay aside drugs and doctors, and get away from all the powers of the Devil that are hurting them and destroying them by means of these infernal drugs that are destroying the mind, shattering the brain, destroying the stomachs and livers, and destroying the people.

O God, deliver a drug-cursed world!

Father, help men and women to put aside the things that are evil, and to trust Thee.

PRAYER FOR THE HOLY CATHOLIC CHURCH.

Bless the Holy Catholic Church throughout the world, by whatever name its true members may be called in all the apostate churches.

Thou hast Thy people in the apostasies. Thou hast Thy people outside of all churches, "for in every nation," it is written, "he that worketh righteousness and feareth God is accepted of Him."

God bless the people that work righteousness, and bring them to see the fulness of the Gospel in the Christ.

Now be with us as we pray, with one heart as well as with one voice, in the words that our Lord taught us when He said: "After this manner therefore pray ye."

The Disciples' Prayer was then chanted by the Choir and Congregation.

The announcements were made by Overseer Piper.

After the tithes and offerings had been received, the General Overseer delivered the afternoon discourse.

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## A REPLY TO ZION'S FALSE ACCUSERS IN THE PRESS.

INVOCATION.

Let the words of my mouth and the meditation of my heart be acceptable in Thy sight, be profitable unto this people and unto all to whom these words shall come; let them be successful in annihilating the falsehoods of the press of this city, and in producing in the minds of this people, and all to whom these words come, a determination to suppress the falsehood and malignity of the newspaper press at large. Give, O God, grace in this great conflict, that the right may now prevail; for Jesus' sake. Amen.

I desire to say, before announcing my text for today, that so considerable is the task before me in the Prelude, that I have determined to make it the Discourse, and to postpone the regular Message, which is announced, until next Lord's Day afternoon, so as not unduly to lengthen this service; because at the close we have the Communion of the Lord's Supper.

You will find the text of this discourse, which is a reply to the False Accusations of the Press against Zion and myself, in the 54th chapter of the book of the Prophet Isaiah, and at the 17th verse.

TEXT.

No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn. This is the Heritage of the servants of Jehovah, and their Righteousness which is of Me, saith Jehovah.

**I Claim My Heritage.**

I claim the right to condemn the false tongues, and the pens dipped in malignity and falsehood, that have attacked not merely me—that would be a small matter; for, as you all know, I am a small man—but the Kingdom of God.

If the defense was concerning myself, the miserable gnats of the Press, the wretched mosquitoes, the little vipers, would simply be not worth the extended notice that I now give them.

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I am not defending myself, however. He who excuses accuses, and I am not here to excuse anything. I am here to accuse, without excusing.

I am here to accuse before this land, and before the Most High God, the Associated Press Liars of Chicago, and of this country, and to take these vipers by the throat, and say, "No matter who will not do it, I will strangle you—I will strangle you to death, you vipers!

It is a fight to a finish!

I do not know the persons who write these articles. I do not want to know them until they seek to be honest men.

At present they are a band of criminals.

The other day a gentleman stepped into the editorial office of the Chicago Daily "*Spews*"—I call it that. In case you might not know what it means, it is the Chicago Daily *News*—same thing.

I do not know the gentleman, but this little incident was given to me in the train coming in this morning.

He said: "You are howling against Dr. Dowie, but you cannot find a single bad thing that you can prove. Yet you are filling your advertising columns—I have gone over them, and there is $2,500 worth in that paper today—advertising things and people that are contrary to law."

**Shameless Hypocrisy of the Press.**

Everybody knows that.

The other day the police took hold of these miserable matrimonial agents, and had them before the Grand Jury, and the papers said what a good thing that raid was for Chicago.

Yet these press hypocrites had been advertising every one of these matrimonial agents.

The other day a miserable fortune-teller was brought before the courts and punished.

The newspapers rubbed their pious (?) hands, and said what a blessing it was.

They had advertised that fortune-teller and got his money for six months.

The daily newspapers of Chicago are a lot of unmitigated hypocrites and law-breakers from start to finish!

**Lies of the Chicago Press for Foreign Consumption.**

I would not take this matter up, however, were it not for the fact that these lies are manufactured in Chicago, principally, for foreign consumption.

They are not manufactured for home consumption. Nobody in Chicago consumes them.

There are few indeed in Chicago who have the slightest confidence in anything that they say against any public man; and least of all in anything they say regarding myself.

They have been talking bitterly, and if I had committed a hundredth part of the crimes with which I have been charged by this infernal Press, I would be in Joliet Penitentiary for the rest of my natural life; and I ought to be if they were true.

They have never proved one of them, however, for they have never, in all their accusations, told a single thing that was true.

I desire to say, in clearing the way for my discourse, that my object in delivering it is to enlighten you, although I think there are very few among this audience who need enlightening.

But, there is a number of little yellow dogs in the commercial world who need enlightenment, who yelp around and do foolish things.

There is a number of fool lawyers, mostly Mah-hah-bones, who need enlightenment, and I will try to enlighten them.

**This Reply for World-wide Circulation.**

My discourse is delivered mainly because these lies, by means of the Associated Press, are cabled and telegraphed in all directions and reach all parts of the world, and sometimes they are liable to disturb people's minds.

The Christian Catholic Church in Zion has its Branches on every Continent, and in many Islands of the Sea.

All over Australia and New Zealand, in nearly every country in Europe, in Asia and in Africa, as well as upon this Continent, we have representatives or Branches.

Zion's weekly paper, LEAVES OF HEALING, sometimes reaches an issue of from 80,000 to 100,000 copies.

Other papers and tracts are also published.

The question is sometimes asked, Whence is the bitterness of the press?

"Why is it that they continually assail you? Why do they persecute you?"

**Hell Fire in the Chicago Press.**

And then people who do not ask those questions openly and candidly say, "Well, wherever there is smoke there is fire."

That is true. And there is plenty of hell-fire in the Chicago press. (Laughter and applause.)

> Roses, violets, are but toys
> For the smaller sort of boys
> Or for greener damsels meant.
> Tobacco, thou art the only manly scent—
> Stinkingest of the stinking kind,
> Filth of the mouth, and fog of the mind!

Elia—Charles Lamb—was not far wrong, was he, when he wrote these lines?

He knew. He was a tobacco fiend and whisky fiend.

He knew that that tobacco, nicotine, was a brain poison.

If you want to find smoke, go to a newspaper office and the stench of the nicotine will only be equaled by the smell of the stale beer and whisky.

Yes, there is plenty of smoke. I admit it.

It is the kind of smoke that produces cancer, amaurosis, paralysis, ulcerations of the stomach and bowels; that shatters the constitution.

The young dogs of the press smoke, smoke, smoke, everlastingly smoke.

They smoke until their poor little heads and pigmy brains are all on fire. It does not take much to upset them.

The majority of the reporters are "stickit" students.

They failed everywhere, and in everything, and from ten to twenty dollars a week is the high reward of their valuable (?) services.

These are the persons who, by their very astute editors and proprietors, are permitted to attack, in the daily newspapers, men and institutions and commercial undertakings worth millions and tens of millions, and, above all, men who are God's servants, doing God's Will, whether they are rich or poor.

When a man crosses their path, they send all the vipers of their office and all the dogs that are foaming at the mouth with Press Hydrophobia to bite him in the hope that some time or other he may be so badly bitten that he will die from the effects of their insane frenzy.

**The Press Has Never Hurt Zion or Her General Overseer.**

It may not be believed by them, but my friends know that I have never been hurt an atom by an attack of the press.

The Devil is their master. They call themselves "printers' devils."

They laughingly call each other "Chicago press liars." The other day one of them proposed a toast to "the Devil's own," when he was talking of his fellow reporters—and it was a fitting epithet.

These poor, miserable wretches will have to be stopped by press censorship, and by the strong hand of Law.

One day the people of this country will rise up and do it. (Applause.)

I will be autobiographical this afternoon.

I do not often obtrude my biography upon you.

Very, very little am I ever inclined to say about myself. That I shall leave, for the most part, until I get into my "anecdotage."

I have something better to talk about than myself, for the most part, but I think I will go back a little and tell you an incident that happened when I first came to this city.

I hate to speak of the dead, but if I am to speak of my past fights with the press, I must speak of the dead, for every one of the editors who attacked me when I came to this city is dead, except one, and he is a political office-holder, no longer an editor.

**Liberty's Back to the United States.**

In 1888 I landed at the "Golden Gate," at San Francisco, and it was not until 1900 that I passed out at "Hell Gate," at New York. Then I left the Statue of Liberty behind me, which seemed to me to be very suggestively casting its light over the ocean, but having its back to America.

It seemed to me, from my experience of America, that the light shone eastward across the Ocean, but not very brightly westward upon the nation.

As I passed by Bedloe's Island, I thought that I had learned

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that by experience; for I had arranged to leave for Europe—and I did so wish that I could have altered it—at a time which I did not know would be the issue of the persecution of my people in Mansfield, Ohio, by the consent of Governor Nash, who has had to say openly, when challenged by a judge of the Supreme Court of Ohio, Judge Schaff, that he was entirely wrong, and that we were right.

Thanks be to God, we won our fight for God and Zion, as we always succeed in doing.

Mayor Brown and Sheriff Culver, and all others who fought us, were relegated to political obscurity.

Zion won, and

**Zion Will Win in Every Fight.**

Every battle I shall win,
Triumph over every sin.
What! you say, a victor be?
Nay! not I, but Christ in me.

If God's Spirit is in me, I do not care how many are against me. (Amen.)

I never did worry myself about a cloud of press mosquitoes, anyhow. (Laughter and applause.)

They are very annoying, and you do not like to shed their blood, because it is not nice blood to have on you (laughter), and they do say that the mosquitoes of this country are responsible for many diseases.

I believe it, especially when they grow in the newspaper offices. (Laughter and applause.)

I landed in 1888, June 9th, by the good ship Mariposa, in San Francisco, and the first fellow that met me on the wharf was a newspaper reporter. (Laughter.) And the next thing was a mosquito that stung me badly, very badly. I remember that mosquito, a particularly ugly one.

I will not say very much about the press of the Pacific Coast. It is like many other things upon the Pacific Coast.

I suppose it would be no surprise for me to tell you that Hearst's Chicago *American*, and Hearst's New York *Journal* were born in the office of the San Francisco *Examiner*.

You can see by that what a curse the press of San Francisco has been to all the land.

**Bad Character of San Francisco Newspapers.**

I do not know, however, that the *Examiner* was worse than the *Chronicle*, which is owned and edited by a Jew.

I think his name was Green, but he called himself, later on, DeYoung. When he differed with a minister of the Gospel who exposed his iniquity, and who had become the reform mayor of San Francisco, one of these DeYoung brothers cooly and diabolically called out the minister from his study just before he was about to preach, and shot him.

He was never very much scared about it, because you cannot get a jury there, much less a jury here, to convict a man who has a big political pull and plenty of money. But later on the would-be murderer was shot and killed,

Judge John Barton Payne said in this city that he believed it would be quite impossible to get a commissioner of Cook county hanged, even if it had been proved that he had committed a murder.

I think that Judge John Barton Payne was right. It is with pain that I say it. Criminals are constantly escaping the penalty of their crimes in Chicago.

When I first got to San Francisco, they did not know that there was any reason why they should fight me, and I was astonished to find how great a man I was, according to the newspapers.

After a few weeks, however, the tune changed.

A Jesuit archbishop had been my fellow voyager from Australia. He had a priest who used to get drunk.

Not infrequently we would see the archbishop taking him by the scruff of the neck and dragging him down stairs and putting him to bed, the drunken priest having been discovered singing songs about Biddy O'Flynn and the confessional.

It was one of the most disgusting sights.

When I preached on board the *Mariposa* I spoke plainly about the disgusting hypocrisy of men who professed to be Christians.

There was a Methodist Episcopal missionary who was hand and glove with this priest and the archbishop.

He would bet on the number of miles we would run. He could sing the lewdest songs on board that ship, dress himself in Chinese costume and sing "Ching, ching, ching-a-ling." (Laughter.)

I do not believe in these things, and I have a very uncomfortable habit of speaking the truth, the whole truth, and nothing but the truth, impugn it whoso lists.

I was born in that land and city where these words were first spoken by John Knox, who said, and I say it again today:

"I am in the place where it is demanded of me, by conscience and by God, that I shall speak the truth, and speak it I will, impugn it whoso lists."

**Roman Catholic and Jesuit Influence Began to Show Its Malignity.**

In about a week, the Roman Catholics got in their fine work, and the papers were entirely changed.

They blew hotter than they did before, but it was from the furnace of hell.

There was no bad thing that they were not ready to say about me.

Somehow or other, however, it did not hurt me.

The people have always gladly heard me in every city and land where I preached.

They have been blessed. The people do not care for the press.

In this city it has been shown again and again politically that when a man is hounded by the entire press, that man stands a splendid chance of getting in.

Carter Harrison, Sr., and Carter Harrison, Jr., are illustrations of that.

That poor little Swift who was lost in the political Red Sea, after persecuting Zion, some time ago, is an illustration of the opposite. Nearly all the papers stood for him and he could not get in again as Mayor.

**Zion's Political Power in Chicago.**

I think I had something to do with keeping him out.

When it comes to a straight vote in Chicago, I have associated with me enough people in this city, and can, through these, influence enough votes, to be the deciding power between the Democrat and the Republican.

I never get on the stump either.

We vote according to conscience, as one man.

Politicians take note. (Laughter.)

I had a fine time on the Pacific Coast, a most interesting time for exactly two years, fighting for Christ and His true Gospel and having the joy of seeing multitudes saved, healed and cleansed.

**The Joy in a Good Fight for God.**

I do not know whether you can really understand it; but a true, good fighter, who is fighting for God, is never so happy as when a fight is on.

I am a man of peace. Everybody who knows me knows that, but when it comes to a fight for God and for truth, I can get in harder licks than all God's enemies put together.

They will find that out before we are through.

A man who fights for God, even if he stands alone, is a majority upon any question.

A man who fights for Truth and Purity, with a clean heart and clean hands, though he stand alone, is a majority in any place.

Power is not determined by counting noses, because that is simply an accumulation of minus quantities—the more you have of them, the less power you have.

I never was under any delusion on that subject.

I have never been dependent for my power upon the suffrages of any people.

My people in Zion will bear me out in saying that there has never been a vote in Zion on any subject, and there never will be.

**The Fallacy of Majority Rule.**

I would just as soon take a vote among the hands in Zion Lace Industries as to how we were to carry on our business.

When you do that, you have to reconstruct everything upon another basis.

If the majority is to rule, you have the rule of the foolish and the drunken and the profligate. That is the fact, because that is the condition of the majority.

God must rule. (Amen.)

Righteousness must rule; and a wise people will always say so.

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No army ever yet won a campaign where the soldiers voted as to when they were to fight, and who was to lead them.

Stuff and nonsense!

No business ever yet succeeded where the boys and apprentices and help voted as to how the business was to be carried on.

The most stupid thing in the world is to suppose that the government of the people should be by the people and for the people.

The government of the people should be by God and for God and His Righteousness. It is a stupid thing to suppose that minus quantities can govern.

God will make you see that one day. He will make this 'and see it.

### The End of Ballot Boxes and Political Bosses.

When Jesus, the Christ, comes to reign, there will be an end of voting, there will be an end of ballot boxes, and there will be an end of stuffing them; there will be an end of political bosses.

The oldest prophecy in existence was written by Enoch, who was the seventh from Adam.

It reads:

Behold, Jehovah came with Ten Thousands of His Holy Ones, to execute Judgment upon all, and to convict all the Ungodly of all their Works of Ungodliness which they have ungodly wrought, and of all the Hard Things which ungodly sinners have spoken against Him.

I am one who has come to convict them of their Ungodly Speeches and their Ungodly Deeds. I am only in advance of a great multitude.

May God hasten the coming of the King!

### Wicked Liars Among the Professed Ministers of God Were Masons.

On the Pacific Coast I learned, to my surprise, that the biggest liars there were parsons, and that the so-called religious papers could lie faster than a dog could trot. (Laughter.)

Men would lie when they knew that there were thousands of people who knew that they were lying.

They would print their lies.

I wanted to know why, because some of these ministers had been very courteous to me.

I found out, in every case, that the Secret Empire had passed the word.

These ministers were thirty-second and thirty-third degree Masons.

### Wickedness of a Masonic Methodist Minister.

There was a minister at San Diego whose wife had come to see me with her face and her body all bruised.

She showed me her children by another husband, and that his brother, whose bodies were bruised.

They had been beaten with a harness buckle.

That wife-beating hypocrite had asked me to preach in his church the next morning.

He will never forget that sermon. (Laughter.)

When he stretched out his hand to shake hands with me, I put mine behind my back.

I said: "No, sir. When you have apologized to your wife, and to these children, and to your God, then talk."

I told his bishop about it, Bishop Fowler, and he did nothing but make him a presiding elder. (Laughter.)

That fellow had the impudence, about the time I was leaving the Coast, to put out his hand at Oakland, California.

I put my hand back.

I said: "No, sir; I will not even pretend to have any other feeling toward you than that of utter detestation. You are a hypocrite."

He drew back his hand as if he were going to do something.

I said: "You can shoot or strike. I never feared that in my life." His hand fell down.

I found that the biggest liars were ministers. Priests were nothing compared to Methodists, to Baptists and to Presbyterians.

I had thought that my brethren would be kind.

I had ministerial standing in my own country. I had been the pastor of the collegiate charge of the Congregational body in New South Wales; but that did not matter. I passed on.

### Depths of Depravity of the American Press.

I gathered a good deal of experience about the press, and thought that I knew a good deal about the American press.

Bless your life, I had not cut my eye-teeth on the subject! (Laughter.) I was a perfect babe.

In 1890 I came to this "neck of the woods." I spoke at Western Springs.

There is a certain reporter, now in Chicago, an ex-Baptist minister, who first reported me.

He headed his article, "An orator who has thrilled two continents," or something like that.

I was very much amazed at that report. He said the reverend gentleman was a man of most commanding presence, over six feet in height.

I had grown seven and one-half inches according to that reporter. I did not think I was much more than five feet five, though if you rolled me out I might be six.

It was a kindly-meant report, however, and the next day was ditto, but the third day there was silence.

### The Jesuits Had Me upon Their Black List.

They have had me there a long time.

I had a first-class fight with Archbishop Vaughn when I was selected in an informal but in a very real way as an exponent of the Protestant system in New South Wales, in answer to his very able discourse on "Hidden Springs."

I replied to that in two lectures in the Masonic Hall on "Rome's Polluted Springs," and I knocked him out.

I know I did because *Punch* said I did. (Laughter.)

*Punch* is a great authority there.

The Archbishop was nearer seven feet than six, and broad in proportion. The miserable man used to go around in a Victoria with the smallest priest in his diocese by his side.

He was a splendid-looking man, but the biggest and most polished deceiver that Rome ever sent out to Australia.

He could lie more interestingly than any man I ever knew, and I had quite a task in undoing his lies.

I fought a good fight there.

### An Australian Fight.

I was with a number of good and able men in the fight upon educational matters.

One year we drove all the denominationalists in education out, put in those who were pledged to have what you must have soon—a National, Secular, Compulsory and Free Education for all the people. (Applause.)

The nation that leaves Education to Chance, or to Church or to Charity has failed.

If you are to have a people who know how to vote intelligently, you must educate them, black, white and yellow, from the very start.

You have no right to punish them for crime when you do not educate them.

It is a crime upon the part of a nation to keep any of its citizens in ignorance, and this nation is guilty of that crime. It can find hundreds of millions of dollars for war in the Caribbean Sea or in Asiatic waters; but not a dollar from the National Treasury for the education of poor white and black people in this country.

We stopped the hordes of monks and nuns who were coming in to eat up the funds of the country and keep the children illiterate.

The most of the money went to Rome for Peter's pence.

We did not believe in that; so I fought against Rome, and, probably got down upon the Jesuit black list.

More than once I heard a ball whiz by my ear.

### Rome Never Forgives; Rome Never Forgets.

Rome is sleepless in her hatred of the man who has once damaged her.

Rome is sleepless in her hatred of me. But I am not afraid. (Applause.)

My life is hid with the Christ in God.

It does not matter whether I pass away tonight or live for twenty years, as far as I am concerned. I will do my duty now (Amen. Applause), as I have always determined to do.

When I came to Chicago, from Western Springs, in 1890, the friendly reports in the press suddenly ceased.

I met the reporter who had treated me fairly and said, "The Jesuits have got in their fine work in the *Herald*."

He was a reporter for the *Herald*.

The *Herald* was controlled, I was informed, by a man in this

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city who is a brother of an Irish Roman Catholic Archbishop, who is today probably a lay Jesuit.

He does not love me, not one little bit; neither does his bank, nor any one whom he can influence.

They have hated me with a perfect hatred.

I have never replied by hatred, because I have no hatred against them.

The then editor of the *Herald*, took the article that my friend had written and flung it into his waste-paper basket and said with an oath, which I will not repeat, that he was not going to boom me. He had just gotten news about me by way of Rome.

Extremes meet.

**The Infidel and the Roman Catholic Oftentimes Join Hands.**

They both belong to the same Devil. I am not speaking of the masses of the Roman Catholic people.

The masses of the Roman Catholic people include multitudes who have within them the Hope and the Faith and the Love of the Gospel.

They know nothing about the extreme claims of the pope. The priests know, however; the ecclesiastics know, and the lay Jesuits of Chicago know. And Rome very largely rules Chicago.

"How do you know that?" asks some one.

There are 800,000 Roman Catholics in Chicago.

They are divided, however, and lately the Christian Catholics have been giving the Jesuits a great deal of trouble. They will give them much more trouble. (Applause.)

So much for the Democratic side of the press.

I thought the Democrats were bad, but I was innocent of how much devilry there can be in a Republican.

**Lying Attack by the Late Editor of the Chicago Tribune.**

I was seated one morning at my table in my temporary home in Evanston—and of all the miserable, pharasaic places that you can find upon God Almighty's earth, the worst is that suburb where you have the Northwestern University, and that most contemptible set of—um!—well, I have no language. (Laughter.) Some day I will try to describe it. I have long thought it would be worthy of a Hogarth.

I know a little of that suburb. I lived there nearly three years.

A single guest was seated across the table from me that morning.

I had only been in Evanston a short time.

I read in the pages of the *Tribune* the most bitter article about myself that I had ever read.

It was from the pen of its editor-in-chief, and no egg could be more closely packed with meat than that article was with lies.

He attacked me, and said that I was an utterly unworthy person—wild; in fact, mad! mad! and called me, I remember, "A man from the wilds of Australia, who had come into this highly cultivated land."

He said that it was an offense to Chicago that such a man as I should attempt to teach them, and that there was no doubt whatever that the people would simply rise up and tell me to go. In the name of the people, he said, Go!

But I did not go! (Laughter.) Not one little bit!

**The Editor of the Tribune's Own Sister Condemns Him.**

Among the things said there were these words: "In his own country no one of cultivation would listen to him, and no one of cultivation associates with him here."

I read the thing. It did not disturb my digestion. I went on with my breakfast.

When I had finished it, I asked the lady's permission, who was my guest, to read a very interesting article in her brother's paper.

I said to her: "Miss ———, you had better put on your bonnet after breakfast and quit my home, if I am such a terrible fellow as your brother makes me out."

She was my personal guest.

She had been my correspondent for years.

I will not say all she said about her brother. That is private; but I got certain information.

I had information from a totally different source, and I asked her this question.

I said: "Did your brother promise his dying mother, upon her death-bed, that he would acknowledge Jesus the Christ, the Son of God, in his paper?"

"Yes."

"Has he ever done it?"

"No."

"Then," I said, "the man that would lie to his dying mother and to his God would lie about anybody." And I passed on.

One of the things he said, however, was that no man of cultivation would hear me.

**The Editor of the Tribune Compelled to Acknowledge General Overseer's Clean Record.**

I wrote him a letter, and I told him I never wanted suits for damage, because a newspaper was an elusive thing anyhow, and then again the *Tribune* was so well known that it might be very difficult to prove that the newspaper ever damaged me: for my experience is to the contrary.

I said, however: "You will have to stop or I will go for you. You say that no man of cultivation would listen to me.

"Write to Sir Alfred Steven, lieutenant-governor of New South Wales, and ask him if he did not honor me for years with his private friendship.

"Write to Sir Henry Parkes, and ask him if he did not honor me by offering me the portfolio of Minister for Education in one of his cabinets."

He did write, but he never told Chicago what answer he received. (Laughter)

He did say to the owner of large properties in Chicago, when asked to tell the worst thing he knew about me: "I don't know anything. I tried to find something, but I did not succeed."

That was the start of the newspaper war on me in Chicago.

The editor of the Chicago *Tribune* said that, with the Chicago Press Club influence, he would keep me out of getting a hearing from the people.

I said: "This must be a very interesting place to stay. There is more Devil to the square foot here than in any other place I know. I will stay! I will stay!" (Applause.)

I had not intended to stay. All my plans were made to be back in Australia in five years, but I found it so interesting that I stayed.

**A Nine-Years' Continuous Bombardment of Lies.**

At first the press was silent.

Then, all at once, they opened their guns.

If you have followed the story, you will know that, since 1893 especially, there has been scarcely a day when there has not been an attack.

It is quite a dull paper in Chicago that does not have "Dowie" in it somewhere.

Men will ask, I have been frequently told, as they open their papers: "Anything about Dowie, tonight?"

I suppose that I have been good newspaper material.

I have been caricatured to the hearts' content of the "artists."

**The Fight with the Illinois Legislature, and Zion's Victory.**

There was one very clever caricature when the Springfield Legislature, led by Mr. Do-no-who (Donoghue), a young Jesuit, and Mr. No-he (Nohe) and a number of dignitaries of that kind, proposed to examine Dr. Dowie and his institutions and his bank.

I looked at that and said: "Here is the best fun I ever had."

The next day I publicly trampled upon their proposed resolutions or bill.

I jumped on them, and tore them in pieces in Central Zion Tabernacle. I knew just what would happen.

My lawyer said: "Oh, do not attack them tomorrow; wait until I have hunted up a precedent."

I said: "We will not wait for precedents; we will make one. The precedents are all right; you cannot have class legislation of that kind. I am willing to come under any private banking law that applies to every private bank, but I am not willing that these sandbaggers should hold me up with a billy that would apply to my bank only. In the Name of the Lord I will smash them first."

And I did smash them.

**Clever Cartoon in the "Daily News" and its Sequel.**

The *Daily News* put me in a cartoon, on a little bit of a six-penny bank—and against me was the Legislature.

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The Legislature and I were back to back.

I was trying, in that cartoon, to make myself big. My head had grown longer and longer, and uglier and uglier, as I was stretching myself out against the Legislature.

The Legislature was represented as a great big farmer with a pepper-box cupola—representing the capitol, I suppose, at Springfield—on his head, a corn-cob pipe in his mouth.

He was smoking away and smiling at my vain efforts.

The *News* asked underneath it: "Which is the bigger?"

Within one week—let Mr. Attorney-general Hamlin tell the story—I had that Legislature utterly defeated. I had it on its back.

I threatened the whole Legislature with fine and imprisonment for conspiracy, under a decision of the Supreme Court of the United States in a case heard by the late Mr. Justice Field. The State of California had to pay heavy penalties under that decision.

The resolution of the Legislature against me was smashed, its committee dissolved and its efforts were made the laughing-stock of the country.

The Legislature went into "innocuous desuetude" and died. There is no resurrection.

I have had this all the time. This press has told the people in Chicago a thousand things that never happened and they have sent these lies all over the world.

#### Some of the Record-smashing Lies of the Press.

For instance, two years ago I was represented as going into a home in Harvey and saying to a child: "Rise up"—and stuffing it with apples, as a result of which treatment the child died.

I was not near Harvey at that time. I was at Ben Mac-Dhui, 120 miles away, at White Lake, on the other side of Lake Michigan. It was all a gross fabrication, like hundreds of others.

At another time our people were charged with having gone through certain drug-stores in Chicago and smashing bottles, shouting "Hurrah for Dowie."

I offered every druggist named in those stories to pay him ten times the value of every drug destroyed, if they could find any of my people who had done it.

It was a sham; nobody had done it.

The whole thing was gotten up by the press simply and solely to damage me by bringing me into contempt.

There was not one word of truth in it.

It was said, for instance, last year, that I put the British flag above the flag of the United States of America, and that the boys in blue at Camp Logan had come and had had a fight with our Zion Guards.

The whole thing was a lie.

The American flag has always been treated with the utmost respect, and has been put outside my own General Overseer's Offices in respect to the government of the United States, ever since Zion City was established. The boys in blue are our friends.

We bake their bread in Zion City. We see the boys at nearly every service in Shiloh Tabernacle.

We have always been upon good terms with them, and nothing of the kind happened.

The reporters made it up, and they were heard to make it up on the train saying: "Let us make up a story on Dowie."

But why continue—"their name is Legion."

#### A Dog of the Press Manufactures a Foolish Lie.

The other night one of these stinking boys, whose name is on our register there, got into Elijah Hospice at Zion City.

He phoned over to my son, Deacon Gladstone Dowie, a lie.

He said that he was a representative of *Scribner's* in New York, and that he was passing through here and had instructions to get certain data.

My son told me about it.

I said: "My son, I think that he is a Chicago newspaper reporter."

No sooner had we finished supper than Elijah Hospice phoned to me that he was a newspaper reporter; that he did not come from New York at all; that he had registered, in his own handwriting, as coming from Chicago.

He was a representative of the *Daily News*.

The next evening, in the *News*, having no evil thing to say, he sat down and wrote an article full of lies. Among other lies, he said that some farmer had said to him that he had sold me land upon instalments, and that all that was due had been paid, but he had gone up to Zion City before the next instalment was due to see whether he could get his money.

He said that the man had sold us land about the center of the location.

Now, the man who sold us the land in the center of the location is, I am informed, living in the State of Utah, and his name is well known.

That young fellow had made up that story out of whole cloth.

#### The Failure of the Attack upon Zion's Finances.

During these last two weeks we have been exposed to attacks upon the finances of Zion, yet here we are today, and Zion is all right.

Zion has not gone into liquidation, except that I am "liquidating" now a little—perspiring with my task. It is like hunting blow-flies; it is the kind of hunting one does not like, for the newspaper press is a disgusting institution.

You have been told that there was a financial crisis in Zion.

You have been told that there was an exodus of working people from Zion, two hundred in one day.

You have been told that all my officers are exceedingly displeased, and that there is continual trouble.

You have been told that Zion City is on its last legs, and that the people are leaving.

I have a right, have I not, to tell the truth about these things?

Audience—"Yes."

General Overseer—"Do you want to hear the truth?

Audience—"Yes."

General Overseer—Will you stand by the truth?

Audience—"Yes."

General Overseer—Last Lord's Day I exposed these villains.

I showed how an Associated Press reporter had been caught in a private meeting, and how we had dealt with him; sent him to the lockup upon the charge of disorderly conduct, and how he signed a confession and an apology which I published in our last issue.

Our police magistrate, at my suggestion, fined him three dollars, remitted the fine, and Judge Barnes our General Counsel sent him to Elijah Hospice to give him a bed and supper. He was sent back to Waukegan in the morning to report to his paper there, and to the Chicago *American* and the Associated Press Liars.

#### Failure of Conspiracy to Destroy Public Confidence.

I pointed out, from the confession of that man and otherwise, that this was simply a conspiracy to endeavor to beat down Zion, and to destroy public confidence.

Beloved friends, I have very great regard for the public of Chicago. I seek to do the people all the good I can, but Zion does not live upon Chicago's public confidence.

Zion's stocks have never been affected by these attacks.

Not one share of stock has ever been sold, not even during the last two weeks, for less than one hundred dollars.

That is the absolute price. At no time in Zion has the stock been discounted. It stands just where it stood at the beginning—a hundred dollars.

We do not put it upon the market. We never bother about the question of quotations.

The people come to us.

#### Unshaken Condition of Zion City Bank.

During the last two weeks of this Special Attack, our bank, which has between five and six thousand depositors, has not lost one deposit in Zion City.

I have a note from our Financial Agent in Chicago, telling me that there was one depositor in this city who withdrew his deposit and these are the words:

ZION CITY BANK, CHICAGO, ILLINOIS, October 4, 1902.

REV. JOHN ALEX. DOWIE, General Overseer Christian Catholic Church in Zion.

*My Dear General Overseer:* Zion City Bank, Chicago, has continued to open new accounts and has lost no depositors (except one account of $40 - husband not a Zion man).

We have also had the pleasure of receiving large amounts for investment (one invested $5,000 in Lace Stock, another $1,000 in Bank Stock.)

One person, on being communicated with regarding newspaper lies, wrote back fully assuring us of his love and loyalty to the cause of Zion, and

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expressed the fullest confidence in your leadership and praised God for the victory He giveth. (This person is a heavy demand depositor.)

May God strengthen you in the day of battle.

I am faithfully yours, ROBERT F. MUELLER.

**Zion Has Never Borrowed One Dollar from the World.**

Last week's criticisms began with an attack upon my personal veracity.

I had stated publicly that Zion had never borrowed one dollar from the world.

I state that again now.

Even in the time of great stringency, through which the whole country has passed these last two weeks, Zion has not borrowed a dollar.

Zion, at no time, has borrowed a dollar from the world.

The papers presented you with a list of about twenty mortgages and said: "Dr. Dowie has borrowed money and mortgaged the very land that he has leased. The people may be compelled to pay that money some day."

**Chicago Press Rebuked by Waukegan Papers.**

They went on with that lie day after day, and day after day, until the Waukegan papers rammed it down their throats.

I may say that the Waukegan *Gazette* did it very effectually, and I thank that paper for many courtesies. On Thursday last it published this little leading article:

DOWIE AND THE NEWSPAPERS.

The reporters of the Chicago papers reached the climax of absurdity in their financial write-up of Dr. Dowie. Here in Waukegan, where it is generally known that no bank or person, either in Waukegan or Lake county, ever loaned a dollar to Dr. Dowie or to any of his enterprises, the Chicago articles are amusing. Every mortgage and trust deed was given for purchase money of his lands. The trustees named in the trust deeds are disinterested persons who are named as trustees in most cases without their knowledge except as they see their names on the land records. Verily this is the age of foolish reporters.

In the same issue appeared another article:

DIGGING DOWIE DEEP.

CHICAGO PAPERS BOUND TO SHOW STRAITS

IN ZION MONEY MATTERS.

HUNT THE COUNTY RECORDS FOR EVIDENCES OF INDEBTEDNESS.

The Chicago papers are leaving no stone unturned to show John Alex. Dowie in financial straits, and have gone so far as to send men to search the county records for evidences of indebtedness. The records show indebtedness of something over $308,000 on Dowie's lands, $258,000 of which is on land not yet subdivided. This sum the papers flaunt in big headlines, and assume that it affects the title to the Zion City tract generally.

The fact is, but $50,000 is an incumbrance on the subdivided tract, a matter of about $10 per lot. The mortgages on the land run from two to five years.

A long list of Waukegan men was published, with the statement that they had all loaned various sums to Zion's leader and held mortgages on the Zion City site. This statement is absolutely false and the list published consists simply of trustees named in trust deeds given to secure purchase money. Dowie has not borrowed a cent in Lake county, and the Chicago papers have badly overreached in their eagerness to injure the success of Dowie's project.

It is reported that an edict has gone forth that none but members of Dowie's church are to be hereafter employed in Zion City, and that as a result there has been an exodus of artisans who will not subscribe to the Zion faith. This is coupled with the statement that with his followers Dowie has at times passed over a pay-day when the coffers of Zion were not plethoric.

The reported exodus is a newspaper fake, pure and simple. No one has left Zion City save two individuals who were sent out recently. In fact, a search has been made outside of Zion lately for extra help for building operations.

That is from the Waukegan *Gazette*, with which we have nothing to do at all.

**The Truth About the Mortgages on Zion City Land.**

I have paid $900,000 upon the land in Zion City.

The mortgages for $308,000 stand this way: Persons from whom we bought that land, in many cases, were very eager to find investment for some of the money. They arranged it with my representative. I never had anything personally to do with it at all.

I will ask the Secretary and General Manager of Zion Land and Investment Association: Did I negotiate a single one of these transactions?

Deacon Judd—"Not one."

General Overseer—Did you bring them to me?

Deacon Judd—"I did."

General Overseer—Did my lawyer approve them?

Deacon Judd—"Yes."

General Overseer—Did I simply sign them because I was recommended to do so?

Deacon Judd—"Yes."

General Overseer—And because I agreed that it was good business?

Deacon Judd—"Yes."

General Overseer—These people wanted to leave some of the money on deposit with us, as it were.

We gave them our notes for $308,000. They got mortgages which were filed with the note to secure it.

These mortgages, however, were not on the subdivided land.

About $250,000 of that is mainly on the Lake front, where we have not subdivided a lot, and away in the western part of the site, where we have not subdivided.

There was a mortgage for $50,000 upon the subdivided land, but that includes 250 acres that I reserved for Shiloh Park.

If you were to ask me to sell you that piece of land today for $600,000, I would not do it.

The land around it has sold at that rate and more.

Is that true, Deacon Judd?

Deacon Judd—"Yes."

**Great Values of Zion's Estate Over and Above Mortgages.**

General Overseer—Upon that subdivided land there are improvements amounting to $3,250,000. Is that true?

Deacon Judd—"Yes, sir."

General Overseer—Is that your own figure?

Deacon Judd—"It is."

General Overseer—Is that the figure of the accountants in your office?

Deacon Judd—"Yes."

General Overseer—I would like to know if $3,250,000 is not a security for $50,000. (Laughter and applause.)

I would like to know whether these miserable wretches who write these articles could put up $3,250,000? Never. (Laughter.)

The fact is, that, instead of these mortgages representing an indebtedness, they represent the confidence of the people who sold us the land, willing to leave $300,000 worth of it in our hands at five per cent. for five years.

Is that borrowing?

Audience—"No."

General Overseer—It represents an investment in Zion. Of course it represents a liability, but it is a small liability compared to the collateral.

**Petty Nature of Suits Against Zion.**

One small tradesman who has been doing a small business with us, egged on by this small press, has been filing suits.

There are three suits filed. One of them was for $71 that became due upon October 2d, and the suit was filed the same day.

That is pretty sharp practice, is it not?

You all might be sued on the day anything becomes due that way.

The other suit was filed by a firm that got vexed because it did not get its current account as quickly as it liked.

The president or manager was away from town, and some clever person in the office, seeing the attacks of the press, thought he would send it to the lawyer to collect.

The lawyers went one better, because they had Masonic charms over their dear hearts, and they sued us.

Not content with suing us under one name, they sued us under two, John Alexander Dowie personally, and the president of the Zion Lace Industries officially—for what do you think? $368!

Why, I could have paid it out of my trouser's pocket. (Laughter and applause.)

All the suits amounted to $430! The money was immediately paid, and these petty suits were withdrawn.

**Great Income and Expenditure of Zion.**

When I tell you that the income and expenditure of Zion in its thirty-eight departments, apart from Zion City Bank, reaches from $120,000 to $253,000 every week, you will see what an amazing difficulty $438 would be! (Applause.)

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The papers got them to file these suits.

Then they sent it all over the world: "DOWIE IS SUED!"

Anybody could be sued, no matter how innocent he were, by the same tactics.

No tradesman with whom I have ever done business has ever sued me before. It was left to this time, and to these papers, and to a few pettifogging lawyers and impudent clerks to do this thing.

I will read to you now the responsible Financial Manager's letter as to the present state of affairs.

I desire to put this on file publicly.

I told Deacon Charles J. Barnard to prepare this, that it might be read, and that he must be prepared to stand by it.

I did not tell him what to write.

I simply said: "Give me a brief report of the fight up to date, and just let the public know what the value of Zion's estate is, independent of all obligations."

### Zion's Splendid Officers.

I may say that Deacon Barnard is a well-known banker in this city. He had been nearly thirty years in the Commercial National bank of Chicago when I called him to be my cashier and subsequently to occupy the post which he now fills so ably.

He is a gentleman of absolute integrity, and of high banking capacity.

I feel honored in having him as my General Financial Manager; and Deacon Peckham, also a gentleman of thirty years' experience as a banker, is the Bank's Cashier.

I feel honored in having the large staff of splendid engineers and well trained commercial men like Deacon Judd, Deacon Sloan, and others.

I am honored by having the coöperation of a staff of men whose business capacity is second to none in Chicago.

I give to them all honor.

I never could have done this work but for the splendid support of these excellent men. God bless them! (Applause. Amen.)

I keep my hand on the rudder of the ship, though.

I have a proper system of auditing, by means of which I know every Friday night the entire income and expenditure, to every cent, of every department of Zion.

I get the bank returns every Saturday night, and I know exactly how things stand.

Deacon Barnard's report ought to squelch these lies forever.

I do not know that it will, because you cannot keep these liars from lying.

I told you I would make you a kind of big jury here today, however.

I asked you if you would hear the case, and you said Yes.

### No Exodus from Zion City.

There is not one single house to let in Zion City tonight. Do you know of one?

Voices—"No."

General Overseer—There is not one single room to let, as far as can be ascertained. All now vacant have been engaged by the college students. I do not know that there is one room.

Overseer Speicher—"We want at least fifty houses."

General Overseer—Not one workman has gone out of that city for want of work.

Deacon Patterson, of the Employment Bureau, has reported to me that every man is employed, and more could be employed—not very many, but a few more—principally upon the new North-Western railway depot in Zion City.

It is a lie, pure and simple, an absolute lie, as the Waukegan paper says it is, that 200 men left Zion City.

There were two who were sent away. They were wicked people and we sent them away.

We will not allow drunkards to be in Zion.

We will not allow liars to be in Zion, therefore no newspaper reporter can live there. (Laughter and applause.)

### Zion's Integrity and Soundness Unsullied.

I will admit that, like some very much bigger men than myself, I have felt the stringency of the money market, and we feel it still.

Is that a crime?

Audience—"No."

We could not realize upon valuable securities that we hold on outside properties without a great sacrifice, and we are not going to sacrifice to please the foolish press.

Our people are hearing of this and are coming in large numbers to help Zion.

One man came in with $10,000 last week and said: "There is $10,000. Put it in lace stock and bank stock; and here are $2,000 more to be paid to my account."

Another one came in Saturday night and put down $3,000 for lace stock.

All the week, there have been scores and scores of thousands of dollars coming into Zion for investment. That is how our people answer such an attack. They come right up and stand by. (Applause.)

I will read you the Financial Manager's report which was written last night after business closed.

### Report of Zion's Splendid Financial Condition by General Financial Manager.

I do not know that I have got very much more to say when I have read it.

OFFICE GENERAL FINANCIAL MANAGER OF ALL ZION INSTITUTIONS AND INDUSTRIES.
ZION CITY, ILLINOIS, October 4, 1902.

REV. JOHN ALEX. DOWIE, General Overseer Christian Catholic Church, Zion City Illinois.

*Beloved General Overseer:*—The malicious and bitter attacks of the Chicago press, during the last ten days, in their attempt to injure and destroy your credit, have utterly failed.

We have met representatives of many of the firms with whom we have been doing business, and in every case, where the account was due, we have been able to settle, and, at the same time, retain their confidence.

I may say that the larger firms have been very considerate and kind, and have offered to give us extension, where desired, and, at the same time, continue to sell us goods.

It will be a matter of great satisfaction to yourself, I am sure, to know that hundreds of prominent business firms in Chicago have the utmost confidence in your ability to meet all your obligations.

The mere statement of facts is sufficient to convince every fair-minded person that your assets, over and above all liabilities, are from $18,000,000 to $25,000,000, at the present time; and, with the vast improvements and the constant growth of population, they are becoming more and more valuable.

The City, with its from six to seven thousand inhabitants, factories, mercantile establishments, lumber and brick yards, educational and public buildings, has made a deep impression on the minds of the Chicago business men and people generally, and all are satisfied of your ability to carry to a successful termination the establishment of this City and its industries and institutions.

With a constituency of over One Hundred Thousand loyal people, whose combined resources are estimated at from Fifty to One Hundred Million Dollars, you certainly are taking the right course in not borrowing money from those who are not affiliated with you in Church Fellowship.

Knowing, as I do, the exact condition of the financial affairs, I am satisfied that you have again shown your ability to maintain and finance this Great Work, despite all the attacks of an unscrupulous and villainous press, and that you have again triumphed over your enemies.

Assuring you of our loyal support, and praying that God may abundantly bless you, I remain,

Faithfully and Obediently yours in Christ's service,

CHAS. J. BARNARD,
General Financial Manager.

Now, will you be quiet? (Laughter.)

They will not be quiet. They will continue to lie.

They were "born speaking lies," as the Psalmist says, and they have never stopped since.

May God have mercy upon them!

May God bless this city.

### Zion Will Go Forward.

We did not come here to make an appeal for money. We have sailed in the teeth of this gale, and have not stopped one single workman, not one house, not one public building. We have not thrown any workmen out of employment. We shall not, God helping us.

God is with us, and the ship of Zion is sailing on gloriously.

### Chicago's Good Fortune in Her Progressive Business Men.

I thank the "big men" in Chicago for their confidence.

What I say is no flattery. I am no flatterer, but I will tel you to what the success of Chicago, from a business point of view, is due.

It is due to the fact that you have, at the head of the mercantile, banking, building and general business projects of Chicago, a class of men who are magnificent financiers, who are splendid in their capacity to rule men, who are large-brained, and large-minded.

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I desire to say here and now to all the big men of Chicago, with whom I, a little fellow, have been dealing, that they have been most kind and considerate.

If I were to mention names, which would be invidious, I would mention the names of the largest and best houses in Chicago.

There have been a number of little people, however, with whom Zion had to do business.

We had to build a city, and there were sometimes little things that we could get only from little people.

These poor little people have been spoiling the possibility of our doing any more business with them by their miserable littleness.

I hope that some day they will develop into something bigger. But they are not the big men of Chicago.

The "big men" of Chicago are with John Alexander Dowie, so far as I know, without a single exception. I thank them. (Applause.)

Financially, commercially, I do not feel worthy to stand amongst them. They are large men. They are splendid men from a business point of view.

Some of them are Roman Catholics; some of them are Lutherans; some of them are opposed to me on religious matters, but they are gentlemen; they are good business men and they do not fool with business interests.

I thank God that you have such good men at the head of the large business enterprises of Chicago, and I want to thank them. They have been very kind.

**All Zion's Floating Liabilities More than Covered by Value of Lace Already Manufactured.**

The very lace I have manufactured, and have almost ready for market, would more than cover all our floating indebtedness.

I am thankful to tell you that the statement of Deacon Barnard is borne out by all my principal officers.

I will ask Mr. Judd, who is the principal officer of Zion Land and Investment Association, Do you think that estimate of from fifteen to twenty-five millions of dollars as the assets of Zion under my control, after all liabilities have been paid, is an exaggeration?

Deacon Judd—"Only under the mark."

General Overseer—What is your estimate?

Deacon Judd—"Twenty-five millions."

General Overseer—You take the highest figure.

I am prepared to put it down to the lowest.

I think that when a people has acquired an estate worth $15,000,000 it is worth while, upon the part of business men in Chicago, to be kind and considerate to us; for Zion is dealing with Chicago principally, and has brought millions of dollars into the trade of Chicago.

**The Press Injuring Chicago's Business Interests.**

The persons in the press or elsewhere who fight Zion are injuring the business interests of Chicago.

Chicago cannot afford to see a great enterprise like this injured.

When I have taken the trouble, and toiled and fought the whole thing through, to establish a great and new industry in the neighborhood of this city, that every one admits will enable me by and by to give employment to scores of thousands of workmen and workwomen, it is a poor thing for the Chicago press to foul its own nest.

Have I not had a right to complain regarding the press?

Audience—"Yes."

General Overseer—Then carry this thing out, and punish the press where its feelings are alone sensitive—its pockets.

We have spoken the truth. Our friends know it.

I hated to give this truth because it looks a little like boasting.

I remind you also that the interests of Zion are not only in Zion City and in Chicago; but that we have immense interests elsewhere; for the flag of Zion is floating on every Continent.

**It May be Necessary to Take Stronger Measures Against the Press.**

If the press would simply say, "We are sorry," I would forgive and pass on. If they attack me again tomorrow I may take another course with them.

I do not wish to, but if I am the subject of any further attacks, I may let them know that patience may cease to be a virtue, and I may take some of them by the scruff of the neck and drag them into court to answer for their lies. (Applause.)

I do not want to do it. They are not worth it, and it would take up more time than I could afford to prosecute them; but I may have to do it.

They reckon upon my patience, and upon the fact that I do not care to do such things. I have not been vindictive.

When this city made a great blunder and arrested me a hundred times, and I won my cases, I could have recovered large damages for false arrests and imprisonments.

When I was asked by my attorney, who shortly after became Corporation Counsel for the City of Chicago, to file such actions, he assuring me that large damages would come to me, I said: "No; I have won my cases. I have spent my money. It has cost me $20,000; but God provided.

"I would never have the face to preach to this people if we took hundreds of thousands of dollars out of the overtaxed and overburdened taxpayers."

I have never been vindictive, and I am not now.

I think the time has come, however, to give them a warning.

Business men ought to see to it that the papers are not allowed to do this thing with impunity. They might do it some day to a weaker man, or a weaker institution, and destroy it.

**Zion Thrives upon Opposition.**

There are not many institutions that could survive such attacks as these; but, thanks be to God, we not only survive them, but we positively grow upon them. (Laughter.)

I know I am not any thinner than last week.

I am not sure whether I am not a little stouter.

I work hard, and I love my work, and I never worry.

I will defend Zion's depositors and investors and Zion's estate. May God help me in doing it. (Amen.)

Give yourselves to God.

Better than all the money, and all the land, and all the cities in the world, is it, to be sure of getting to heaven.

Everybody who wants to do right in the sight of God and get to heaven, stand and tell God. (Nearly all arose.)

PRAYER OF CONSECRATION.

My God and Father, in Jesus' Name I come to Thee. Take me as I am. Make me what I ought to be in spirit, in soul, in body. Give me power to do right, no matter what it costs. If I have wronged any, give me power to confess, and to restore, and to do right. Forgive me. For Jesus' sake, the Lamb of God that taketh away the sin of the world, take away my sin. Give me Thy Spirit and help me to be good, and to do good, and in all my business to do that which is right; for Jesus' sake. (*All repeat the prayer, clause by clause, after the General Overseer.*

Now, did you mean it?

Audience—"Yes."

General Overseer—Will you live it?

Audience—"Yes."

General Overseer—That is the greatest thing of all, the living of it.

CLOSING PRAYER BY THE GENERAL OVERSEER.

Father, bless this company. Bless the words that I have spoken. I have no personal feeling against the bad men, and some women, too, who have written adversely of Zion; but Thou knowest I must protect my people, Thy people and their business, their investments in Thy City.

O God, I thank Thee that Thou hast given me power to do it.

Bless all who are associated with me.

Bless the business men of Chicago. Those who undertake matters of great importance have many temptations to be full of care. Take all anxieties away.

Help us to do our work without care, and to trust God, and to do right.

Bless this great city. Take away from it the bad men who injure its growth by wicked words in the public press and otherwise.

Give us grace to do Thy work, and, wherein we differ, help us to differ in love, and to remember that I claim the right of private judgment that each man claims, this Church claims; and that we have a right to speak as Thou dost show us.

God help us to see rightly, and to speak rightly.

Now, dismiss with Thy blessing those who go; be with those who stay. For Jesus' sake.

The Ordinance of the Lord's Supper was then celebrated, and after a few words spoken by the General Overseer, the closing hymn, "God be with you," was sung. The service was closed by the General Overseer pronouncing the

BENEDICTION.

Beloved, abstain from all appearance of evil; and may the very God of Peace Himself sanctify you wholly; and I pray God your whole spirit and soul and body be preserved entire, without blame, unto the coming of our Lord Jesus the Christ. Faithful is He that calleth you, who also will do it. The grace of our Lord Jesus, the love of God our Father, the fellowship of the Holy Spirit our Comforter and Guide, one Eternal God, abide in you, bless you and keep you, and all the Israel of God everywhere, forever. Amen.

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# Early Morning Meeting in Shiloh Tabernacle

REPORTED BY S. D. W., R. S. AND A. W. N.

AS THOUGH to test the faithfulness of the Host of Zion Restorationists Lord's Day, October 5, 1902, the morning broke chill and cheerless, and from the skies came a steady downpour of rain.

With quick, spiritual insight the Host discerned that a peculiar opportunity presented itself for effective witnessing for Christ.

From the east, the west, the north and the south they gathered, not in gloom or with down-cast countenances, but gladsomely, joyously, eagerly, with quickened steps, they wended their way in the early morning hour toward the great, white Tabernacle, by hundreds and even thousands, until the vast auditorium was filled with a great throng waiting to receive a blessing.

The feast was there and all partook.

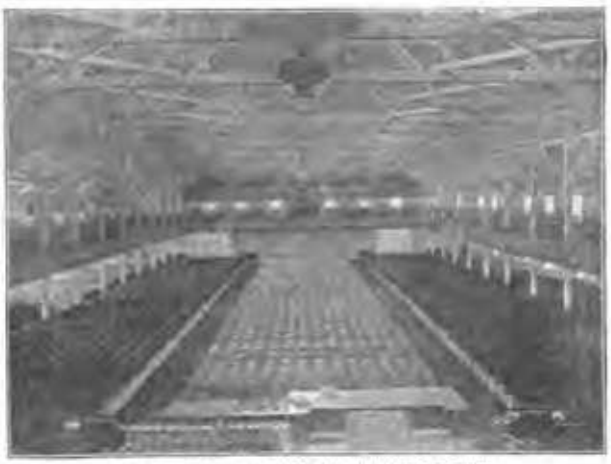
Through it they gained spiritual strength for the labor of love for the day, making them strong in carrying their blessed Message of Peace throughout the highways and byways of the great city.

"Peace be to this house" was the salutation again and once again, yet never losing its quickening power when spoken in the Name of Jesus.

Wonderful words! Hearing them, earth-worn pilgrims lift their heads and question wherefore.

Through the toiling and the strife of a weary world they penetrate, and, as though brushed by an angel's wing, hope comes where there was despair.

Beautiful words! Bringing Christ where He was not; bringing Salvation, Healing, Life, Peace.



INTERIOR OF SHILOH TABERNACLE.

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Shiloh Tabernacle, Zion City, Illinois, Lord's Day Morning, October 5, 1902.

The services were opened by singing Hymn No. 167:

What a friend we have in Jesus,
All our sins and griefs to bear!
What a privilege to carry
Everything to God in prayer!
Oh, what peace we often forfeit,
Oh, what needless pain we bear—
All because we do not carry
Everything to God in prayer!

The General Overseer then read from the 6th chapter of Matthew:

Take heed that ye do not your righteousness before men, to be seen of them:
Else ye have no reward with your Father which is in heaven.

**Doing Good Works before Men with a Proper Motive.**

Our Lord Himself gave His alms before men.
He fed the five thousand.
He fed the multitude openly before all men.
His works were very public.
He did not heal the people away in some desert solitude. He healed them wherever they were brought to Him.
He healed them in houses. He healed them on mountain sides, and He healed them in the streets and lanes of the cities. He gave freely, openly. The whole point lies in that, "to be seen of them."

There are some people who take advantage of this injunction and say: "Oh, I do not like anybody to know what I give; therefore, I give secretly."

The hypocrites! They never give anything.

It is just a cover for their meanness. That is just it.

They do not like to give openly, or secretly either.

Do not forget that there is a good deal of public work that has to be done, and that has to be done so that God shall be glorified, and to be seen of God. That is all right; but never work "to be seen of men."

When, therefore, thou doest alms, sound not a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, They have received their reward.

That is the whole point again: "That they may be seen of men."

Verily I say unto you, they have received their reward.

They are seen of men. The newspapers tell all about it.

They do it in such a way as to get the newspapers to sound a trumpet that they are giving so much, or that they are going to give it.

But when thou doest alms, let not thy left hand know what thy right hand doeth:
That thine alms may be in secret: and thy Father which seeth in secret shall recompense thee.

This clearly refers to what men call charity.

**Church Charity Has Become a Very Cold Thing.**

It has never been so in Zion. I thank God for that with all my heart.

Except those whom I use in the administration of the benevolences of the Church, there are none who know when we give from God's Storehouse to God's poor. We do not print that in the paper. We lovingly and gladly give in the time of necessity.

I have helped thousands of poor people, and had joy in not only paying funeral expenses for scores, but in finding something for widows and orphans to do.

I never made any record of that in public.

There is a constant stream of benevolences in this Church amounting to thousands and tens of thousands of dollars a year.

It never has any public record, and I have this joy, that I never lend.

When I am asked to lend money I say, "No. I am no money-lender. If you want to borrow, go down to the bank and put up your collateral, and you will get the money, if we have it to lend. If we are not lending, you cannot get it. You will have to get it where they do lend it.

"But I will give. I will be glad to give, if you need bread, if you need clothing, if you need shelter."

**Forget What You Give.**

The best of all giving is the giving of which nobody knows, and which you forget. Be sure you forget it.

The other day a gentleman came to me in the street and said: "I have been watching for an opportunity of speaking to you directly. I have been carrying something around in my pocket."

He gave me a considerable sum of money.

I had not seen him for some years. He had come to the

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city here. He stopped me on the street. It is a very rare thing that I can get time to stop and talk.

I said: "What is this?"

"Why," he said, "do you not remember helping me?"

I said: "I had forgotten all about it, but I never loaned you anything."

"But," he said, "you did."

"No," I said, "I did not."

I said: "I told you at the time that I gave you that money that if you ever wanted to give it back you could do so, and I would use it in the same way again."

He gave it to me saying: "I give it to you with interest."

I found that he had indeed given it with interest; but I had no sooner gone to my office than I received a plea and a bitter cry for help.

I investigated it, and every dollar of that money went to that at once, and I was so glad.

That will come back again; but it may not be until "after many days."

**You Must Give in a Cheerful, Loving Spirit.**

Some people never forget the good things they do.

They are so few that they can easily remember them.

Let them be so numerous that you will forget them. I do not want to remember them.

There are some people who can tell you exactly where they sowed their seed.

Cast your bread upon the waters, and go right on.

You do not know where you sow.

Sow upon the swollen waters of the Nile that cover the land.

When the seed is thrown upon the waters, it sinks into the soft mud.

After the Nile has flowed back into its banks, you find the wheat coming up through the mud that the Nile brought down. You find it after many days.

Never do anything in public that you can do in secret.

Never do anything in secret that you ought to do in public.

You ought to confess Christ not only in secret, but openly before all men.

There are times to give openly, too, and to help openly, but never do in public a thing that you can do better in secret.

If you can possibly make your confessing a secret matter, known only to God and to yourself, just do that way.

**Giving in Secret Preserves Self-respect of Recipient.**

I am glad to tell you that the policy of this Church has been, from the very beginning, to give so that no members of this Church shall be made to feel ashamed and pauperized, because no member of this Church ought to feel so.

What we have in Zion Storehouse has been put there by God for the care of His people and the extension of His Kingdom, and ought to be given in such a way as to preserve the self-respect of those who may be in temporary difficulty, to whom it is far more important than the money that the help shall be given in such a way that it shall have no publicity.

One of the things that God has kept up for Himself personally, in my stewartship, has been a large benevolent fund. It never runs dry.

The other day it had gone down to about five dollars. I always carry it in my pocket, or where it is accessible.

I gave that five dollars, and I think there was perhaps fifty cents left.

I just told God: "Now, the personal benevolent fund has gone very low. You know all about it."

That night one of my officers came to me and said: "Here are $100 that So-and-so sent you for any private use that you may care to make of it among your people."

There it was.

Again and again that benevolent fund has been swollen just in that way, and I have always noticed that it has never run dry.

And when ye pray, ye shall not be as the hypocrites: for they love to stand and pray in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have received their reward.

They have their reward.

They wanted to be seen, and they have been seen of men. But they have gotten no reward from God.

**There Is a Time for Public Prayer.**

Our Lord Himself prayed openly when the Seventy came back to Him.

He lifted up His eyes to heaven and rejoiced.

I thank thee, O Father, Lord of heaven and earth, that Thou didst hide these things from the wise and understanding, and didst reveal them unto babes: yea, Father; for so it was well-pleasing in Thy sight.

All things have been delivered unto Me of My Father: and no one knoweth who the Son is, save the Father; and who the Father is, save the Son, and he to whomsoever the Son willeth to reveal Him.

He rejoiced in spirit, and thanked God openly.

There is a time for public prayer.

There is a time for private prayer, but there is no time for prayer that men may see you, and that you may be seen of men.

I have noticed people delivering public prayers, and they were not prayers at all.

They were Fourth of July orations, and they were very poor orations at that.

I remember the first time I ever heard a Fourth of July prayer. I came away from it, saying: "O God Almighty, I am sorry that You needed so much reminding."

That man thought that God Almighty was ignorant of history, so in that prayer he trotted out all the history he knew. He told God Almighty what a good man George Washington was, and a good deal about the natural features of this country.

He reminded God that there were high hills in Colorado, and that there were great valleys, and that there were beautiful rivers.

He also informed Him that there were many manufactories. He gave God a general outline of things. (Laughter.)

It was not even a good Fourth of July oration, but perfect nonsense.

But thou, when thou prayest, enter into thine inner chamber, and having shut thy door, pray to thy Father which is in secret, and thy Father which seeth in secret shall recompense thee.

And in praying use not vain repetitions, as the Gentiles do: for they think that they shall be heard for their much speaking.

Be not therefore like unto them: for your Father knoweth what things ye have need of, before ye ask Him.

**You Imagine That You Need Certain Things That You Do Not.**

God, who sees your necessities, sees that you need some things that you do not see you need—far more, perhaps, than the things you are asking for.

People oftentimes ask for this, that and the other thing—not what they need; for, if they got them, they would just make the same misuse of them that they did before.

What they need is Wisdom, so as to make a better and wiser use of what they have.

**The Great Need Is for Men, Not for Money.**

Sometimes, in connection with a great movement, men of the right kind are more needed than money.

God needs men who will administer and use their resources with wisdom and not make the blunders that are oftentimes made.

What I need most in Zion is men.

There are many men who think they are fitted for certain positions, but they are not.

It is more important to have the right men than to have large quantities of money.

It is more important that you should have Wisdom to know what to do, and how to use what you have, than for you to get more. When you had more, you did not use it so wisely.

One of the things that I like to hear so often in Zion is a man witnessing publicly and privately, saying "I had more money when I was in the world, by fifty per cent. but I did not save as much as I do in Zion, because my money is now more wisely used."

**Value of Books Is Often Overestimated.**

Some men are crying out for books, books, books, books.

I asked a man who was crying for books the other day, "How often have you read the Bible right through?"

"I do not know that I ever did," he replied.

"Read it through," I said, "and then talk about books."

He read it through, and came and said, "I have greatly enjoyed it, General Overseer."

"What do you want now?" I asked.

"I would like some books."

"Read it through again."

He read it through again.

Then he came to me and said: "I think I would like to read it through again. I can understand now what you mean, General Overseer."

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There was a time in my life—I had been reading all my life—when the more I read the less I knew about the Bible.

I piled myself up with commentaries, until it just seemed to me that it was confusion worse confounded.

At the beginning of this ministry of Divine Healing, I could not find any literature upon this subject. There was not a scrap of literature that was worth a snap on the whole subject.

I remember turning up Calvin on 1 Corinthians, 12th chapter, on the Gifts of the Spirit.

It was most amusing when I came to Gifts of Healings. The old fellow was in a quandary, so he said "Every one knows what that is," and he went on.

**Evasions of Truth by Commentators.**

There was nobody who knew what that was. That was just exactly what I wanted to know.

I went for another commentator—I am not quite sure which one—and he said practically the same thing: "Every one knows what that is."

But every one did not know.

You would be perfectly amazed at the profundity of the ignorance of the majority of commentators upon the gifts of the Holy Spirit. They rarely help you one little bit.

I shut up all my commentaries, and said: "I will read nothing but the Bible for three years. I will not bother myself much about the Old Testament."

The more I read the Old Testament the less respect I had for the people I read about there.

I have a poor opinion of Noah. Every time I read about his getting drunk I think: A man to whom God Almighty was so good as to save him amidst a faithless world was ungrateful and a fool when he went away and got drunk.

He not only got drunk, but when he rose up out of his drunkenness he cursed his own son, and that curse has remained to this day.

A drunken man's curse will often be taken up by his son.

I did think a great deal of Abraham until I began to examine him closely.

I have always been a hater of cowards.

I could not respect a man who would hide himself behind the petticoats of a woman in order to save his own miserable skin.

He might have been a great and heroic character in those days, but he would not stand now.

I had been told that Jacob was all right. The more I studied him, the less I liked him.

Any man who would steal his brother's birthright, and steal it by a crafty bargain, buying it for a mess of pottage, so that he could say, "You sold it in the presence of witnesses for this mess of pottage," is a mean man.

The mean fellow, too, put hair upon his arm and pretended that he was Esau, his mother helping him. That let her down in my opinion.

**Some Truly Good Men in the Old Testament.**

I was tired of these "heroic" characters.

Joseph came out all right. He was a mighty man of God.

Moses was mostly good.

Joshua stood out most refreshingly. He was a man who did not go back.

Overseer Mason—"How do you like Nehemiah?

General Overseer—The worst thing about Nehemiah was that he said: "O Jehovah, You be sure to remember everything I have done. Put it down to my credit."

If he did anything he wanted it put down to his credit. He was afraid God might forget.

A refreshing fellow was Nehemiah; honest, blunt—but he wants credit for it all. God does not like that. He never forgets.

I got tired of the commentators and the people they commented upon in the Old Testament.

I got tired of Peter, and Paul, and James.

I did not get tired of John.

But I thought I was not sufficiently acquainted with Jesus.

For three years, I confined all my public teaching, and four-fifths of my private reading to the Four Gospels.

I went over and over and over the Four Gospels and the Acts of the Apostles for three years.

My family studied with me until they could repeat practically the whole chapter before we read it.

It was a delightful period in my spiritual life.

Three years with Jesus, shut up within the Four Walls of the Four Gospels, would be better for you than a whole library of books.

**What Is Wanted Is Not Books, but the Wisdom to Use Them.**

Then you can use books.

You can never get too many, if you know how to use them, but be sure you know how to use them.

Be sure that you do not neglect the Book that never gets old.

I read now four times as much Bible as I read anything, yet I read, every week, several volumes, no matter how busy I am.

But thou, when thou prayest, enter into thine inner chamber, and having shut thy door, pray to thy Father which is in secret, and thy Father which is in secret shall recompense thee.

God will give you not merely a secret recompense; He will by and by give you an open recompense that all the world will see.

PRAYER OF CONSECRATION.

My God and Father, in Jesus' Name I come to Thee. Take me as I am. Make me what I ought to be, and give me power this day to trust Thee perfectly, and to obey Thee fully, and to receive perfect cleansing in spirit, soul and body, and to receive power for service that I may help others. Give me grace and power to do this every moment of the day; for Jesus' sake. (*All repeat the prayer, clause by clause, after the General Overseer.*)

BENEDICTION.

Beloved, abstain from all appearance of evil. And may the very God of Peace Himself sanctify you wholly; and I pray God your whole spirit and soul and body be preserved entire, without blame, unto the coming of our Lord Jesus the Christ. Faithful is He that calleth you, who also will do it. The grace of our Lord Jesus, the love of God our Father, the fellowship of the Holy Spirit our Comforter and Guide, one Eternal God, abide in you, bless you and keep you, and all the Israel of God everywhere, forever. Amen.

**An Ordination.**

The Rev. William David Gay, of Montgomery, Alabama, was ordained a Deacon in the Christian Catholic Church in Zion, in the Council Room of the General Overseer's Offices, Elijah avenue, Zion City, on Monday, October 6, 1902.


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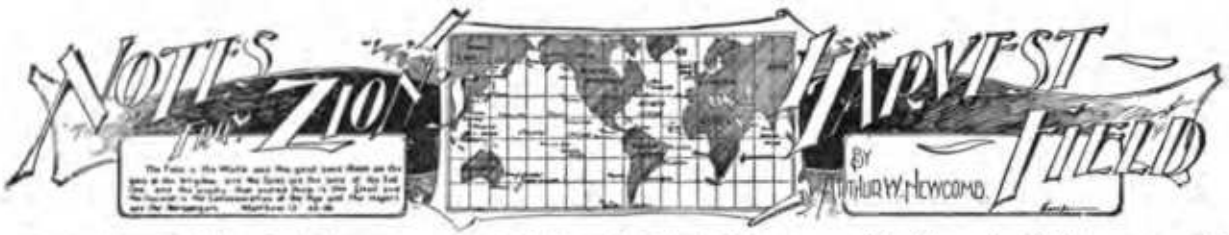
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**East Ardsley, Yorkshire, England.**

Mrs. M. E. Campbell, Conductor of Gathering.

Two years ago there was scarce a Branch or Gathering of the Christian Catholic Church in Zion in all the British Isles.

On October 1, 1900, the General Overseer, declaring himself as the Messenger of God's Covenant, began his mission in the great world's metropolis and capital of the British Empire, London, England.

For over two months he carried on the mission in London and other cities of the United Kingdom, while the islands were stirred, religiously, as they had not been for centuries.

As a result, there are now more than seventy Branches and Gatherings of the Church in England, Scotland and Ireland, and the Everlasting Gospel of the Kingdom of God is awakening deeper and more widespread interest in all parts of the kingdom with every day that passes.

At East Ardsley, near Wakefield, Yorkshire, England, there is a little Zion Tabernacle, where a faithful leader is carrying on God's work in Zion, and from which streams of Divine blessings are flowing.

Mrs. M. E. Campbell, the Conductor of the Gathering, sends us the following concise but interesting report of the work which God is doing through her ministry and Zion's White-winged Messenger to the world, LEAVES OF HEALING:

I have thought for some time past, while reading the LEAVES, especially in the page which is given to Notes from Zion's Harvest Field, that I ought to write and tell you of the work which is going on here.

Our Zion Tabernacle here was opened during the General Overseer's visit to England in 1900, but we had been holding Zion meetings in our home for about ten months previously to the opening of the Tabernacle.

Zion has gone forward most wonderfully since then, and now we have a splendid Zion Gathering here.

God has blessed us with many answers to prayer and with many cases of healing.

God has wonderfully blessed us in our Zion Seventy work, especially in the saloons, although there are only four of us.

We have had wonderful strength and courage given to us to do this kind of work.

Many have been blessed here through the teaching of our General Overseer, in LEAVES OF HEALING and other Zion publications.

We have been most wonderfully blessed in paying our tithes.

The Devil here is being stirred up on every hand by Zion teaching.

The apostate churches in this district are also persecuting us because we work for the extension of God's Kingdom and speak against their amusements and all things of which God does not approve.

We feel the need of Zion more and more each day as we go about our work and find people who are sick and sorrowing, oppressed by the Devil.

We earnestly ask you all to continue to pray for us that we may be faithful to God and learn to trust Him for everything.

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**Philadelphia, Pennsylvania.**

Rev. Gideon Hammond, Elder-in-Charge. Rev. Nellie Hammond, Evangelist.

Elder Hammond sends us the following report of testimony meetings held recently in Zion Tabernacle, 1338 Girard avenue, Philadelphia, telling of the work of Salvation, Healing and Cleansing which God is doing through the faithful ministry of the Elder and his wife and of other faithful workers in this Branch of the Christian Catholic Church in Zion:

MRS. SIXER, 2110 Marshall street, Philadelphia. "I praise God that for five years I have known that 'every good gift and every perfect boon is from above, coming down from the Father of Lights.'

"I praise Him for the blessings I receive every day.

"A short time ago I was quite sick.

"Every part of my body ached.

"Through answer to prayer God blessed me and perfectly healed me."

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MRS. SHOCK, 4647 Westminster avenue, Philadelphia.—"I thank God for His healing power.

"I was very sick this summer.

"I had terrible pain all through my body.

"I could not lie down at night for a week.

"My daughter wanted me to have a doctor, but I said, 'No, I am trusting in God.'

"I praise God that He healed me

"I am glad I am in Zion."

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MR. GEORGE KAUFFMAN, 2839 Marshall street, Philadelphia.—"I thank God for His blessing to me and my children during the past month.

"I thank God for the General Overseer, who has brought the light to us.

"I thank God that we are taught the truth in Zion and that we know that God does not afflict His children."

---

DEACON GAUMER, 1433 Camac street, Philadelphia.—"I am glad that Zion is true, and that what the General Overseer says is true.

"I think that the greatest evidence we have is that we can find examples to prove what he says."

---

MRS. SCOTT, 526 West, Natrona street, Philadelphia. "I thank God for what He has done for me.

"Nearly two years ago I was sick, my illness being caused by a lump in my stomach.

"I had three doctors, who gave me medicines of all kinds.

"When Mrs. Crow brought me the Word of God, as taught in LEAVES OF HEALING, I was near death's door.

"Mrs. Crow asked me not to take medicine that day.

"I said I would do without the medicine, but I had a hard struggle.

"We looked to God, and I got better.

"After Elder Hammond prayed for me, I improved rapidly.

"I had not been down-stairs for six months.

"Fourteen days after getting LEAVES OF HEALING I began to go down-stairs, and my strength came back.

"God also has blessed my children."

Elder Hammond.—"Which came first, Salvation or Healing?"

Mrs. Scott.—"You taught me the Way of Salvation first.

"I had to repent of my sins and make everything right; then I saw God as the Healer, and was healed."

---

MRS. ARMSTRONG, 4217 Pensgrove street, Philadelphia.—"I thank God for His healing power.

"Three times I have been on the operating table for cancer.

"The doctor told me I would have to be operated upon the fourth time.

"LEAVES OF HEALING came to me just then, and, thank God, I never went back to the doctor.

"Had I gone back I would not be here today.

"When I read and heard of the healing of others, I said, 'Why is He not able to heal me?'

"Then the thought came to me, 'You are such a great sinner.'

"I asked God to forgive me and heal me.

"Today I am a strong and well woman, healed by the Power of God."

---

MRS. STEINMEYER, 2524 North Ninth street, Philadelphia.—"I thank God for healing me.

"I was very sick one night this summer, but I just prayed to God.

"In the morning my husband was very much surprised to see me get up and go about my work as usual."

---

MRS. TSOON HE LOU, 1238 Vine street, Philadelphia.—"I thank God for healing my little one.

"It had inflammation of the lungs, but it is well now.

"I thank God for blessing us every day, and pray that we may go forward."

---

TSOON HE LOU, 2524 Vine street, Philadelphia. "I pray that God will bless all Zion.

"I trust God every day as my Healer.

"God can heal the Chinese as well as the Americans.

"I pray to God in Chinese and God can understand.

"Pray for China and my family and friends."

---

MISS VIRGINIA FOWLER, 4223 Market street, Philadelphia.—"I thank God for healing me of scarlet fever.

"We have had many healings in our family."

---

MRS. HOLLINGSWORTH, 3816 Brown street, Philadelphia.—"A few weeks ago my boy was taken sick during the night.

"When I saw his condition, fear came into my heart.

"I asked God to take all fear away and to heal my boy.

"The next morning he was well."

---

MRS. HEIDLER, Philadelphia.—"I am thankful to be here today to tell you that God has blessed me and healed me.

"When I came here last week I came in limping.

"When I went out I could run.

"About ten months ago I hurt my knee breaking a piece of wood over it.

"It was not bad at first, but a day or two afterwards it began to get worse, and kept getting worse until I could not walk.

"I could not lie in bed.

"I sat up for thirteen weeks.

"I had pain in my knee continually.

"We kept it bandaged almost all the time for support and to keep the swelling down.

"I took medicine internally and also applied medicine to the knee.

"At one time it pained me so severely that I determined to take laudanum, and I was not particular whether I awoke or not.

"After Elder Hammond prayed for me the soreness and lameness of ten months left entirely inside of ten minutes.

"The neighbors wonder what has happened to me when they see me walking as well as any one.

"I tell them that God healed me."

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# ZION RESTORATION HOST

*Elder A. F. LEE, Recorder*

PUT ye in the sickle, for the harvest is ripe: come, tread ye; for the wine-press is full, the fats overflow; for their wickedness is great. Multitudes, multitudes in the Valley of Decision! for the Day of Jehovah is near in the Valley of Decision.—*Joel 3:13, 14.*

THIS is the call that comes to Zion Restoration Host today and Zion responds, "Here am I, Lord, send me."

This is literally true, as is evidenced by the many striking examples among the host who have responded to the call of God through Elijah the Restorer, the last few weeks.

Perhaps, however, no more striking example of this could be given than that which occurred at the Rally of Zion Restoration Host last Monday night, when they met in Shiloh Tabernacle to consider "The Conquest of the World for God, and the World-wide Establishment of His Kingdom."

Elder George E. Farr, in a very earnest talk, expressed his joy in being a member of Zion Restoration Host, and declared his willingness to obey the General Overseer's orders in all things for the extension of the Kingdom of God and to go wherever he should be sent.

This declaration had no sooner passed his lips than the General Overseer gave instructions for him to make preparations to go to South Africa next month.

This order was most joyously received by the Elder, as well as by all present, though it came as a great surprise to every one.

This, however, simply illustrates the spirit which is prevalent in Zion and which makes her the great Evangelizing Power that she is.

### Madison, Wisconsin, Invaded.

It was announced in Zion City, Saturday, September 13th, that the Chicago & North-Western railway would run an excursion over their line to Madison, Wisconsin, the following Tuesday, September the 16th, and that they would furnish a special car for Zion Seventies, providing a party of fifty could be guaranteed.

In order to save the official who made the offer any embarrassment, he was reminded that Zion was recognized the world over as a disturbing element in society, and that Zion Seventies would not go unless they were allowed the privilege of distributing the Literature of Zion, which might cause him trouble.

We were assured, however, that he was not afraid of the consequences, and would, furthermore, furnish protection to our workers if necessary.

So, on the following Monday night the General Overseer called for all those who were willing to take this trip of a hundred miles to do work for God to rise.

A large number immediately sprang to their feet, which more than supplied the number asked for by the railway company.

When they assembled at the North-Western depot the next morning, it was found that two cars would be required to accommodate them.

These were most cheerfully furnished, and Zion's faithful workers, under the command of Elder W. H. Cossum, proceeded to storm the capital of the Badger State.



Miss Louise Huber  Deaconess Louise Bradley
Deaconess Florence Higley  Miss Josephine Smith

As the train pulled out of Zion City these two cars became regular bee-hives of busy workers.

The forces under Elder Cossum were divided into companies of ten and officers placed in charge; districts were assigned from maps of Madison which had been hurriedly prepared, and literature was sorted, folded and distributed in equal quantities to each worker.

Then, before reaching the capital city, workers were sent through the train to distribute the literature to those on the forward coaches.

This was very kindly accepted by nearly all on board the train.

After reaching their destination and partaking of luncheon, each company with the officer in charge, proceeded to the district to which they had been assigned, to distribute the literature.

The result was as follows:

Company A, Elder Dinius in charge, distributed 3,054 pieces of Literature.

Company B, Elder Dietrich in charge, distributed 2,938 pieces of Literature.

Company C, Evangelist Darms in charge, distributed 2,108 pieces of Literature.

Company D, Deacon Ward in charge, distributed 2,495 pieces of Literature.

Company E, Deacon Hargrave in charge, distributed 2,194 pieces of Literature.

Company F, Deacon Klein in charge, distributed 4,304 pieces of Literature.

Company G, Deacon Blankinship in charge, distributed 3,364 pieces of Literature.

Making a total of 20,457 pieces distributed among a population of 20,000 within a space of three and a half hours' time.

After completing the canvass of the city, the entire party rallied at the State House and held an open-air service from the steps of the Capitol.

Although the service was held at the time when business was in full progress, and without any previous announcement, Zion's Messengers had the privilege of holding the service for something over an hour, with an attendance of about two hundred people.

After closing the service, they went at once, in an orderly manner, to the depot for the return trip.

As they marched down the principal street of the city to their train, singing the songs of Zion, evidences of Satan's anger were very conspicuous, though no violence was displayed.

The companies arrived home safely at about 11 o'clock, weary in body but rejoicing in spirit, conscious of the fact that they had once more rendered faithful service to their King.

This little incident in the history of Zion Restoration Host goes to show the wonderful possibilities of this work—how, by sending out from Headquarters a company of faithful men and women, the Full Gospel can be carried to every home in a city of 20,000 population by three and a half hours' work.

We trust the day is not far distant when Zion will run her own excursions, carrying hundreds of these workers to various cities throughout this land.

During the month of August and the early part of September, forty of the prominent summer resorts in the lake dis-

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tricts of the West and along the Atlantic seacoast, were systematically covered by representatives of Zion Seventies.

During this period of time we were enabled to have Seventy workers in the field at various intervals, covering a period of two weeks at each place.

We have the pleasure of presenting to the readers of LEAVES OF HEALING, in this issue, a group of four of these faithful workers, who spent two weeks at Oconomowoc, Wisconsin.

Realizing that every account concerning Zion Seventies is read with great interest by those far from Headquarters, we will give a few extracts from letters received from these workers during their stay in the above named place.

The little company consisted of Miss Louise Huber, Deaconess Florence Higley, Deaconess Louise Bradley and Miss Josephine Smith.

The first letter, received under date of August 13th, reads as follows:

DEAR ELDER LEE:—Arrived safely, and after much consideration we have located at the Hotel Woodlands, it being in a good locality, and the only one free from the barroom.

Our literature did not arrive until this evening, so we have been unable to do much today.

God wonderfully blessed Deaconess Higley and Miss Huber on the train. After going through the whole train twice with our literature, numbers of the people came to us to ask questions.

They received us very kindly. Do pray for us.

The people here are playing cards while I am writing this.

The proprietor has forbidden us to talk or distribute Literature in the house to the guests, but said that they would be very glad to have us remain as guests of the hotel. They have been very kind to us otherwise.

May God bless you. "Mizpah."

Faithfully,

ZION SEVENTIES IN OCONOMOWOC.

The day following, another very interesting letter was received, which reads as follows:

OCONOMOWOC, WISCONSIN, August 14, 1902.

DEAR ELDER LEE:—Praise God, the Seventies have returned rejoicing, for God is most wonderfully blessing our work.

The people receive us very kindly, and in many places invite us in. Some have asked us to come to their homes in the evenings, and between us we have sold quite a number of LEAVES OF HEALING.

We are very happy, and praise God for the wonderful way in which He is blessing us.

Last evening some of the guests saw Deaconess Bradley with some music, and asked her to sing for them in the parlor of the hotel, which she did. They were very much pleased, and asked her to sing again.

We are not allowed to talk to the guests, but pray that God may show them through our lives and actions that we are true servants of His.

We feel that we are just where He wants us to be.

There are some here from Evanston, Milwaukee, Chicago, St. Louis and various other places.

They all seem to know who we are and are very kind to us.

We are feeling very well and happy in our work.

Continue to pray for us.

Feeling that you would be glad to know how we had started out, and what success we have had, we write you this little letter. "Mizpah."

ZION SEVENTIES IN OCONOMOWOC.

Another letter reads as follows:

OCONOMOWOC, WISCONSIN, August 21, 1902.

DEAR ELDER LEE:—Your letter of August 18th received and read by us all with great interest.

We were filled with joy and happiness when we read of the way in which God is blessing all Zion Seventies.

We are continually praying that God will abundantly bless the work everywhere.

Each time we go out on this work we return praising and thanking God for the wonderful way in which He leads us.

The people all receive us very kindly, with the exception of a very few.

Many invite us in and seem hungry for the truth. They are glad to get the literature.

Numbers have invited us back again and all our evenings are taken up in visiting those who have asked us to come and tell them of the work.

Many want to come to see Zion City. Some have expressed a desire to live there, and others have promised to attend the services at the Auditorium.

We know that God is with us and that prayer is being answered in our behalf.

The people in the hotel are nearly all church-going people. Some are members of the Episcopal church.

We ask God to make our lives shining lights, and He has done it.

All the people know who we are, and continually watch us.

As Miss Smith and I were going out one day last week, with our arms full of literature, one of the ladies came running after us and asked for some.

She said she had read the other side, and now she wanted to know our side.

We gladly gave her some

This noon the girls were a little late in coming to dinner, and they left their literature in the hall with their wraps.

While they were at dinner, Miss Smith went out on the porch and found the guests all reading the literature; they had helped themselves.

They have asked us to join them in their card and dancing parties, and when we thank them and refuse, some of them look as though they had been struck.

The Devil has begun to show his colors here and we would not be surprised if we were asked to leave before we are ready to go, for they see our Christianity is different from theirs.

We thank God for the silent witness He is giving in this place.

Faithfully,

ZION SEVENTIES IN OCONOMOWOC.

We are glad to state, however, that these faithful workers stayed their allotted time and left many warm friends of Zion behind them when they came away.

They have expressed a great desire to return to the same place next summer, the Spirit having borne witness to them that God has "much people" in that place.

We trust that the seed so faithfully sown may find lodgment in many an honest heart, and bring forth fruit to His glory.

### Notice of Removal.

The Offices of Deacon E. S. Anderson, General Recorder and Financial Secretary of the Christian Catholic Church in Zion, have been removed from 1201 Michigan avenue, Chicago, to Temple Cottage, Zion City, Lake County, Illinois. As per instructions of the General Overseer in LEAVES OF HEALING of April 5, 1902, pages 1017 and 1018, all remittances for tithes and offerings, and all reports and correspondence relating thereto, should be addressed to E. S. Anderson, Zion City, Illinois. Checks, drafts, express orders and postal money-orders should still be made out in the name of Rev. John Alex. Dowie. Drafts should be drawn upon Chicago, New York, Philadelphia or Boston. Drafts drawn upon other points, and personal checks drawn upon banks outside of Chicago and Zion City, should contain ten cents for exchange. Postoffice money-orders should be drawn upon Zion City, which is now a money-order office. Never send silver through the mails, and never send bills if it is possible to get an order; if not, it is much safer to register the letter containing the bills.

## TRAIN SCHEDULE Between Zion City and Chicago

**Effective September 28, 1902.**

| NORTH BOUND TO ZION CITY. | | SOUTH BOUND FROM ZION CITY. | | SUNDAYS | |
|---|---|---|---|---|---|
| Leave | Arrive | Leave | Arrive | NORTH BOUND. | |
| 7.00 a.m. | 8.25 a.m. | *6.55 a.m. | *8.14 a.m. | Leave | Arrive |
| *9.00 a.m. | *10.14 a.m. | *9.39 a.m. | *11.10 a.m. | *9.00 a.m. | *10.14 a.m. |
| *11.30 a.m. | *12.37 p.m. | *11.44 a.m. | *1.15 p.m. | 2.15 p.m. | 4.04 p.m. |
| 2.00 p.m. | 3.13 p.m. | *1.18 p.m. | *2.50 p.m. | *5.00 p.m. | *6.56 p.m. |
| 3.00 p.m. | 4.16 p.m. | *2.29 p.m. | *4.00 p.m. | *8.00 p.m. | *9.14 p.m. |
| 4.15 p.m. | 5.39 p.m. | 5.08 p.m. | 6.45 p.m. | SOUTH BOUND. | |
| *5.20 p.m. | *6.56 p.m. | *7.59 p.m. | *9.30 p.m. | *8.19 a.m. | *9.45 a.m. |
| *8.00 p.m. | *9.14 p.m. | | | *11.44 a.m. | *1.15 p.m. |
| | | | | 5.08 p.m. | 6.45 p.m. |
| | | | | *7.59 p.m. | *9.30 p.m. |

* Signifies change train at Waukegan.
† Train does not run South on Saturdays.
‡ Saturday only.

**North Bound Excursion Tickets** for Sunday Service in Shiloh Tabernacle or week-day visits to Zion City are on sale at Zion Building, 1201 Michigan Avenue; these Tickets for worshipers, lot seekers, sight-seers, home-settlers, and workmen, not residents of Zion City, are sold only by Zion representatives. Single and commutation tickets at regular rates are sold at depot.

To travel between Zion Building and C. & N.-W. Ry. Depot Chicago, take South Side Elevated Road from Twelfth street to Fifth avenue and Randolph street. A bus at Zion City meets all trains and can take passengers from depot to any point about the City at reasonable rates.

**Zion City Transportation Bureau,** of Zion City, Illinois supervises the railway ticket, steamship, excursion, freight, express and transfer business of Zion and her people everywhere.

Direction as to railroad and steamship routes given, upon request.

DEACON DANIEL SLOAN,
*Superintendent of Zion Transportation.*

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# ZION'S BIBLE CLASS

*Conducted by DEACON DANIEL SLOAN*

**MID-WEEK BIBLE CLASS LESSON, OCTOBER 29th or 30th.**

**The One Man in God's Building Epochs.**

1. *The one man, Moses.*—Exodus 34:20-29.
About this man clusters mighty events.
Him whom God honors, God's people can trust.
The Tabernacle was God-given through one man.
2. *The one man, David.*—2 Samuel 5:4-10.
God's deliverers have ever been some one man.
One man always directs great armies successfully.
God's presence with a man is sufficient evidence.
3. *The one man, Solomon.* -1 Kings 5:1-12.
God-given wisdom to one man is better than the counsels of many men
One man can tie together great interests better than many governors.
There can be no more than one head without confusion.
4. *The one man, Nehemiah.*—Nehemiah 2:9-20.
God gives the burden for a great work to one man.
Some always want a given work done by some one else.
The revelation of how to do a work comes to one man also.
5. *The one man, Ezra.*—Ezra 5:1-5.
Restoration came to God's Temple by one man.
Without fear, he undertook his God-given work.
God puts courage into the hearts which men cannot face.
6. *The one man, Zion's Builder.*—Isaiah 45:5-13.
The world must yet know God's might and power.
Righteousness must again be preached.
God's City will then be built for succoring His people.
*The Lord our God is a City-building God.*

**SUNDAY BIBLE CLASS LESSON, NOVEMBER 2d.**

**Spiritual Giants Predicted to Come.**

1. *Before the coming of Christ to claim His Bride, a Divine Messenger will be sent, like unto John the Baptist, who will be a forerunner of Christ to prepare a people for His coming, who are called out of increasing apostasy and disobedience.*—Matthew 3:1-12; Luke 1:16-17; Malachi 3:1-7; Joel 2:15-17.
A True Baptism is the seal of his ministry.
He is to prepare the Bride for her Lord.
He is to call God's people to repentance.
2. *After the translation of the Saints, Israel's ten tribes are to be sought out and, through a fearless reformer like unto Elijah, are to be led back into a knowledge of God.*—2 Kings 2:9-11; Malachi 4:2-6; Matthew 17:9-13; Matthew 16:13-14.
All of God's people must be restored to Himself.
Before judgment comes, deliverance will be sent.
Family relations will again be sanctified.
3. *The world will go on from bad to worse, a Babylon of evil in the midst of enforced idolatrous worship and suppression of true religious devotion, until one like unto Daniel, a righteous statesman, will withstand all opposition.* Daniel 12:5-13; Matthew 24:12-22; Daniel 3:1-7; Revelation 13:3-10.
An awful judgment will come on those who know not God.
Some will ever stand for God amid alarming perils.
We must be true to God, even unto salvation in death.
4. *God's Israel will again be brought into bondage like unto Egyptian slavery. They will then cry unto Him and He will raise up a commander like unto Moses, who will lead them into a wilderness alone with God, through an open sea, amid miracles of mighty wonders.* Deuteronomy 34:5-10; Acts 3:19-26; Hebrews 8:5-13.
God's people must learn to obey Him.
God's Word will then become a new book.
New relations with God will then be established.
5. *Palestine will be again occupied by the twelve tribes. Jerusalem, with its glorious temple, will be rebuilt. While nations are going to pieces one like unto Zerubbabel will come, a courageous leader, mightily endowed with the Holy Spirit, who will make the habitation ready for the King.* Haggai 2:20-23; Zechariah 4:2-10; Ezekiel 21:25-29.
There will yet be commotions among the nations.
They will rise to glory, then totter and fall
The throne at Jerusalem will be again built.
6. *During this same time, Babylon, that wicked city, exercising power over nations, kingdoms and peoples, will be witnessed against by two prophets like unto Haggai and Zechariah, who will be killed by the beast and resurrected before the eyes of the people and caught up unto heaven, with woes falling on the city, and those remaining turning to God.* Zechariah 4:11-14; Ezra 5:1-5; Revelation 11:3-11.
God always sends a witness to warn before judgment comes.
They lament and warn because of the sins of the people.
They ever reprove and expose the particular sins which destroy.
*God's Holy People are a Messenger-expecting People.*

# OBEYING GOD IN BAPTISM.

## "Baptizing Them into the Name of the Father and of the Son and of the Holy Ghost."

### Fourteen Thousand and Thirty-four Baptisms by Triune Immersion Since March 14, 1897.

Fourteen Thousand and Thirty-four Believers have joyfully followed their Lord in the Ordinance of Believers' Baptism by Triune Immersion since the first Baptism in Central Zion Tabernacle on March 14, 1897.

| | | | | |
|---|---|---|---|---|
| Baptized in Central Zion Tabernacle from March 14, 1897, to December 14, 1901, by the General Overseer | 4754 | | | |
| Baptized in South Side Zion Tabernacle from January 1, 1902, to June 14, 1902, by the General Overseer | 37 | | | |
| Baptized in Shiloh Tabernacle by the General Overseer | 542 | | | |
| Baptized by Overseers, Elders, Evangelists, and Deacons at Headquarters (Chicago and Zion City) | 2868 | | | |
| Total Baptized at Headquarters | | | | 8201 |
| Baptized in places outside of Headquarters by the General Overseer | | 641 | | |
| Baptized in places outside of Headquarters by Overseers, Elders, Evangelists, and Deacons | | 5071 | | |
| Total Baptized outside of Headquarters | | | | 5712 |
| Total Baptized in five years and three months | | | | 13,913 |

| Baptized since September 14, 1902: | | | | |
|---|---|---|---|---|
| Baptized in Zion City by Elder Dinius | 57 | | | |
| Baptized in Zion City by Elder Graves | 28 | | | |
| Baptized in Chicago by Elder Farr | 1 | | 86 | |
| Baptized in Canada by Deacon Close | | 2 | | |
| Baptized in Illinois by Elder Graves | | 1 | | |
| Baptized in Kansas by Elder Reed | | 3 | | |
| Baptized in New York by Deacon Cook | | 3 | | |
| Baptized in Ohio by Elder Bouck | | 2 | | |
| Baptized in Pennsylvania by Elder Hammond | | 8 | | |
| Baptized in Texas by Evangelist Samuel | | 7 | | |
| Baptized in Washington by Elder Ernst | | 5 | | |
| Baptized in Wisconsin by Deacon Lake | | 4 | 35 | 121 |
| Total Baptized since March 14, 1897 | | | | 14,034 |

The following-named three believers were baptized at Sidney, New York, Lord's Day, September 28, 1902, by Deacon C. J. Cook:

Bennington, Alfred.....Morris, New York
Green, Homer Lovell.....West Davenport, New York
Green, Cyrus Field.....West Davenport, New York

The following-named three believers were baptized at Wichita, Kansas, Lord's Day, September 28, 1902, by Elder David A. Reed:

Dominie, Nellie.....Wichita, Kansas
Fuller, Mrs. May.....Wichita, Kansas
Jamison, Mrs. Francis.....201 North Mosly, Wichita, Kansas

The following-named two believers were baptized at Toronto, Ontario, Canada, Lord's Day, September 21, 1902, by Deacon J. E. Close:

McConnell, Mrs. Charles.....Dundalk, Ontario, Canada
Snelgrove, Caroline Emily.....472 Euclid avenue, Toronto, Canada

**Notice to Officers and Members of the Christian Catholic Church.**

Send all newspaper clippings concerning the General Overseer, the Elders, or any department of the work in connection with the Christian Catholic Church in Zion, to Deacon Carl F. Stern, Zion City, Illinois. Send as soon as possible after publication, and carefully mark *name and date of the paper clipped from* on each article. If this is not done, the clippings are absolutely useless.

**Publisher's Notice.**

The remittance must accompany receipt of subscriptions at the Publishing House, no difference by or for whom or for whatever time they may be given, or whether forwarded through Ordained Officers, Branches, or Gatherings of the Christian Catholic Church in Zion. Accounts will be carried with Ordained Officers, Branches, or Gatherings, on quantity orders of periodicals consigned on sale for monthly settlement, but to include only such articles as bear the imprint of Zion. All orders for Bibles, books, buttons, pictures (except prints done by the Publishing House), lace souvenirs, etc., must be sent to the General Stores, Zion City, Lake County, Illinois.

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# FOUR HUNDRED AND FIFTY

Subscriptions to LEAVES OF HEALING were recently secured by one man in a few weeks.




## TWO HUNDRED

Subscriptions were secured by another man in another part of the country.

## ONE HUNDRED & TWENTY-FIVE

Subscriptions were taken by another man in ONE DAY not long ago.

Other splendid records are being made.

This shows what can be done through earnest, energetic work and faith in God.

THERE IS STILL MUCH TO BE DONE.

The consecrated effort of

**EVERY MEMBER AND FRIEND OF ZION**

Is needed if this mark is attained:

# LEAVES OF HEALING 100,000 BY 1903

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# ZION'S INVESTMENTS

GENESEO, ILL., May 30, 1902.
MR. CHARLES J. BARNARD.
*Dear Brother in Christ:*—I am free to state that I am well pleased with Zion's Investments as being both safe and profitable. Interest and dividends have been promptly paid; in fact everything of a business relation has received prompt attention.
Hoping to add to my former investments in the near future, I remain,
Faithfully yours in Christ's service,
JAMES M. WELTON.

---

CRESCENT CITY, FLORIDA,
May 30, 1902.
DEACON CHAS. J. BARNARD,
Zion City, Illinois.
*Dear Brother in Christ:*—I am a Shareholder in the Lace Industries, and my only regret is that I haven't more money to invest, but fully intend to invest all the surplus cash that I can raise in Stock in the various enterprises of Zion City, as I consider every one of them gilt-edged.
I have never invested money in any enterprise where the guaranteed interest has been so promptly paid.
May God bless all of Zion's Institutions and help me to earn more money to invest.
Your Brother in Christ,
S. L. BENHAM.

---

ZION CITY, ILL., May 29, 1902.
DEACON CHAS. J. BARNARD,
General Financial Manager,
Zion's Institutions.
*Dear Brother in Christ:*—I rejoice to say that I thank God that He ever led me and my wife to place what money we had in Zion's Investments, for we found them not only safe, but also profitable, and the interest on these investments has always been paid promptly.
I am a Shareholder in Zion Land and Investment Association and Zion Lace Industries. I also had Exchangeable Stock in Zion City Lumber Association.
If I were the possessor of a million dollars I would place every dollar of it in Zion's Investments. They are, in my opinion, the best in the world.
Faithfully yours,
JOHN G. HAUCK.

---

BLUFF POINT, N. Y., May 31, 1902.
MR. CHARLES J. BARNARD.
*Dear Brother in Christ:*—In regard to Zion's Financial Investments I regard them the safest and best that I know of, and only regret that I am not in shape to make larger investments.
The interest has been the most promptly paid of any investments I have ever made.
Yours in His service,
FRANK H. PURDY.

---

LASALLE, ILL., May 31, 1902.
CHARLES BARNARD,
Zion City, Illinois.
*Dear Brother in Christ:*—Please accept thanks for your prompt payment of interest on my shares of Stock in Zion Investments.
I think them the best investments one could wish for, as they are safe and all right.
Thanking you again for your prompt business methods as Zion's Financial Manager, I am,
Faithfully yours in Christ,
WILLIAM C. BEREITER.

---

WOOSTER, OHIO, July 7, 1902.
MR. CHAS. J. BARNARD,
General Financial Manager.
I received interest of six per cent; also the additional two per cent promised. Zion has faithfully kept her pledge in this matter, which I knew she would.
I wish to thank Zion for giving me so safe and good an investment, and so promptly and kindly sending me the interest due.
No words about Zion's investments; they are as good as gold.
A Sister in Christ,
MATTIE BLACK.

---

FITCHBURG, MASSACHUSETTS, May 30, 1902.
MR. CHAS. J. BARNARD,
General Financial Manager of Zion's Institutions,
Zion City, Illinois.
*Dear Brother in Christ:*—I think it well to state to you my confidence in Zion's Financial Enterprises.
After more than three years' experience with investments in Zion, I do not hesitate to commend them as safe and profitable. Fairness of Zion's dealing and the promptness of dividends paid, places these securities with the very best. Besides my three years' and more experience, before investing in Zion, I took as full precautions as I do when investing elsewhere—learning of Zion's Organizer, and Managers of its different departments, through Attorneys, Banks, and one of the best Commercial Agencies, and then personally, and I have no regrets for placing my money with Zion, and shall take pleasure in further investments.
Very truly in the interest of Christ's service,
28 Lawrence Street. G. W. RICHARDSON.


## SUBSCRIBE NOW

**FOR SAFE AND PROFITABLE INVESTMENTS**

**NOT LISTED ON STOCK EXCHANGES** **NOT SUBJECT TO FLUCTUATIONS**

**OFFERED AT PAR, $100 A SHARE**

**ZION CITY BANK** **Zion City, Illinois...Agency, Chicago**
Controls the entire banking business of Zion City and Zion throughout the world. $50,000 in Shares offered at par, bearing 9 per cent interest.

**ZION LAND AND INVESTMENT ASSOCIATION**
Stock certificates bear 8 per cent interest, and are exchangeable at any time for lots in Zion City under the special 1100-year lease, and at opening of new subdivisions have preferential right of selections.

**ZION LACE INDUSTRIES** **Offices and Factories, Zion City**
Manufacturers and Finishers of Laces, Insertions, Curtains, Children's Wear, Hand-made Lace, etc. Interest 6 per cent, with contingent dividends amounting to an increase of 1 per cent per annum for six years, making it at that time a 12 per cent investment.

**ZION CITY GENERAL STORES** **Headquarters, Zion City**
Control the entire mercantile business of Zion City. Equipped for mail order shipments throughout the world. Interest 8 per cent after October 1st.

**ZION CITY FRESH FOOD SUPPLY**
Controls the entire fresh food business at Zion City—Butter, Eggs, Milk, Meat, Fish, Fruit, Ice, etc. Interest 6 per cent, with contingent dividends amounting to an increase of 1 per cent per annum for four years, making it a 10 per cent investment at that time.

**ZION CITY LUMBER ASSOCIATION**
**Yards and Offices, Zion City**
Supplying the entire demand for lumber and building material in Zion City. Interest 7 per cent, with discount on material purchased of the Association. Profit-Sharing Series, principal payable in five, ten, fifteen and twenty years. Interest 6 to 9 per cent.

**ZION CITY POWER, PLUMBING, LIGHTING AND HEATING ASSOCIATION**
Furnishes electric lights for all public buildings and private residences, and controls all plumbing in Zion City. Interest 6 per cent, with contingent dividends amounting to an increase of 1 per cent per annum for four years.

**ZION SUGAR AND CONFECTION ASSOCIATION**
Will manufacture a complete line of modern and original confections of the very highest standard of purity and workmanship for domestic and export trade. Interest 6 per cent, with contingent dividend amounting to an increase of 1 per cent per annum for four years.

**ARTICLES OF AGREEMENT MAILED ON APPLICATION**
**CORRESPONDENCE INVITED**

**Address Communications to** **ZION CITY BANK** **ZION CITY ILLINOIS**


ZION CITY, ILLINOIS, May 29, 1902.
CHAS. J. BARNARD,
General Financial Manager
Zion City, Illinois.
*Dear Brother in Christ:*—I have never doubted the impression that came to my mind three years since when, after reading LEAVES OF HEALING relative to building Zion City, I felt assured it would be one of the greatest commercial cities in the world.
I lost no time in subscribing for $10,000 worth of Stock in Zion Land and Investment Association in July, 1901. When the land was offered for sale I turned this Stock over to the Association for land.
Some of the land I have sold for ninety per cent gain and have refused to sell more.
I am pleased with my Lace Stock.
Interest has been paid promptly on all my investments in Zion.
And, by the grace of God, Zion City is a very lively place.
Yours in Christ, ARNOLD TAFT.

---

LATHROP, MO., May 31, 1902.
MR. CHAS. J. BARNARD,
Zion City, Illinois,
*My Dear Sir:*—I wish to express to you my opinion regarding Zion Industries. Will say that I am more than pleased with the investments already made, being, I believe, one of the first to take stock. Consider it safe and profitable, always paying interest promptly when due.
Those having money to invest could not find a better place, I think, than in Zion.
Sincerely yours, C. R. FORMAN.

---

ZION CITY, June 14, 1902.
C. J. BARNARD.
*Dear Brother:*—I consider it a great favor to state frankly that I consider any and all of Zion's Investments very profitable and perfectly safe, my interest always receiving prompt payment on all my investments therein.
I have only one regret, and that is that I have not more to invest.
Your Brother in Christ,
G. L. VAN FLEET.

---

LONDON, ENGLAND.
DEAR DEACON BARNARD.
I am quite satisfied that the shares in Zion's Industries are perfectly safe and profitable, and, since I have become a Shareholder, the interest on my investments has been promptly paid. With kind regards, I am,
Yours sincerely, J. MACDUFF.
70 Guilford street,
Russell Square, W. C.

---

FREEMAN, MO., June 3, 1902.
MR. CHAS. J. BARNARD.
*Dear Brother in Christ:*—I receive my interest every six months regularly. If I had ten thousand dollars, I would put it in Zion City before any other place I know of.
I consider it in safe hands—in the hands of God. I am sorry I haven't more to send there.
May God bless the City of Zion, is my prayer.
Yours respectfully,
PAUL DUNKEN.

---

CHICAGO, ILL., June 3, 1902.
CHAS. J. BARNARD,
General Financial Manager,
Zion's Institutions and Industries.
*Dear Deacon Barnard:*—I have been a Shareholder in several of Zion's Industries and Institutions for some time, and I believe these investments to be safe and profitable.
My interest has always been paid promptly, and I am well satisfied.
Yours sincerely,
KATHERINE JOHNS.
(Formerly of Dyer, Indiana.)

---

FALLS CITY, NEB., June 9, 1902.
CHAS. J. BARNARD,
General Financial Manager,
Zion City, Illinois.
*Dear Brother in Christ:*—I wish to express my appreciation of Zion's Financial Institutions. My experience has been very satisfactory in a business way. The interest has been promptly paid when due, and I consider my investment in Lace Stock safe and profitable. This has proved to be my experience in Zion Land and Investment Association.
Yours for the extension of God's Kingdom along all lines,
RUTH WEAVER DENNIS.

---

CHICAGO, June 6, 1902.
MR. CHAS. J. BARNARD,
Zion City, Illinois.
*Dear Brother in Christ:*—I wish to express to you my entire satisfaction with my investment in Zion Lace Industries Stock. And further that I very much appreciate the promptness with which I receive my interest.
I am sure that investors can do no better than with Zion Industries Stock. The safety and the satisfaction of having one's capital employed where it will contribute to the building of the Kingdom of God on earth are prime recommendations.
Trusting for a wonderful blessing on Zion's Industries,
I am as ever, E. W. RIDER.

# WHERE GOD RULES, MAN PROSPERS

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OCT. 27 '03

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 XI. NUMBER 26. CHICAGO, OCTOBER 18, 1902. PRICE FIVE CENTS.

# GOD'S WITNESSES TO DIVINE HEALING.

## HEALED, WHEN DYING OF CONSUMPTION, CATARRH, PILES AND OTHER DISEASES. CHILDREN HEALED.

THE SUPPLICATION OF A RIGHTEOUS MAN AVAILETH MUCH IN ITS WORKING.

This woman had been sick from her birth. With each passing year she had grown worse. Catarrh of the head and erysipelas of a large part of the body made her earlier years memorable, not for the healthy and joyous activities of childhood, but for unceasing and, at times, almost unendurable suffering.

Every available so-called remedy, known to her physicians and her friends, was tried.

They failed.

God had said: "In vain shalt thou use many medicines."

As she grew older, other and more terrible diseases fastened themselves upon her weakened body. Following upon laceration, she was afflicted with ulcers of the womb.

Constipation and bleeding piles were added to her sufferings, and steadily grew worse.

Then came that dread scourge, Consumption!

The Devil was digging out her lungs. When that disease laid hold upon her, all human hope was gone. Her physicians said that she would not live more than a very few months.

Her husband, his heart breaking with unutterable grief, saw the wife of his youth going down into the grave before his eyes, and was powerless to help.



MRS. ALICE E. HARRISON AND FAMILY.

Her little ones, to whom a mother's love and care meant so much, saw mother slowly fading from their sight. Their little hearts were overflowing with love and sorrow.

But there was no hope.

Soon the happy household would be without mother, and without her it would no longer be home. Such was the verdict of the physicians.

Such was the Will of God, she was told. Could it be the Will of God that one of His children should live a short life of pain and sickness and suffering, and then pass away in the throes of untimely death by a horrible disease, leaving behind her several motherless children?

Could such cruelty be the Will of God, who had said, "I am Jehovah that Healeth thee"; "I am Jehovah, I change not"?

Could it be the Will of God, of whom His Prophet wrote, "Like as a father pitieth his children, so Jehovah pitieth them that fear Him"?

Could it be the Will of God, who said of Himself, by the mouth of His Prophet: "In all their affliction He was afflicted, and the Angel of His presence saved them: in His Love and in His pity He redeemed them"?

Could it be the Will of God, who sent His only begotten Son to bear "our sicknesses and carry our sorrows"?

Could it be the Will of God, who sent His Son Jesus, "who went about doing good and healing all that were oppressed

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of the Devil"? What a blasphemous libel to say that her sickness, her suffering and her death were the Will of God! And yet that is the all but universal teaching of the denominational churches today.

But God has sent His Messenger to smite that lie, and to declare that His Son, Jesus the Christ, is still the same Savior, Healer, Cleanser and Keeper that He was when He went about, "teaching in their synagogues, and preaching the Gospel of the Kingdom, and healing all manner of disease and all manner of sickness among the people."

That glorious Message went out to all the ends of the earth on the wings of the Little White Dove, LEAVES OF HEALING.

One day it flew into the sick-room where this woman lay dying.

It bade her hope.

It bade her turn away from the poisonous drugs of the physicians, which had proved so worse than useless, and to trust God alone.

It bade her to turn away from every defilement of the body, soul and spirit, and to thus submit herself to God, according to His conditions.

After a struggle to give up the unclean flesh, concerning which God said: "The swine, . . . of their flesh ye shall not eat and their carcasses ye shall not touch; they are unclean unto you," she fulfilled all of God's conditions.

Then she asked God's Messenger to Zion to pray for her healing.

"The supplication of a righteous man," according to God's promise, availed "much in its working."

Although she was hundreds of miles away in her Ohio home when he prayed in Chicago, she was instantly healed of her diseases.

The following day the diseases were actually carried out of her body.

Restored by the power of God to her delighted husband and little ones, she became, for the first time in all her life, strong and well.

With a glad song of praise and thanksgiving to God for His Wonderful Works, she goes forth upon the pages of the paper which brought to her the Glad Tidings, to tell to all the world the simple, truthful Story of the Miracle of Healing which God wrought in her body.

It is a wonderful Story.

But God is able and willing to do the same for any sufferer who will trust Him and fulfil His conditions.

His promises are for all who will accept. He is no respecter of persons.

A. W. N.

## WRITTEN TESTIMONY OF MRS. ALICE E. HARRISON.

ADA, OHIO, October, 2, 1902.

DEAR GENERAL OVERSEER: It is with great pleasure, and for the glory of God, that I write my testimony.

I had been a sufferer all my life until the last two years.

I suffered from birth with catarrh of the head, and was unable to lie on my back on account of the discharge of blood and corruption dropping down my throat.

I also had erysipelas on my limbs, face and head.

If I would get a little scratch, the result would be a large, eating sore.

The more I was treated with salves, the worse they would get.

At one time I was unable to wear a shoe for ten weeks. This was when I was twelve years old.

At last the erysipelas left my limbs, but continued in my face and head until I was sixteen.

We continued treatment for my catarrh and the erysipelas, but nothing seemed to give me relief.

After my marriage, my husband made me take better care of myself, but I was never strong, and it seemed as though a little work would play me out.

After my first child was born, I suffered worse than ever, as I was lacerated, which caused gatherings, which later developed into ulcers of the womb, for which I took treatment for some time.

That fall, I was stricken with typhoid fever and was very weak for a long time. After this I began to be afflicted with ulcerated and bleeding piles.

I was so afflicted with constipation and had used so much physic, that a physician told me the lower part of the bowels was paralyzed, and that medicine would do me no good.

He said that I would have to consent to an operation for the ulcers.

As the doctor was a friend of my husband, he said: "No medicine will ever cure your wife, and if you have one operation performed, then it will call for another."

So he advised a syringe and warm water, which I used for one year.

With all this I had a number of other ailments.

I was suffering with my lungs and a hacking cough.

In May, 1897, I noticed a great spot in my chest, which seemed to be near my heart.

It was very sore and caused me great pain every breath I drew.

It seemed as if something were gnawing in my chest on the left side all the time.

My left arm was in such a condition, I almost lost the use of it.

In 1898 I had to give up doing my work, and was able to be up only part of the time.

My husband was very kind to me, and got every kind of medicine and spent every cent outside our living for my healing, but it did not come.

He would carry me around like a baby, and my little girls would say: "O mamma, will you never get well? What would we do without you?"

I thought I was ready to die, and that it was God's Will for me to be sick, but, like many others, I said: "I do not know what I have done, that God wants me to suffer so."

Our family doctor, E. M. Sprotzman, of Kenton, Ohio, advised me to buy cod-liver oil by the quart, saying that I must have it to give strength.

I asked him to tell me the truth regarding my condition, declaring that I was not afraid.

He would not promise that he could cure me, but told my husband that I had consumption, and showed him the difference in the sound of my lungs, as my left one was partly gone.

He gave my husband no hope that I could live longer than until fall.

So we tried several kinds of patent medicines.

At last I gave up and said, "I will take no more medicine."

One day a lady, a sister in the Methodist Episcopal church, came in, and we prayed that my life might be spared, and that something might lead to my healing.

In April, 1899, we moved to Ada.

There I saw LEAVES OF HEALING by the kindness of Mrs. Elizabeth Wilcox, who had been healed at Chicago, through the General Overseer's prayers.

I thought LEAVES OF HEALING was all right except in its condemnation of swine's flesh.

I said that I thought he was going too far when he took that away.

I sent word to Elder Moot to pray for me.

I got some better.

We quit using pork, but still used lard.

I got worse again, and sent word again to the Elder to pray. I got some relief for my lungs.

One day I got against a poison vine, and was severely poisoned.

The affection spread all over the lower part of my body almost in a solid welt.

The Elder and all of us prayed for me, and in three days it was well.

As I gained in grace, I gained in flesh, and in January, 1900, I weighed 128 pounds.

I had given up medicine, and was just trusting God. But I still continued to use lard, and had my husband buy fifty pounds, and we killed a large hog besides.

In less than two weeks from this I was down to almost a wreck again.

I became unable to do my housework.

I prayed earnestly to God that if it was really wrong to eat swine's flesh in any way, to make me sick of it, and, thank God! from that hour I never could bear it, not even the smell of it.

My husband said the same.

We have never used pork or lard since.

I was so bad with my lungs I could not lie on my back, and for years I could not lie on my left side.

My back was so sore that I could not even lean against a chair when sitting.

I wrote to the General Overseer April 1, 1900, stating my condition.

I had scarcely slept for three days and nights.

That night, on retiring, I fell asleep very quickly.

It was about 9 o'clock, the time the General Overseer was to pray for me.

After awhile I was awakened by an electric feeling all through my body, starting in my chest.

I awakened my husband and told him of this queer feeling, then went to sleep and slept all night.

The next morning I felt quite strong, and after awhile something like a hand seemed to grasp my chest and jerk with a stinging sensation.

I became sick at the stomach and had running off of the bowels.

This continued one day and night, and after that the soreness left my chest and I was able to draw a long breath without pain.

Oh, how good it seemed!

I would draw one long breath after another to see if it were really true.

My children and I went to work and filled up an old shallow well, which I had wanted done for some time, and it did not hurt me.

After this I was able to do my own work and help my husband on the farm.

At the time my lungs were healed I was healed of ulcerated and bleeding piles.

Later I was healed of catarrh in the head.

When I obeyed God in Baptism I was able to throw my shoulders back and walk straight.

I wish to state concerning the strength given in carrying and in delivering of my baby.

By being partly lacerated I was compelled to wear a support during pregnancy, with three of my children

I also had bursted veins, or black knots, as some call them, sometimes making me unable to be on my feet.

My husband told Elder Moot about my limbs, and he prayed for me, asking God in Jesus' Name to give me strength to support my child, and to heal the bursted veins.

Thanks be to God, prayer was answered, for those knots went away and I was able to support the child.

At time of deliverance I was only sick one hour and twenty minutes.

As we lived in a very prejudiced place, I told my husband we would trust God and stay alone.

So we did, and God was with us—we were not afraid, but happy.

I loved the promise in Timothy 2:15, and God gave us a beautiful Zion boy.

Previously to this, when my other children were born, I was sick from two to three days.

We have had so many healings in our family, it would take up too much time to write it all, but I will give a few.

Virtie, the oldest child, was healed of a very bad case of measles.

Her eyes were very weak and they grew stronger.

Bertha, the second child (when we gave her over to God), was healed of severe kidney trouble, after all kinds of remedies had been tried in vain.

She was also healed of a severe case of tonsilitis.

In July of this year I was kicked by a cow and had my skull fractured, which caused intense pain.

I was healed in answer to prayer.

I thank God for our General Overseer whom He has sent to teach us God's Way of Healing.

Through his teaching of God's Word my life has been spared to raise my children.

I cannot thank and praise my Father in Heaven enough for what He has done for me and my family.

My husband gave up tobacco, and was also healed of rupture.

I thank God for the home He gives me with my children. Your sister in Christ,

(MRS.) ALICE E. HARRISON.

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IN THAT day, saith Jehovah of Hosts, will I take thee, O Zerubbabel, My servant, . . . saith Jehovah, and will make thee as a signet: for I have chosen thee, saith Jehovah of Hosts.—*Haggai 2:23.*

"IN that day" refers to the times of which God had been speaking to the Prophet Haggai, when He would shake the heavens and the earth.

He had been talking to the Prophet about these latter days, and God said that then He would overthrow the thrones of kingdoms and destroy the strength of the kingdoms of the nations, and would overthrow the chariots and those that ride in them, and the horses and their riders should come down. (Haggai 2:22.)

Miriam, in her beautiful Song of Victory, uses the expressions about the chariots and the horses and their riders to represent Pharaoh's army. (Exodus 15:2, 4.)

Pharaoh and his army are a mighty army today fighting God's Host, determined to overthrow it.

God says He will shake the nations and the desirable things of all nations shall come. (Haggai 2:7.)

The nations are full of undesirable things which need to be shaken out.

The Prophet Isaiah says:

And men shall go into the caves of the rocks, and into the holes of the earth, from before the terror of Jehovah, and from the glory of His Majesty, when He ariseth to shake mightily the earth.—*Isaiah 2:19.*

God also says:

Therefore, I will make the heavens to tremble, and the earth shall be shaken out of her place, in the wrath of Jehovah of Hosts, and in the day of His fierce anger. *Isaiah 13:13.*

The purpose of this shaking is to remove those things which are not of God and to set up His Kingdom on the earth. (Hebrews 2:26-29.)

The Devil's kingdom has been established upon the earth for centuries, and he has changed and perverted God's works here more and more, until the time has come when it shall all be restored—good.

The earth itself has been taken from its proper position in the heavens, thus causing changes in its climate.

God will shake it out of its present place. This is a part of the Restoration of All Things—a healthful climate.

God's Kingdom is to be established on the earth, but it must begin with the people. Therefore whatever is not of God must be shaken out of them.

God speaks through the Prophet to Zerubbabel and tells him that He will make him as His signet or seal in the time when He shall shake the heavens and the earth.

He is to seal the servants of God.

John, on the Isle of Patmos, saw in vision a messenger come from the East having the Seal of the Living God. (Rev. 7:2.)

The Seal of a king marks his approval upon whatever it is stamped.

Jesus commands His followers to be holy (whole).

The Covenant is to save and heal and keep whole, the spirits, souls and bodies of the people.

It is to take them entirely out of the hands of the Devil that the Christ shall be All and in All.

The Ordinance of Baptism by Triune Immersion is the Seal of the Covenant.

It has two sides to it.

Man's side is to repent of sin and put away whatever defiles his spirit, his soul or his body, to believe on the Lord Jesus the Christ, and give himself to Him that He may reign within him.

God's side is to save and cleanse and heal him and to give him the power to keep the Covenant.

The washing by water in Baptism is the outward sign of the inward work which God will do in man when he places himself where God can do it.

This man is a Theocrat, for the rule of God has begun within him.

Of the government of the Christ within man there shall be no end.

It is a constantly growing Kingdom.

The Seal of the Christian Catholic Church in Zion represents such a man.

Their lives should show forth "Salvation," "Healing," "Temperance" and "Holiness."

Such will be happy and ready to bring the world under the Rule of God.

Zion Literature is a mighty power for doing this.

We give extracts from a letter from Deaconess Hersey, Providence, Rhode Island, telling of the influence which LEAVES OF HEALING has had on her life.

She writes:

**I Never Cease to Thank God for "Leaves of Healing."**

They have been Restoration Messages indeed to me.

I thank God that through LEAVES OF HEALING I have learned to love the simple truth and count it more precious than anything else.

Seven years ago I was in a very dark place, although no one but God and the unseen powers knew.

I had gotten there partly through ignorance and partly through putting aside the gentle pleadings of the Holy Spirit.

I knew neither God nor the Devil as I should.

Although a member of the Baptist church, I was allowed to think as I pleased and do as I liked.

Those who should have had the rule over me did not venture to reprove me, if they thought I needed it.

In my distress I cried unto God for deliverance, and it seemed to me that He answered from afar off, that He would send it.

I rested on that promise.

One day a dear old lady, a stranger, called at my door. She was over eighty and illiterate, but I felt at once that she knew God.

When she left she loaned me six copies of LEAVES OF HEALING.

Oh, how often I have blessed her for it and counted her life well worth the living to have done so much for me!

Of course it was too plain. I did not like the unvarnished truth.

I could sin, but I did not want any one to talk about it.

I passed the LEAVES over to Grammie.

She threw them down in disgust, sometimes across the room.

But, thank God! she could not leave them alone.

One day the old lady called for her papers.

I did not dare to let them go without reading, for I knew they were sent of God.

I let God speak to me through them.

When I turned the last page of the second, I was in tears, on my knees, crying: "Bless me, also, O my Father!"

From that day LEAVES OF HEALING has been a lamp unto my feet, a light unto my path; the power of God unto Salvation.

It has purified my heart and helped me to trust my Father for the healing of my own sicknesses and those of others.

Jesus has become to me the fairest among ten thousand.

Before, He was an abstract something to be talked about.

I often question, How could the LEAVES become so much to me?

Why do I look for it so eagerly each week?

I believe it is because it is the Word of God put in terms of my own experience.

It always makes me strong.

I have given the LEAVES to all of my acquaintances, but I have learned not to expect people to love the LEAVES until they know it.

A friend heard me read it to my husband, and he subscribed for his wife, who went to Chicago and was healed of a very dangerous throat trouble.

I had a friend who was in a backslidden condition when I gave her the LEAVES.

She would shake her head over it and say: "Oh, I don't know about this!"

But it brought her wandering heart back to God and His service; led her to resume her old habit of tithing, and caused her to put all lard out of their business and their home.

They have had some remarkable healings in their family.

I sent the LEAVES to one who was dying of Bright's disease.

I was afraid to call on her afterwards lest she should scold me about it.

Imagine my surprise when her husband told me how much they liked the papers, because they make every one's common sins so plain, he said.

They had also written to the General Overseer and asked him to pray for the wife, who had been healed.

When I called, she was out picking strawberries, so well and happy. It was good to see her.

Dear Grammie used to worry over the time when she should not be able to attend church.

Now she lies on the couch and looks up to me from the LEAVES with such a happy face.

She says: "This is better than anything I ever got at church. If I only had had LEAVES OF HEALING all my life, I should have been a better woman. I cannot thank God enough that He has sent it to me now."

**Zion Literature Sent out from a Free Distribution Fund Provided by Zion Guests and the Friends of Zion. Report for the Week Ending October 11, 1902.**

| | |
|---|---|
| 1450 Rolls to | England |
| 247 Rolls to | Japan |
| 185 Rolls to | Africa and China |
| 878 Rolls to | Various States of the Union |
| Number of rolls for the week | 2,760 |
| Number of rolls reported to Oct. 11, 1902 | 2,471,339 |

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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.

A WEEKLY PAPER FOR THE EXTENSION OF THE KINGDOM OF GOD.

EDITED BY THE REV. JOHN ALEX. DOWIE.

Entered at the Postoffice, Chicago, Illinois, as Second Class Matter.

| Subscription Rates. | | Special Rates. | |
|---|---|---|---|
| One Year | $2.00 | 100 Copies of One Issue | $3.00 |
| Six Months | 1.25 | 25 Copies of One Issue | 1.00 |
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All communications upon business must be addressed to
MANAGER ZION PUBLISHING HOUSE,
1300 Michigan Avenue, Chicago, Illinois, U. S. A.

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ZION PUBLISHING HOUSE, No. 43 PARK ROAD, ST. KILDA, MELBOURNE, VICTORIA, AUSTRALIA.
ZION PUBLISHING HOUSE, RUE DE MONT, THABOR 1, PARIS, FRANCE.

CHICAGO, ILLINOIS, SATURDAY, OCTOBER 18, 1902.

## TABLE OF CONTENTS.

LEAVES OF HEALING, SATURDAY, OCTOBER 18, 1902.

GOD'S WITNESSES TO DIVINE HEALING—
Illustration—Mrs. Alice E. Harrison and Family, . . . 841
Written Testimony of Mrs. Alice E. Harrison, . . . 842
ZION'S LITERATURE MISSION, . . . 843
EDITORIAL NOTES—
God Laughs, . . . 844
Zion Must be Protected Against Lies by Publishing Facts, . 844
No Pleasure in Wading through Press Lies, . . . 845
General Letter of Last Week a Blow to Chicago Newspapers, . . . 845
Letter and Circular of Edward Hines Lumber Company, . 845
Remarks on Letter and Circular, . . . 846
Interview of Mr. C. F. Wiehe in *Record-Herald*, . . . 846
The Price Set on Zion City Land, . . . 847
Over One Million Dollars Already Received from Land, . 847
Defense of Zion's Estimate, . . . 847
Complete Back-down of the Chicago Press, . . . 847, 848
The "Cuttle-fish" Retreat of the Press, . . . 848
Concerning Sutton Will Case, . . . 848
Resumé of Case by General Counsel V. V. Barnes, . . . 848, 849
Baseless Lie about Alleged Meat Famine, . . . 849, 850
Statement of General Manager J. W. Crane, . . . 850
Lie about Alleged Mortgage on Shiloh Tabernacle, . . . 850
Report of General Financial Manager, . . . 850, 851
Product of Zion Lace Industries Sold to Thirty-two Lace Houses, . . . 851
Work of God in Zion Public Services, . . . 851
Zion Exceeds All Protestant Churches in Chicago in Church Attendance, . . . 851
Zion Reaches as Many People as the Roman Catholic Church in Chicago, . . . 852
First Reception in Shiloh House, . . . 852
Zion College Prospering, . . . 852
Important New Appointments, . . . 852
Health Commissioner Speicher Reports Excellent Health in Zion City, . . . 852, 853
Blessings in Meetings in Zion City, . . . 853
Special Tuesday Train to Zion City, . . . 853
Loveliness of Zion City, . . . 854
ZION WOMEN'S DORCAS WORK, . . . 855-857
CARTOON—
The Apostolic Martin Luther and Apostate Modern Lutheranism, . . . 858
ELIJAH'S RESTORATION MESSAGE—
Scripture Reading and Exposition, . . . 859-863
Prelude—Zion Triumphantly Passing Through Storms, . . . 863, 864
Message. The Apostolic Martin Luther and the Apostate Modern Lutheran Church, . . . 864-868
OBEYING GOD IN BAPTISM, . . . 868, 870
ZION'S BIBLE CLASS, . . . 870
ONE HUNDRED THOUSAND YEARLY SUBSCRIBERS TO LEAVES OF HEALING, BY JANUARY 1, 1903, . . . 871
ZION'S INVESTMENTS, . . . 872

# *EDITORIAL NOTES.*

"HE THAT SITTETH IN THE HEAVENS SHALL LAUGH: JEHOVAH SHALL HAVE THEM IN DERISION."

"THEN SHALL He speak unto them in His wrath,
And vex them in His sore displeasure:
Yet I have set my King
Upon my Holy Hill of Zion."

IT COMFORTS US to know that God laughs.
Why should not his children laugh also?
It comforts us to know that God derides the Rage of Nations and the Vain Imaginations of Peoples who take counsel together against Him and against His Anointed.

IT IS ALL in vain that the enemies of God say:
Let us break their bands asunder,
And cast away their cords from us.

THE KING who sits on Zion's Hill has been given "the Nations for an Inheritance, and the Uttermost Parts of the Earth for His Possession."

THE KING who sits on Zion's Hill will overcome all His foes; for it is written:

Thou shalt break them with a Rod of Iron;
Thou shalt dash them in pieces like a potter's vessel.

IN THESE Editorial Notes it has been our custom from time to time to give our readers far and near the last News of Zion's War and the Facts which the united power of the Press continually distorts into countless lies.

WE OWE it to God, and to the great and glorious Mission which He has entrusted to us in these Latter Days, that we should arm our people with the Truth, not only in this present time, but place on record for the years to come, the Real Facts, which it seems to be the principal desire of the Press to suppress, or supplant with Fictions.

IN NO OTHER way than in the pages of this paper, and from our platforms in Shiloh Tabernacle, Zion City, the Chicago

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Auditorium, and the various Zion Tabernacles where we speak, can we protect the good name of Zion, and the great and important Ecclesiastical, Educational, Commercial, and Political Institutions, which God and His people have committed to our care.

WE HAVE no pleasure in wading, at the close of week after week, through the mass of falsehoods which have issued from the "Nests of Vipers," where truth is unknown, and Shameless Malice has her foul abode.

IN OUR LAST issue we published in our General Letter the fact that we had submitted to a Conference of the representatives of a number of the most powerful business houses in Chicago, with whom we are doing much business, a Statement up to October 7th, giving an exact account of All Liabilities and All Assets of the Christian Catholic Church in Zion in all our various Enterprises.

We said that this Statement showed an Excess of Assets, over all liabilities of every kind, to the amount of Twenty-three Million, Seven Hundred Thirty-six Thousand, One Hundred Fifty-two ($23,736,152) Dollars.

THE PUBLICATION of this Letter was made necessary by garbled quotations from it being made every day in the daily newspapers, and so we felt it best to let it appear exactly as we had sent it forth.

This Disclosure of Zion's Financial Strength came with sledge-hammer force upon the entire Fabric of Press Falsehood, from which Vipers had been issuing forth for weeks, declaring that Zion was about to crumble financially, into a heap of ruins.

AFTER CLOSING, on Friday, October the 10th, our Editorial Notes in the last issue of this paper, we found that Saturday's papers, unconscious of what we had written, were full of declarations of the vilest nature, announcing Zion's early dissolution.

But when LEAVES OF HEALING, of Saturday, October 11th, appeared, and we had delivered our address on Lord's Day afternoon last, in the Auditorium, before an audience of six thousand (6,000) persons on a stormy day, the press suddenly began to see a great light. They eagerly sought for information on every side as to who the representatives of the great business houses were, and as to the details of the statement which we had submitted to them.

MEANWHILE, ONE of these gentlemen, the Secretary and Treasurer of the Edward Hines Lumber Company of Chicago, the largest lumber firm in Chicago, and probably the largest in the United States of America, had asked us for permission to allow the Statement that we had made to be given to others with whom we were doing large business, in a circular letter of a "confidential" nature, but "not for publication in the press."

WE AGREED to the kind suggestion of our business friend, with whose firm we have done a very large business, and with whom we have the most pleasant relations.

BUT, alas, for the confidential nature of the communication!

It had no sooner been issued than it got into the hands of the press. The most ludicrously distorted quotations were made from it, and some very important paragraphs were altogether omitted.

For the same purpose, therefore, that we published our General Letter to the members and friends of the Christian Catholic Church in Zion, we now think it to be our duty to put the Edward Hines Lumber Company's very kindly-meant letter on record exactly as it was issued.

We therefore now give at this point a letter from that firm, including the circular which they had sent out.

These documents are as follows:

EDWARD HINES LUMBER CO.,
Lincoln St. South of Blue Island Ave.

Edward Hines, Pres't.
L. L. Barth, Vice Pres't.
C. F. Wiehe, Sec'y.

CHICAGO, ILLINOIS, October 13, 1902.

DR. ALEXANDER DOWIE, Zion City, Illinois.

*Dear Sir:*—Our Mr. Wiehe, before leaving the city, deemed it advisable to send the enclosed statement to the various people doing business with you. As he did not have a complete list of the $300,000 indebtedness referred to in the liabilities, we could only send the enclosed to a partial list of those of whom you had purchased goods. We did not submit this statement to any but the larger people, and hand you herewith a memorandum of those to whom we have sent the statement. If you desire this statement sent to any others, kindly send us a memorandum of the names of the parties and we will be pleased to send same. We think this should be done at once. Yours very truly,

EDWARD HINES LUMBER COMPANY.

CHICAGO, ILLINOIS, October 13, 1902.

*Dear Sir:*—We are pleased to advise you confidentially, and not for newspaper publication, the result of the visit to Zion City of representatives of several of the Chicago mercantile houses, as follows:

F. A. Scovel, representing Hibbard, Spencer, Bartlett & Co.

Louis Wolf, Jr., representing L. Wolf Manufacturing Co.

Mr. Formals, representing Carson, Pirie, Scott & Co.

Heyliger A. De Windt, representing Boot and Shoe Industries of Chicago.

To the gentlemen above named Dr. Dowie made the following statement of his affairs:

| LIABILITIES: | | |
|---|---|---|
| Owing to creditors on open account for Merchandise | $303,352 | |
| Shares issued in various Industries | 933,944 | |
| Other indebtedness (of which $100,000 falls due in 1904 and later) | 252,746 | |
| | | $1,490,042 |

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| | | | |
|---|---|---|---|
| ASSETS: | | | |
| 6471.95 acres land bought | | | |
| 520.80 acres leased | | | |
| 5951.15 acres, not leased, at.. | $4,000 | $23,804,600 | |
| Less incumbrance (being part of purchase money)..... | 299,525 | | |
| Less due on contracts, February 1, 1903..... | 177,850 | 475,375 | |
| | | 23,327,225 | |
| Owing John Alex. Dowie by leaseholders..... | | 145,969 | |
| Buildings, Machinery, and Merchandise..... | | 1,753,000 | $25,226,194 |
| Excess of assets over liabilities | | | 23,736,152 |

For the purpose of getting this matter down to a basis that is absolutely sound beyond any question, it was deemed essential to revise the Doctor's statement in the following manner:

| | | |
|---|---|---|
| ASSETS: | | |
| 6471.95 acres land at $200 per acre, | | $1,348,390 |
| Due Dowie by leaseholders..... | | 145,969 |
| Buildings, Machinery and Merchandise, valuation placed by Dowie..... | $1,753,000 | |
| We discount 50 per cent..... | 876,500 | 876,500 |
| | | $2,370,959 |
| LIABILITIES: | | |
| Total indebtedness..... | $1,490,042 | |
| 520.80 acres sold at $200 ..... | 104,160 | $1,594,202 |
| Net worth over debts | | 776,657 |

You will note that we have put this land in at $200 per acre, or $50 per acre less than the average price paid by the Doctor for same thirteen months ago.

In explanation of the liability above referred to of $1,490,042, would say that $900,000 of this liability is in 20-year certificates or notes due Dr. Dowie's people, upon which he agrees to pay a fixed rate of interest, payable every six and twelve months.

It will be conceded by every one familiar with real estate values on the North Shore that the improvements placed upon the land by Dr. Dowie and his followers have enhanced the value from $200 to $300 per acre, so that, on the basis which we have estimated the land above, same could be sold on the market in the hardest times at the valuation placed thereon.

The item of $1,753,000, being valuation of buildings, machinery, etc., includes all the stock of merchandise on hand at Zion City, the stock of lace on hand, the lace factory and its machinery, the Twelfth street and Michigan avenue property, printing office, machinery, hotel, store, laundry, candy factory, electric light plant, lumber yard, planing-mill and brick yard at Zion City.

We have cut the valuation of all of this property 50 per cent., and after making this discount it would make a sound value at which the property could be sold in the most stringent times.

All who have visited Zion City must be aware of the immense improvements made there by Dr. Dowie. These improvements have consumed a great deal of money and are the cause of the present hard-up condition of the Doctor. While Doctor Dowie has assets enough to meet all his liabilities, yet his present supply of cash is limited.

It was the consensus of opinion of the representatives who called on the Doctor that if his creditors would be a little patient that all would receive their money in full, instead of rushing into justice courts for the collection of their claims and into the hands of collection agencies who desire to seek reputation and notoriety. This would afford Dowie an opportunity to turn himself within the next thirty or sixty days and pay every creditor in full, 100 cents on the dollar. He can handle this property to better advantage than any one else. Hence, why not let him do so?

The Chicago Daily *News* published statements about Dowie, said to be made by the credit men of Carson, Pirie, Scott & Co. and McNeill & Higgins. These two concerns, on being interviewed, emphatically denied that any such statements were made by their representatives and branded such statements as utterly false in every particular. Hence, you can readily see how unjust the Chicago press is to Dr. Dowie and what efforts are being made to destroy his present enterprise. Fair play should be given him, at least, no matter what his religious ideas are, and merchants who have been selling him thousands of dollars' worth of goods and who have received their pay in full for such goods should now stand by the Doctor and contradict the malicious statements made by the different Chicago papers against him for the purpose of injuring his credit. We are willing to be one of the committee to wait on the newspapers with this object in view.

Yours respectfully, EDWARD HINES LUMBER COMPANY.

---

THE PUBLICATION of the Financial Facts contained in the above Letter, while it afforded amusement to our critics to notice the difference between our estimate and the revision of our statement by our business friend, was at the same time a crushing blow to the tissue of lies that Zion was financially weak and tottering, and unable to weather the storm of lies which had been fiercely beating upon us in the press for some weeks.

---

OUR BUSINESS FRIEND, Mr. Wiehe, who compiled this statement, had reduced our figures on set purpose to so low an estimate as to be absolutely absurd.

Yet, even with that reduction to a financial absurdity, he proved that we were not only solvent, but had a very considerable Excess of Assets over liabilities, although it only showed Seven Hundred and Seventy-six Thousand, Six Hundred Fifty-seven ($776,657) dollars of "net worth" over debts of every kind, some of which will not mature for nearly twenty years.

At the same time he contended that we had enhanced the value from Two Hundred ($200) Dollars to Three Hundred ($300) Dollars per acre, in which admission he was again putting the advance, doubtless with intention, absurdly low.

But, in doing so, he proved our Financial Strength beyond all contradiction.

---

IN AN INTERVIEW which Mr. Wiehe seems to have given the Chicago *Record-Herald*, published in its columns on October 16th, the following words occur:

*"Mr. Wiehe said last night that the estimates tendered by the investigators provided for every possible contingent in the way of depreciation in values and HE CONSIDERED ZION CITY A GOOD RISK FOR CHICAGO'S CREDIT MEN."*

---

THIS WAS THE very point at issue which the press had been for weeks declaring was *exactly the opposite*, in the face of the fact that all the large business houses in the city were with us.

---

IN THE SAME interview, to which we have just referred, the following words are used:

Some of the Zion lots (acres) have sold as high as *Eight Thousand* ($8,000) dollars, but *against even such as these*, the examiners place the average rating of *Two Hundred* ($200) dollars.

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AT THIS POINT we feel it right to speak concerning the Revised Statement and our Original Statement, and to point out that the admission made in the foregoing quotation shows that we did not average the land too highly when we estimated it at *Four Thousand* ($4,000) *Dollars.*

IN THE FIRST place we paid for the lands, fronting Lake Michigan for two and a half miles, an average price of *Five Hundred* ($500) *Dollars* per acre.

We also paid the same rate, *Five Hundred Dollars* per acre, for some of the land in the center of the city, and other lands at considerably above Two Hundred Dollars.

The average price of the whole tract was $200 per acre, including the western lands, which are beautifully located and excellently adapted for a great residential population such as Zion City, God willing, will soon have.

WE FURTHER SAY that the land has been leased for eleven hundred years, through the Zion Land and Investment Association, since the opening of Zion City on July 15, 1901, at the following rates:

In the First Series, where we did our best to reward, with low prices and first choice, the confidence of our people who had entrusted us with their moneys, enabling us to buy the land, we immediately disposed, in lots, of all that we could get ready by July 15, 1901, at *the average rate of Two Thousand* ($2,000) *Dollars per acre.* That this was not too high a price is shown by the fact that in large numbers of cases the lots have sold for twice as much as the investors paid, and are held firmly at about that average advance.

In the Second Series we placed the lots at the average price of about Three Thousand ($3,000) Dollars per acre, for which they sold readily.

In the Third and Fourth Series the lots have been placed in the market and have sold well at an average price of about Four Thousand ($4,000) Dollars per acre.

Upon the four Great Boulevards, which intersect the city from North to South and East to West, we have disposed of land at the rate of from Seven to Nine Thousand Dollars per acre, and land is selling even at this present time constantly, and the price has never been lowered.

WITH THE STEADY advance of our Great Industries from the eastern side of the Chicago & North-Western Railway track to our Lake Front, a distance of nearly a mile, and with the rapid extension of the City from its center, Shiloh Park, in every direction; with the fact that new houses are begun in scores every week, and that there is an estimated population of fully seven thousand now on the ground, within fourteen months of the opening of the land; with the fact that there is not a single unlet house, nor even a room to be had in Zion City, and that workmen come in from neighboring towns where they live and go out at night because they cannot find room in the city for themselves and their families; with the fact that our Great Zion Lace Industry is working double shifts of eight hours each to produce lace for the coming season, and the now certain demand that there is for our fabric, of which we shall speak later; with all these and many other facts, it can be added that the estimate that we have made of even a present value of Four Thousand ($4,000) Dollars per acre is not at all too high.

WE HAVE ALREADY received One Million, Forty-five Thousand, One Hundred Fifty-nine Dollars and Twenty-two Cents ($1,045,159.22) from the disposal of land.

ZION'S ESTIMATE of $23,736,152 was made without our suggestion in any way. But even if it were reduced by one-half, the Excess of Assets over Liabilities would be at least Twelve Million ($12,000,000) Dollars, and that would be, in our opinion, a bottom figure.

WE DO NOT blame our business friends who sent forth this statement, that they cut down the figures to the very lowest possible basis, because Zion has nothing to fear, even when it is reduced to that.

BUT WE DEFEND the estimate of our experts and valuers in the Financial and Land Departments.

None who know the whole of the facts, which are more numerous than we have even alluded to, could doubt the reliability of our first estimate, that the Excess of Assets over all liabilities is Twenty-three Million, Seven Hundred Thirty-six Thousand, One Hundred Fifty-two ($23,736,152) Dollars.

IN THE INTERVIEW quoted from the *Record-Herald*, to which we have now twice referred, our business friend says, in closing: "As an evidence of what I think of the Showing made, and made when I went out there with probably a bit of prejudice against what I had been led to expect might be the condition of affairs," said Mr. Wiehe, "we shipped Dowie another consignment of lumber today, and *we are not troubled over whatever terms he may want, either.*"

THE PUBLICATION of this interview and the letter compelled the press, at last, to back down completely, and so, instead of scare headlines, such as some that our eye now falls upon, "DOWIE IN A PLIGHT," "DOWIE HARD PRESSED," "HEAD OF ZION CANNOT PAY," etc., the papers were compelled to come out, last Wednesday, with totally different headings.

We quote especially one of these as it appeared in the Chi-

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cago *American* of that date, October 15th, a paper whose villainy is simply unspeakable and whose fabrications have been of the most dastardly description. It came out with the following, in letters of nearly one-half inch:

## "ZION'S FINANCIAL FOUNDATION IS SOLID."

All the other papers, more or less grudgingly admitted that *the prosperity of Zion was, beyond all dispute, financially solid.*

FROM THAT DAY the attack upon our Financial Institutions lost every particle of strength.

BUT THE ENEMY was determined to retreat in the disgraceful "cuttle-fish" fashion, which is now so well known to be characteristic of the unclean press; emitting, as the cuttle-fish does all around it, a dark, inky fluid, in the offensiveness and obscurity of which it swims away.

So these papers endeavor to get up, when utterly discomfited, a new Series of Lies upon another Imaginary Basis.

This time it was in the endeavor to get the public to believe that we had been compelled by Judge Cutting, in the Probate Court of Cook County, to surrender an estate which it was insinuated we had obtained by fraud.

All the newspapers turned their attention to this new line of attack, being unable to keep it up any longer upon our alleged Financial unsoundness.

WE HAVE FELT it best, in this matter, to let our very able General Counsel, Ex-Judge V. V. Barnes, state the whole matter, and we have therefore asked him to write a synopsis of the case, simply presenting the facts as they are.

It will be seen by his letter, which follows, that we are absolutely without blame in the whole matter, and that the estate has never been in our hands, although we are the principal beneficiary under the will.

THE REV. J. G. SPEICHER, an Overseer of this Church, was appointed Administrator by the Probate Court of Lake County.

The case was transferred subsequently to Cook County (Chicago), and Judge Cutting refused to continue Overseer Speicher's administration, and made an Officer of his own Court the Administrator, pending the Probate of the will in his Court, which cannot take place earlier than the beginning of the year 1903, as there must be correspondence and returns from New Zealand.

OVERSEER SPEICHER had no difficulty in immediately complying with the order of the Court, and gave up the estate to the new Administrator.

This is the whole matter, as will be seen by a careful reading of Judge Barnes' report, and yet upon it were hung such shamefully false headlines as these:

"DOWIE GIVES UP CASH—ORDERED TO DISGORGE $5,121.98."

"DOWIE IS A RESTORER."

"BEGINS TO DIVEST DOWIE."

"COURT DEMANDS $50,000 OF ZION."

"JUDGE CUTTING GIVES DOWIE A SHOCK IN THE SUTTON WILL CASE."

"DOWIE MUST GIVE UP $50,000."

"DOCTOR DOWIE MUST EXPLAIN."

"SEEKS AN ESTATE ANNEXED BY DOWIE."

"WOMAN SAYS BROTHER'S $45,000 HAS DISAPPEARED FROM HIS BANK."

"DOWIE MUST PAY $50,000."

"DOWIE IN DANGER OF JAIL," ETC., ETC.

ALL THE COUNTRY was told a pack of shameful and unfounded lies. The whole matter was immediately transferred from Waukegan, Lake County, to Chicago, Cook County, without any difficulty or trouble to Mr. Shannon, the new Administrator, who gave to his predecessor receipts for the entire estate.

We had nothing whatever to do with the case.

The following is Judge Barnes' report:

ZION LAW DEPARTMENT.
V. V. BARNES, General Counsel.

ZION CITY, ILLINOIS, U. S. A., October 17, 1902.

REV. JOHN ALEXANDER DOWIE, General Overseer of the Christian Catholic Church in Zion, Temple Cottage, Zion City, Illinois.

*Dear General Overseer:* In view of the recent unwarranted attacks in relation to the Sutton will case, I desire to make some plain statements of fact, that the truth may be known.

Frederick Sutton, the testator, was a successful sheep-raiser in New Zealand, whom you had never met prior to his coming to this country, whither Mr. Sutton removed with the express purpose of settling here and making Zion his home. He knew your reputation in Australia, New Zealand and other portions of Australasia, and had become acquainted with and investigated your teachings and views on religious matters.

On arriving at Chicago, he made still further investigation, attended your services and thoroughly looked into the religious work you are carrying on. Becoming fully convinced of its beneficent and Christian character, he concluded to adhere to his original determination, reached before leaving New Zealand, to devote his estate to the good of humanity and the salvation of the world by leaving it to you for that purpose.

I believe you met him but rarely personally, and never but once or twice in any extended interview, and that, after he had fully reached his own conclusions.

He had been in failing health, but derived great comfort and relief from his experiences in Zion. Though failing physically, his mind was clear. He came to the City of Zion, announced this to be his home, expressed himself as highly satisfied, invested largely in Zion Industries, and directed that his body be buried here, where his remains now rest in our cemetery in accordance with his expressed wish.

He made his will, with which you had nothing whatever to do, on the 22d of March last, devising the whole of his estate to John Alexander Dowie,

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the General Overseer, and to his successors forever, for the furtherance of the Christian Catholic Church, and appointing Dr. Speicher as his executor. He had stated that he did not care to leave anything to his relatives. He was not encouraged in the latter idea, and on March 25th he made a codicil leaving a considerable part of his estate to his relatives therein named. You had nothing whatever to do with either the will or the codicil, neither were you present at the execution of either. When the codicil was executed Mr. Sutton was very low physically, and died soon after.

The will and codicil were probated in Lake County before Judge Jones, who, at the first hearing, sustained the will, but not the codicil.

As your counsel, I stated in open court, what was the fact, that you made no resistance to the codicil and did not object to its being sustained; furthermore, that whether sustained or not, the provisions therein made would be honored in any event by you.

On the second hearing before Judge Jones in Lake County both the will and the codicil were admitted to probate after a more full and complete hearing, though it appeared that Mr. Sutton was very weak physically, when this codicil was executed. Dr. John G. Speicher, the executor named in the will, was duly appointed by Judge Jones, and letters issued to him, and he entered upon his duties as executor, after giving bond in the sum of $100,000 duly approved by the court.

The heirs took an appeal to the circuit court and Judge Donnelly, after hearing the evidence, which under the circumstances could not be extensive, finally concluded, in view of the fact that Mr. Sutton was described in the will as "of Chicago," that the probate of will properly belonged in Cook County, to which venue he ordered the case transferred.

The will was filed in the Probate Court of Cook County on the 13th inst., when a petition was immediately filed by Dr. Speicher for the issue of Letters Testamentary to him as executor. In the meantime the executor had discovered what was not before known, that one of the heirs, a son of a deceased brother, is a minor, which made it impossible for appearance to be entered for him before the court obtained jurisdiction on due notice as provided by law, the hearing for that purpose, in view of the great distance of Zew Zealand, being set for January 16th next. Some of the paper of the estate being past due from debtors in New Zealand, on petition of the heirs the court concluded to grant letters of administration to collect, to Niel J. Shannon, an officer of the Probate Court of Cook County.

Counsel for the heirs petitioned for the appointment of one of their number as such administrator, which was objected to by me, and the objection was sustained by Judge Cutting. In view of the situation, we strenuously urged the appointment of Dr. Speicher as such administrator, and offered ample bonds, but the court, in consideration of the premises and the remote date of hearing, concluded to exercise his discretion by the appointment of an administrator whom he would name unless we could agree upon such appointment. Mr. Shannon, being present in court, was suggested by the attorneys for the heirs, and to the appointment of Mr. Shannon—whom I have known for many years, and in whose integrity and ability I have entire confidence—I at once agreed. Mr. Shannon qualified as such administrator and produced a good bond in the sum of $100,000, and entered upon his duties as such administrator. He came to my office, where I met him in an extended interview in the presence of Dr. Speicher, executor, and of Mr. Brower, one of the attorneys for the heirs. The notice of Mr. Shannon's appointment was, of course, served on me in the usual way and arrangements made for turning over the property, until the executor should be appointed or the case determined, to Mr. Shannon as the administrator in the interim.

Mr. Shannon's demands were not peremptory, and we were not cited to appear before the court; on the contrary, we were treated by Mr. Shannon with due courtesy and time given for the turning over of the papers and other property to him, after making copies thereof, by us at our request. The certificates of stock were turned over to Mr. Shannon at once, but the remainder of the property in our hands, including the money on deposit, was delivered to Mr. Shannon in Chicago on a subsequent date, in a manner satisfactory to him and to all concerned.

The will itself has been twice sustained by Judge Jones, and, so far as the probate of the same is concerned, not passed upon at all by Judge Donnelly in circuit court. Judge Cutting, of the probate court in Chicago, has not yet passed upon it in any manner, but has simply set the hearing for January 16th, and in the meantime named an administrator, as above set forth.

When the executor shall have been appointed, or the case in any manner finally determined, Mr. Shannon, as administrator, will report to the court and turn over the estate to the one entitled to receive it.

Everything has certainly been entirely open and above board on your part, and the case has taken the legal course, with no decision whatever as yet made on the merits by the Cook county court. So far as the hearings before the courts are concerned, nothing of any sinister character whatever appears anywhere in the record, neither did the case disclose anything of a questionable character on your part. Paper to the amount of about $25,000 was duly transmitted to New Zealand by the executor through the Commercial National Bank of Chicago for collection and remittance. When collected, this amount will, for the time being, be held by Mr. Shannon as administrator for the purpose.

The Land and Lace Industries stock purchased by Mr. Sutton in the usual way over his own signature, as may be seen by the papers belonging to the estate, amounts to about $13,600; this, with the small bank account balance of about $500 belonging to Mr. Sutton, and the proceeds of a collection amounting to a little over $5,000 coming from foreign parts and reaching here after first probate of will, have of course been turned over to the administrator with the other property without any question or contention whatever.

The statement in the newspapers as to your use of $50,000 of the money of this estate, and all other statements of the press, sinister in character or in anywise reflecting upon you or your integrity, are absolutely untrue.

It is due to Mr. Brower, one of the attorneys for the heirs, to say that yesterday, after noting the reports in the newspapers of that day, he called me up by phone, and disclaimed having inspired the same or having furnished any foundation whatever for them, and expressed his sorrow that reports of this character should be published.

Cases like this would ordinarily pass through the court without even a passing comment by the press.

It is to be deplored that journalism should turn aside from its high calling, as an enlightener of the people and one of the most potent forces, to inflict injury upon a man engaged in the most loving and sacrificing service to mankind in the name of God and the Savior of the world. The world seems to be uplifted only by sacrifice and the shedding of innocent blood. May God speed the day when men shall see and know the truth as it is connected with your work, and the Herculean efforts you are constantly making for the good of your fellow men and the extension of the Kingdom of Jesus the Christ in the world.

The further hearing of this case before the courts will disclose a line of facts which will fully vindicate you, and I believe bring a great reaction in public sentiment in regard to all these matters in which you have been presented in a wrong light to the people.

It is the prayer of all associated with you in your great work that the time may speedily come when it will be granted you to enlist the forces now so often found contending against you.

Faithfully yours in the Master's service,

V. V. BARNES,
General Counsel.

---

BUT INCIDENTALLY the press again started, "cuttle-fish" like, a few other fabrications, attacking Zion City and falsely declaring that the inhabitants of Zion City were in great misery, even hunger.

This lie was, so far as we can trace it, first produced in the Chicago *Tribune* of October 14th, as an appendix to the cuttle-fish tactics in the Sutton Will case. It is as follows:

LITTLE MEAT FOR THE FAITHFUL.

Last of all, the Zion meat shortage. Heretofore two car-loads of meat have been shipped to Zion City twice a week, one on Tuesday and the other

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on Friday. No cars have arrived there since a week ago Friday, and the followers of Elijah are fasting—unwillingly. The latter part of last week one small shipment arrived by express, but, other than that, employees of the North-Western railroad assert, there has been nothing received. They also say that the shipments of other foodstuffs have practically ceased.

---

THIS LIE WAS rapidly copied by the other papers as if it were true, when in every line and letter it was an Absolute Fabrication.

---

ON WEDNESDAY last we called for a report on this matter from the Manager of the Zion Fresh Food Supply, which is as follows:

ZION CITY FRESH FOOD SUPPLY.

John Alex. Dowie.

J. W. CRANE, Manager.

ZION CITY, ILLINOIS, October 15, 1902.

REV. JOHN ALEXANDER DOWIE, Zion City, Illinois.

*Beloved General Overseer:*—It has been brought to our notice that the report is being circulated that Zion City has been suffering from a meat famine during the last few weeks. This report we wish to brand as an absolute falsehood. Our supply of meats, instead of being less, has been larger during the last week than for the weeks previous, the last two invoices exceeding the two which preceded them by more than 1,200 pounds. From October 6th to 13th inclusive, the Fresh Food Supply received 13,351 pounds of meat.

From the foregoing statement we think that it can be readily understood that Zion City is not suffering from a meat famine.

Assuring you of our love and our earnest prayers, we are yours to serve in the cause of our Master,

ZION CITY FRESH FOOD SUPPLY,
J. W. CRANE, General Manager.

Per Geo. A. Mitchell.

---

SURELY A POPULATION of Seven Thousand (7,000) persons which consumes Thirteen Thousand, Three Hundred Fifty-one (13,351) pounds of meat (nearly seven tons) in one week is not starving for want of meat.

But this lie has gone the rounds, and will doubtless travel round the whole world, and come back to its unclean author in the Chicago *Tribune*.

---

ANOTHER of the "cuttle-fish" lies appeared in the *Inter Ocean*, of October 15th, and is headed as follows:

ZION'S DEBT DENIED—PROPHET APPARENTLY FORGETTING THE $50,000 MORTGAGE.

"In the course of his address 'Dr. Dowie' stated that Zion had never borrowed a dollar from mortal man. The Chicago Title and Trust Company is said to hold a *mortgage for $50,000 on Shiloh Tabernacle*, which was given to secure this sum advanced by the bank in order that the Tabernacle could be completed.

---

WE BRAND THE foregoing attack as an Absolute Lie from start to finish; we never borrowed a single penny from the Chicago Title and Trust Company or any one else, and there is not a single cent of mortgage upon Shiloh Tabernacle or upon any building which we have constructed, or which we control, in Zion City.

---

AS THE WEEK closes Zion is passing into the bright sunshine and bravely weathering the Storm.

We have not borrowed a dollar from the outside world.

We have not discharged a single employee.

There is not, so far as we know, a single person, who is able to work, out of employment in Zion City.

The confidence of all in Zion is calm, intelligent and full of Divine Strength.

---

NUMBERS OF LETTERS have reached us from business men of the highest standing, and we have no difficulty whatever in getting all that we need, and practically upon our own terms, of building material and of supplies.

---

WE ARE KEEPING everything going in good shape and steadily reducing our indebtedness on open accounts. It may be well at this point to add to these remarks the report of our General Financial Manager, Deacon Charles J. Barnard, written last evening:

OFFICE GENERAL FINANCIAL MANAGER OF ALL ZION INSTITUTIONS AND INDUSTRIES.

ZION CITY, ILLINOIS, October 17, 1902.

REV. JOHN ALEX. DOWIE, General Overseer of the Christian Catholic Church in Zion, Zion City, Illinois.

*Beloved General Overseer:*—I desire to record at this time my gratitude to God for another victory for Zion over her enemies.

We have had no difficulty whatever with the larger firms with whom we have been doing business, and had it not been for a number of pettifogging lawyers, who have visited the small creditors and misrepresented our position, there would have been no suits filed.

The action of these lawyers, however, has disclosed the fact that you have hundreds of friends among the business men of not only Chicago, but the whole country.

It is evident that these smaller firms, who have placed their claims in the hands of lawyers to collect, have lost sight of the fact that the future trade of Zion City will be very valuable.

None of the suits entered against you have been allowed to go to trial, as they are all being settled.

I know that it is not necessary for me to state here that you have the confidence of your people everywhere. I wish to advise you that your people are responding nobly to your appeal for aid, and I am sure that we are all willing, if need be, to sacrifice all of this world's goods, and even our lives, for the Gospel's sake and to preserve that which has been established by you in the Christian Catholic Church in Zion City and throughout the world.

Our constant prayer is that God will abundantly bless you, Overseer Jane Dowie, and Deacon A. J. Gladstone Dowie, and that we shall be permitted, not only to see this Zion City firmly established, but also others in various parts of the world.

With hearty Christian love, I am

Faithfully and obediently yours in the Christ's service,

CHAS. J. BARNARD,
General Financial Manager.

We thank our excellent helper, Deacon Barnard, for the touching words with which he closes this brief report.

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We are rejoiced to know that they are true, and that we have the love and loyalty of our people.

They continue daily to invest in Land, Bank and Industrial stocks, and to come to the City and build.

There is a steady, onward progress in the building up of the City, which makes it more interesting and more beautiful every day.

---

IT WILL rejoice our friends to know that the product of Zion Lace Industries has been sold to no less than Thirty-two Lace Houses, principally large businesses, in about twenty different States, notwithstanding that this is not the season of the year for selling lace.

The Sale of Zion Lace continues, however, to increase rapidly.

Quality, Design and Price are alike acceptable to large buyers, and our Lace sellers are asked to come again in good time for the Spring and Summer trade.

Orders are so numerous that we are working, as we previously said, the Factory in two shifts, and are preparing millions upon millions of yards of lace, and also lace curtains, for the Coming Season.

The Beauty of the Designs and the perfection of the Workmanship receive the praises, not only of the people generally, but of experts in textile fabrics of this description.

---

LETTERS FROM AUSTRALIA and several States of America have been received from large firms who offer to undertake to dispose of our entire product, upon very advantageous terms.

But we prefer to sell it ourselves, control the trade, and to save the profits of the "middle-man," and give our customers every possible advantage.

We hope to have at least Seven Million Yards of Lace ready for delivery in the early part of the Coming Year, and a large number of beautiful Lace Curtains, of many interesting Zion designs.

Our friends in all parts of the country should ask the dry-goods houses for *Beautiful Zion Lace.*

---

WE ARE GRATEFUL to God that we have not only been able to establish the great Zion Lace Industries, but to market our goods without the aid of the wholesale houses, although some of them are our customers.

We are chiefly selling, however, to the great dry-goods stores of the principal cities of the country.

---

OTHER ZION INDUSTRIES in their infancy are in a flourishing condition, and the prospects of providing employment for a very large population in Zion City are exceptionally good.

THE WORK of God in our Great Public Services in Zion City, the Chicago Auditorium, and elsewhere, during the past week, has been accompanied with much Blessing.

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WE PAID a visit last Lord's Day morning to our North Side Zion Tabernacle, and were met by a full house on a wet morning.

We found in the afternoon a vast audience of over Six Thousand awaiting us in the Chicago Auditorium.

---

LAST LORD'S DAY the Chicago *Record-Herald* made a count of the people who attended Church in Chicago, which showed that the Roman Catholics were far in excess of all other denominations in their total attendance.

It also showed a very remarkable condition of affairs in the Denominational Churches, as compared with the Christian Catholic Church in Zion.

---

THE *Record-Herald* gave the following figures as to our having, by actual count, present in the Auditorium, at our service last Lord's Day afternoon, three thousand one hundred and ninety-eight (3,198) men, two thousand seven hundred and eighty-eight (2,788) women, one hundred and twenty-three (123) children; total, six thousand one hundred and nine (6,109).

But to this should be added at least one thousand nine hundred for the attendances in our many Zion Tabernacles in Chicago, making the attendances at least eight thousand (8,000) last Lord's Day in Chicago alone.

---

THIS IS a larger attendance than the whole of the Churches of any one Denomination in Chicago.

The figures, adding the nineteen hundred (1,900) for the various Zion Tabernacles in Chicago, are as follows:

| | |
|---|---|
| Christian Catholic Church (10 Branches) | 8,000 |
| Lutheran (22 Churches) | 7,322 |
| Methodist Episcopal (24 Churches) | 7,045 |
| Independent (8 Churches) | 5,885 |
| (Including Moody Church, Chicago avenue, with 1,900.) | |
| Baptist (30 Churches) | 4,897 |
| Congregational (27 Churches) | 4,665 |
| Episcopal (20 Churches) | 4,249 |
| Presbyterian (22 Churches) | 3,867 |
| Christian Scientist (3 Churches) | 2,242 |
| Christian (6 Churches) | 902 |
| Universalist (3 Churches) | 624 |
| Union Evangelical (1 Church) | 600 |
| Reformed Episcopal (5 Churches) | 527 |
| Unitarian (3 Churches) | 240 |
| United Presbyterian (2 Churches) | 236 |
| Reformed (1 Church) | 156 |
| Union Evangelical (1 Church) | 91 |

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THIS PLACES the Christian Catholic Church in Zion easily *beyond all the Protestant denominations of Chicago, in point of church attendance.*

IN ADDITION to this we have the joy of recording the fact that, notwithstanding that the day was so tempestuous, Zion Restoration Host in Zion City and Chicago turned out to the number of over a Thousand Members, who went two by two into the various parts of the city with their glorious salutation:

"PEACE BE TO THIS HOUSE!"

They left a Message in homes occupied by at least Two Hundred Thousand Persons.

WE MAY thus claim to have reached as many as the Roman Catholic Church, which, at all her Masses, is credited with a total of Two Hundred Seven Thousand, Seven Hundred Sixty-five (207,765).

A REMARKABLE feature of the attendances of the Gatherings of the Christian Catholic Church in Zion is that the Men outnumber the Women.

At the Auditorium it will be seen that the Men outnumbered the Women by four hundred.

THIS IS NOT the case in any of the denominations; for the Women are recorded as outnumbering the Men by very large numbers, in some instances by more than three to two.

WE REJOICE that God has given to us, in the short period of our existence, so many gracious Opportunities of preaching the Everlasting Gospel and winning multitudes from the power of sin and disease and death and hell, leading them through Faith in Jesus the Christ and by the Power of the Holy Spirit into a Free and Full Salvation, which brings to them Healing, Life and Heaven, through the Blood of the Christ's Atoning Sacrifice.

WE HAD the Joy last Thursday evening of holding our First Reception in Shiloh House in Zion City.

About two hundred and ten enrolled students and the entire faculty of Zion College were present. More than eight hundred have been enrolled in Zion Junior Schools in Zion City, and we trust at an early date to call attention in these Notes to the exact enrolment in the College and Schools.

Many have come to Zion City from distant Lands to attend Zion College. We shall publish the Registrar's report, showing that the students come from many States in the Union, Canada and from several countries in Europe.

EXCELLENT PROGRESS is being made with the east wing of the permanent Educational Building, and the stone frontages are beginning to look very imposing and beautiful.

The Four new Schoolhouses are being rapidly proceeded with and everything indicates an excellent School Year.

WE HAVE had the pleasure this week of appointing Deacon E. S. Anderson to the important position of Assistant General Financial Manager.

This has given much pleasure to Deacon Charles J. Barnard, who has been very much overtaxed, but who has retained excellent health throughout.

The office staff is also being largely increased.

The office of the General Financial Manager is the Clearing House of Zion's forty different departments, and, with Zion City Bank, it occupies one-half of the entire main floor of Zion's Administration Building, and it will now extend into the second story.

THE GROWTH of Zion is so rapid that the large, new Administration Building is already too small, and it will not be long before we shall have to build another of about equal size.

WE HAVE appointed Mr. Andrew C. Jensen to be the Acting General Recorder of the Christian Catholic Church in Zion. Friends who communicate with that office will please to address their letters without naming the officer, to the "General Recorder of the Christian Catholic Church in Zion," Zion City, Illinois.

AND NOW the night is far spent.

Indeed we have entered far into the Morning Hours of the day of publication of this paper.

There are many things for which we wish there were time and space for us to mention, but both time and space forbid.

But we must record our Gratitude to God for His great goodness to us, and to this people in all the work of Zion's Onward Movements.

THE HEALTH of the people of the City of Zion as a whole is excellent.

Neither drugs nor doctors have any place there. The following report shows a Clean Bill of Health so far as contagious diseases are concerned. High praise is due, under

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God, to the Commissioner of Health and his two assistants for their unceasing care and vigilance.

OFFICE OF
REV. JOHN G. SPEICHER, M. D.,
COMMISSIONER OF HEALTH FOR ZION CITY.

ZION CITY, ILLINOIS, October 17, 1902.

THE REV. JOHN ALEX. DOWIE, General Overseer of the Christian Catholic Church in Zion, Zion City.

*Beloved General Overseer:*—As commissioner of health, I herewith submit to you a report of the condition in general in Zion City for the two weeks ending October 16, 1902:

Number of cases of smallpox, none.

Number of cases of typhoid fever, none.

Number of cases of diphtheria, none.

Number of cases of scarlet fever, none.

Number of cases of measles, none.

Number of cases of other contagious diseases, none.

The general health is very excellent. There are no new cases of fever of any kind. The general sanitary condition of the city is excellent. There is less sickness at this time in the city than at any time during the past six months.

In spite of the great flood of last Sunday night, there is almost absolutely no standing water anywhere in the city.

Zion City is the cleanest and healthiest city in the world. There is no cesspool or closet-vault in the whole city. All excreta and refuse matter of every kind are removed weekly by the city scavenger.

We believe that this has had much to do with keeping the water supply in an excellent condition and thus enabling us to report the fact that there has not been one case of contagious disease of any kind whatsoever in the whole city for more than sixty days.

We thank God for the wisdom and direction given to the founder of this beautiful city in laying the foundations deep for a permanently clean and healthy city.

We thank God for His wonderful blessing in answering prayer for the deliverance of those who have been sick during the summer.

We are entering upon our fall and winter seasons in the very best possible condition.

"erv respectfully and faithfully submitted,

JOHN GABRIEL SPEICHER, M.D.,
Commissioner of Health for Zion City.

---

OUR GREAT Wednesday evening rallies, at which we have thousands present, are times of great interest to all the people.

The delightful co-mingling of all the four great divisions of our work, Ecclesiastical, Educational, Commercial and Political, gives much variety to the meeting, and the enthusiasm, earnestness and solidarity of our people is manifested very strikingly on these occasions.

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BUT ABOVE all things we rejoice in the Lord's Day Early Morning Meeting, when Thousands of the inhabitants of Zion City gather in Shiloh Tabernacle, preparatory to going forth upon a day of Glorious Service for the Christ, our King.

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IT IS A WONDERFUL Sight to see the multitudes streaming down Shiloh Boulevard to the railway depot from that early meeting, and ranging up outside of the depot with the utmost precision under the guidance of Captains of Tens and Leaders of Seventies, as they enter the two long Special Trains, usually of eight cars each, which carry them to their Restoration Work in the City of Chicago.

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ONLY ETERNITY can reveal the glorious results of these Self-denying Restorationists' Work here and on every Continent and many Islands.

It is Patient and Continuous.

Nothing daunts them, and yet there is no noise, but the most perfect order, even stillness, as they enter and leave the Special Trains and scatter all over the great City, to reassemble in the afternoon in the Auditorium, and to return joyfully with us at night to Zion City.

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WE SALUTE Zion everywhere, from Zion's Earthly Center at present—Peace to thee!

All is well.

Much help is yet needed, but the help is coming rapidly, and our faith never wavers that Jehovah hath established Zion.

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WE TRUST that many of our people, before the winter begins, will take an opportunity of visiting Zion City, and joining with us in the Solemn Services of Praise and Prayer and Teaching, and in the Ordinances.

---

EVERY TUESDAY at 12:15 noon a Special Zion City Train leaves the Chicago & North-Western Depot at Wells Street, Chicago, which enables all who desire to spend about four and a half hours in the City of Zion, attending the Divine Healing Meeting which we personally conduct at 2 o'clock in Shiloh Tabernacle.

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WE MENTION this because many of our friends in Chicago are not aware of the Special Round Trip Rate of thirty cents, which is given *for this train only.*

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THESE TICKETS are procurable at the train platform, from our special agents there, as well as at Zion Hospice No. 1, 1201 Michigan avenue Chicago.

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ON OTHER days of the week a fifty-cent round-trip ticket can be purchased by those who desire to come with a view of

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visiting the city or of transacting business. These tickets are available on any train and can be secured only at Zion Hospice, No. 1, Michigan avenue and Twelfth street.

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EVERY DAY makes the City of Zion dearer to its inhabitants and to those who are looking forward to making their homes there.

No one who is honest can ever visit the Lovely Little City without falling in love with it.

There is an entire absence of all the public filthiness which accompanies the saloon, the tobacco shop, the piggeries, the druggist, the gambling dens, the houses of shame, the theater, etc.

All these evils are entirely absent from this Little City of God.

No idlers or profane persons stand about the streets or lounge at the corners and expectorate on the pavements.

Courtesy, kindness and consideration to visitors are unceasingly exercised by the people of every rank, for all are brethren and sisters in the Christ, or at least such with few exceptions; and they are bound together in a communion of love and peace with God and each other.

The Zion salutation, "Peace to Thee!" is responded to instantly and gladly with the words, "Peace to Thee be multiplied."

It is sweet to hear the little children so address each other, and to know that it is more than a mere form, for the "Peace of God which Passeth All Understanding" is filling to Overflowing, the hearts of thousands upon thousands in the City of Zion.

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THERE IS MUCH room for improvement in us all, but there is also the humility, the determination, the faith and the love which enable us in thousands to make a sincere and full consecration to God, and to receive a real and conscious Blessing from Him.

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ALL OVER the earth we send the comforting word which is Zion's motto in this Year of Trial and Triumph:

"THY GOD REIGNETH!"

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LET ALL Zion everywhere not only pray but practically coöperate with us in building this Beautiful Center for Zion's Work throughout the World. Angels are looking down; God is watching o'er us; All is well: for the Christ is with us "all the days, even unto the Consummation of the Age!"

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BRETHREN, PRAY FOR US.

# 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 sufferers are expressly declared to have been "oppressed of the Devil." (1 John 3:8; Matthew 4:23; Acts 10:38.)

*The Gifts of Healing are Permanent.*

It is expressly declared that the "Gifts and the calling of God are without repentance," and the Gifts of Healing are amongst the Nine Gifts of the Spirit to the Church. (Romans 11:29; 1 Corinthians 12:8-11.)

*There are Four Modes of Divine Healing.*

The first is the direct prayer of faith; the second, intercessory prayer of two or more; the third, the anointing of the elders, with the prayer of faith; and the fourth, the laying on of hands of those who believe, and whom God has prepared and called to that ministry. (Matthew 8:5-13; Matthew 18:19; James 5:14, 15; Mark 16:18.)

*Divine Healing is Opposed by Diabolical Counterfeits.*

Amongst these are Christian Science (falsely so-called), Mind Healing, Spiritualism, Trance Evangelism, etc. (1 Timothy 6:20, 21; 1 Timothy 4:1, 2; Isaiah 51:22, 23.)

*Multitudes Have Been Healed Through Faith in Jesus.*

The writer knows of thousands of cases and has personally laid hands on scores of thousands of persons. Full information can be obtained at the meetings held in the Zion Tabernacles in Chicago, and in Zion City, Illinois, and in many pamphlets which give the experience, in their own words, of many who have been healed in this and other countries, published at Zion Printing and Publishing House, 1300 Michigan Avenue, Chicago, and also at the Branch Office, Shiloh Boulevard, Zion City.

"*Belief Cometh of Hearing, and Hearing by the Word of God.*"

You are heartily invited to attend and hear for yourself.

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# ZION WOMEN'S DORCAS WORK

By REV. JANE DOWIE, Principal Overseer of Women's Work in the Christian Catholic Church in Zion Throughout the World

WE HAVE received very encouraging reports from the Deaconesses in charge of the Dorcas Work.

They have held two meetings since the beginning of this season's work for the poor.

We visited the meeting held in Elijah Hospice, Zion City, and found the large room filled with busy workers.

The two smaller rooms were also scenes of activity, being filled with cases of clothing and a large table where the workers were cutting out material for the assistants, arranging and distributing the clothing.

The passage-way by the rooms was filled with women and children, who had come to receive assistance from the Dorcas supplies.

Deaconess Peckham, who is in charge of the work, was very busy, putting everything in order, and she had everybody employed.

We have not yet received from her a report of what has actually been done, but they have certainly been very busy, doing the work in this Branch at Zion City.



OVERSEER JANE DOWIE.

WE HAVE JUST received from Deaconess Jennie Paddock her first report of the work from our Central point in Chicago, the house that was formerly used as a Home for Working Girls, at 1306 Michigan avenue, which is now to be used entirely for the Dorcas Work in the Central district.

She writes her letter from No. 16, East Sixteenth street, Chicago, dated October 15, 1902, and says:

"REV. JANE DOWIE, Overseer for Women's Work in Zion throughout the World, Zion City, Illinois.

"*Beloved Overseer:*—I will now send in our two weeks' report for our Dorcas Work. God is graciously blessing us. We have the Working Girls' Home all nicely cleaned, and have three nice sewing machines. We opened our work the first day, October 8th, by singing Hymn No. 162, and Psalm 126 for our reading, closing with prayer by myself. I also made a few remarks regarding the plan of our work.

"The number of appointed officers was thirteen, and seven sisters to sew, making a total of twenty.

"The number of garments received, three hundred and three (303); number of garments made and repaired, about two hundred (200), and sixteen (16) garments were given out.

"On our second day, October 15th, there were present eleven officers and twenty-one seamstresses, making a total of thirty-two.

"Number of garments received, five hundred and ninety-nine (599); number of garments made and repaired, three hundred (300); number of garments given out to the poor, fifty-four (54).

"Our helpers have also been visiting the sick and hunting up the poor.

"Pray for us, that God may abundantly bless us in this noble work.

"I do praise God that this work is becoming such a great blessing to my dear girls in Zion Home of Hope for Erring Women. Nine of them were with me today to help with the sewing.

"I find it is going to be a great help to them to learn to work for the Lord.

"Praying God's blessing upon you and our beloved General Overseer, and that He may spare you both to carry on the blessed work till Jesus comes, I am

"Lovingly your sister in Christ,

"JENNIE PADDOCK."

When we remember that two weeks ago we started this branch with just the empty house, which had to be cleaned up and put in order, we feel very grateful to God that He has opened the hearts of the people to send into our central point in Chicago nine hundred and two garments, and that these busy workers were able to prepare five hundred garments in the two days of meeting. We trust that God will help them to be a blessing to many poor families during this fall and coming winter.

We need to be fully prepared, so that when the severe cold of the winter comes we may have a large supply of good, warm winter clothing to give away.

SEVERAL OF THE officers in charge of the other Branches write, saying they have begun their work, and that they are very much cheered by the hearty response, and that clothing has begun to come in. Our articles in LEAVES OF HEALING have not yet had time to reach all the people, but we are expecting God to send us a response to our appeal of the last two weeks, so that we may be able to provide all that is needed.

I trust that our friends will "gather up" all "the fragments" and send them to us, so that nothing may be lost.

After our Lord Jesus the Christ had miraculously provided bread for three thousand on one occasion, and five thousand on another, He told His disciples to gather up the fragments that remained, that nothing should be lost. They gathered up the fragments that were left over, after all had been fed, and filled twelve baskets.

The other day, in speaking with a gentleman who is a tailor, the subject of our Dorcas work came up in the conver-

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sation, and I told him how our women made up things from little pieces, and cut down clothing to make things for the little children.

He then said: "Do you think you could make use of the remnants of coats and men's clothing?"

We said: "Certainly, we can. We can join them together and make clothing for little boys."

He then said he had quite a number of pieces of clothing, which he knew could be used for that purpose, as he made only men's clothes, and that he would send a large quantity of these remnants to us to be used in this way.

We are very much pleased to get these things, because we find that boys wear out their clothes more quickly than other people, and they wear them out so completely that we do not get as large a proportion of boys' clothing sent to us as we do clothing of other kinds.

If others of our friends have similar pieces that could be used for making up boys' clothing, we would be pleased to receive them for the Dorcas work.

They will be very much better in use by these active, little fellows who are to be our coming men, than to have them lying away in closets and cupboards, attracting dust and moths.

Perhaps this illustration will lead some of the numerous tailors who are in Zion, or are friends of Zion, to think of this mode of disposing of their accumulated material.

ELDER ABIGAIL I. SPEICHER, who has charge of the Maternity Branch of the Dorcas Work in Zion City, sends us a report of their first meeting in Zion City, held in Elijah Hospice last Friday, October 10th.

Her letter reads:

"ZION CITY, ILLINOIS, October 13, 1902.

"OVERSEER JANE DOWIE, Zion City, Illinois.

"*Dear Overseer:*—I take pleasure in giving a report of our first meeting.

"There were twenty women present—the most of them staying throughout the afternoon.

"We made two little night-robes, one little comfort, and forty-four other needful articles, besides cutting out enough work to keep the machines busy for the coming Friday.

"We have had several calls for these little clothes already.

"Pray for me. It is one thing to make these little things at home, and another to direct so many able women, better fitted for the place than I am.

"Faithfully yours, A. I. SPEICHER."

The first gift of clothing that we received for this branch of the Dorcas Work was brought to us by a lady who had come to Zion City from Scotland.

She asked to see me in my private office, and told us of how she had come into Zion while in Scotland, and then had come here to Zion City with her husband.

When leaving Scotland she thought of what she would do with her little baby's things; whether she would give them away there or bring them with her.

She saw the statement in LEAVES OF HEALING that we were forming a Maternity Branch of the Dorcas Work, and thought that she would like to give them to us personally, for this purpose.

Some of the things were apparently quite new, not having been used, and she told me that she had had to part with the dear little baby for whom they had been made, the little one having gone back to God who gave him, and that she would rather have his little things used in this way than to have them lying away useless for many years to come.

We again ask mothers who are not expecting to have any more babies to kindly send these little things to us to lend to mothers who are not able to get the things that are necessary for their comfort at such times.

The passage of Scripture that has been in our mind all day, as we have been thinking of this work, is:

"He that hath pity upon the poor lendeth unto Jehovah,
And his good deed will He pay him again."

Does it not seem a wonderful thing to think that we can lend to the Lord, and that He should be willing to accept a loan from us—the God who owns the whole Universe, and all the "people of the earth" as well as the Heavens and all the Heavenly Hosts, who bow down before Him and worship Him!

Our Saviour, Jesus the Christ, the Son of God, who gave up His Throne in the Heavens to come down to this earth, said that, when He sat as King on the Throne of His Glory at the Great Day of Judgment, He would say unto them on His Right Hand:

"Come, ye blessed of My Father,
Inherit the Kingdom prepared for you from the foundation of the world.
For I was an hungered, and ye gave Me meat;
I was thirsty, and ye gave Me drink;
I was a stranger, and ye took Me in;
Naked, and ye clothed Me;
I was sick, and ye visited Me;
I was in prison, and ye came unto Me.
Then shall the righteous answer Him, saying:
Lord, when saw we Thee an hungered, and fed Thee? or athirst, and gave Thee drink?
And when saw we Thee a stranger, and took Thee in? or naked and clothed Thee?
And when saw we Thee sick, or in prison, and came unto Thee?
And the King shall answer and say unto them:
Verily I say unto you,
Inasmuch as ye did it unto one of these My brethren, even these least, ye did it unto Me."

It does seem so wonderful that God is so willing to let us loan to Him of the things that He has given to us, and it is indeed a blessed privilege, of which I trust we will avail ourselves more and more.

We close with the Zion greeting:

"Peace to thee!"

THE FOLLOWING appointments of Officers-in-charge for Zion Dorcas Work in Chicago and Zion City have been made:

**CHICAGO.**

CENTRAL PARISH.

Place of meeting—1306 Michigan avenue.
Officer-in-charge—Deaconess Jennie Paddock, 16-18 Sixteenth street.
Assistants—Deaconess Jorgine H. Angell, 1201 Michigan avenue.
Deaconess Emma Grant, 16-18 Sixteenth street.
Deaconess Anna T. Reakirt, 1201 Michigan avenue.
Deaconess Martha J. Morrison, 1201 Michigan avenue.
Evangelist P. Keith, 1201 Michigan avenue.
Mrs. I. Marshall, 1602 West Twelfth street.
Deaconess Ella H. Foster, 2303 Dearborn street.
Mrs. Elizabeth Harvey, 18 Armour avenue.
Mrs. Katharina Mangold, 10 East Sixteenth street.
Mrs. Bessie A. Davis, 1201 Michigan avenue.
Mrs. Robert E. Aiston, 1201 Michigan avenue.
Mrs. Pearl A. Webb, 2815 State street.
Deaconess Elizabeth K. Weller, 3529 State street.

NORTH PARISH.

Place of meeting—North Side German Zion Tabernacle, Larrabee street near Center.
Officer-in-charge—Evangelist Anna McClurkin, 533 Seminary avenue.
Assistants—Evangelist Anna Richert, 204 Burling street.
Deaconess Matilda S. Freeland, 1356 Diversey boulevard.

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Deaconess Ernstine Kasch, 361 Orchard street.
Deaconess Mary Sackman, 292 Dayton street.

SOUTH PARISH.

Place of meeting—South Side Zion Tabernacle, 6426-6434 Wentworth avenue.
Officer-in-charge (To be appointed later.)
Acting Officer-in-charge—Deaconess Cassie R. Krause, 7701 Goldsmith avenue.
Assistants—Mrs. J. H. Shaw, 7938 Normal avenue.
Mrs. Letitia Doris Pugh, 8810 Carpenter street.
Deaconess Susie Pelton, 7133 South Paulina street.
Mrs. Margaret Atkinson, 6701 Steward avenue.

WEST PARISH.

Place of meeting—West Side Zion Tabernacle, corner Madison and Paulina streets.
Officer-in-charge—Evangelist Hattie M. Fockler, 1201 Michigan avenue.
Assistants—Deaconess Rebecca McDaniels, 472 South Oakley boulevard.
Deaconess Mary E. Rudgers, 1223 West Van Buren street.
Deaconess Katherine R. Reid, 299 West Polk street.

SOUTHEAST PARISH.

Place of meeting—Zion Tabernacle, 212 Sixty-third street.
Officer-in-charge—Deaconess Minnie Chetham, 6616 Monroe avenue.
Assistants—Mrs. Thomas J. Murdock, 6947 Kimbark avenue.
Mrs. Mary Wilson, 6649 Rhodes avenue.
Miss Bertha Anderson, 4232 Cottage Grove avenue.

NORTHWEST PARISH.

Place of meeting—Northwest Zion Tabernacle, 786 West North avenue.
Officer-in-charge—Deaconess Rosa Peetz, 741 North Washtenaw avenue.
Assistants—Deaconess Matilda Schweichler, 599 North Lincoln street.
Deaconess Mae Belle Kelsey, 870 West North avenue.
Deaconess Anna Hesling, 937 North Kedzie avenue.
Deaconess Mary Ann Cartwright, 1573 Monticello avenue.

**ZION CITY.**

Place of meeting—Elijah Hospice, Elijah avenue.
Officer-in-charge—Deaconess Rachel Thomas, Emmaus avenue, near Thirtieth street, Zion City, Illinois.
Acting Officer-in-charge, Deaconess Kate H. Peckham, Elijah Hospice.
Assistants—Elder Lydia M. Piper, Elisha avenue.
Evangelist Margaret Dinius, Edina boulevard.
Deaconess Edith Kennedy-Innes, Elijah Hospice.
Deaconess Alice E. Crane, Deaconess Mary A. Boyd, Deaconess Ellen Graham, Deaconess Luella Mason, Deaconess Lizzie S. Wooldridge, and Deaconess Alice Klein, Gabriel avenue, corner Thirtieth street.

MATERNITY DORCAS WORK.

Place of meeting—Elijah Hospice, Elijah avenue, Zion City, Lake County, Illinois.
Officer-in-charge—Elder Abigail I. Speicher.
Assistants—Evangelist Marie Anna Excell, Deaconess Alice Josephine Lee, Deaconess Nellie Ogden-Peters, Deaconess Eva Ogden-Disbrow Elder Nancy Price-Tindall, Deaconess W. B. Kindle, Elijah Hospice.

Goods may be sent to these various places every Wednesday after 10 o'clock, and they will be thankfully received.

I will be glad to receive gifts in money or goods for the following Zion Benevolent Enterprises:

Zion Home of Hope for Erring Women.
Zion Dorcas Work.
Zion Orphanage.
Zion Home for Working Girls.
Women's Work in Zion throughout the World.

Address letters to Zion City, Lake County, Illinois.

Make Checks and Money Orders payable to Overseer Jane Dowie. Receipts on printed forms will be sent to all givers.

If they do not come in a few days, write particulars.

**Notice to Officers and Members of the Christian Catholic Church.**

Send all newspaper clippings concerning the General Overseer, the Elders, or any department of the work in connection with the Christian Catholic Church in Zion, to Deacon Carl F. Stern, Zion City, Illinois. Send as soon as possible after publication, and carefully mark *name and date of the paper clipped from* on each article. If this is not done, the clippings are absolutely useless.


# ZION IN CHICAGO

## Rev. John Alexander DOWIE

**(ELIJAH THE RESTORER)**

**General Overseer of the Christian Catholic Church in Zion**

*will conduct divine services*

**Lord's Day Afternoon**
**October 19, 1902**

*at the*

## CHICAGO AUDITORIUM

**Doors open at 2:30 p. m.**
**Services at 3 p. m.**

**PRELUDE**

*Testimonies of Zion's Friends and Enemies: "Zion's Financial Foundation Is Solid."*

**SUBJECT OF MESSAGE**

*Unveiling the Apostasy: Modern Lutheranism*

**All Welcome Seats Free Freewill Offering**

**CHRIST IS ALL AND IN ALL**

# IMPORTANT ANNOUNCEMENT

The Price of the Wonderful Book

# ZION'S HOLY WAR

Has Been Reduced to

***THIRTY-FIVE CENTS***

In order to place it within the reach of all.

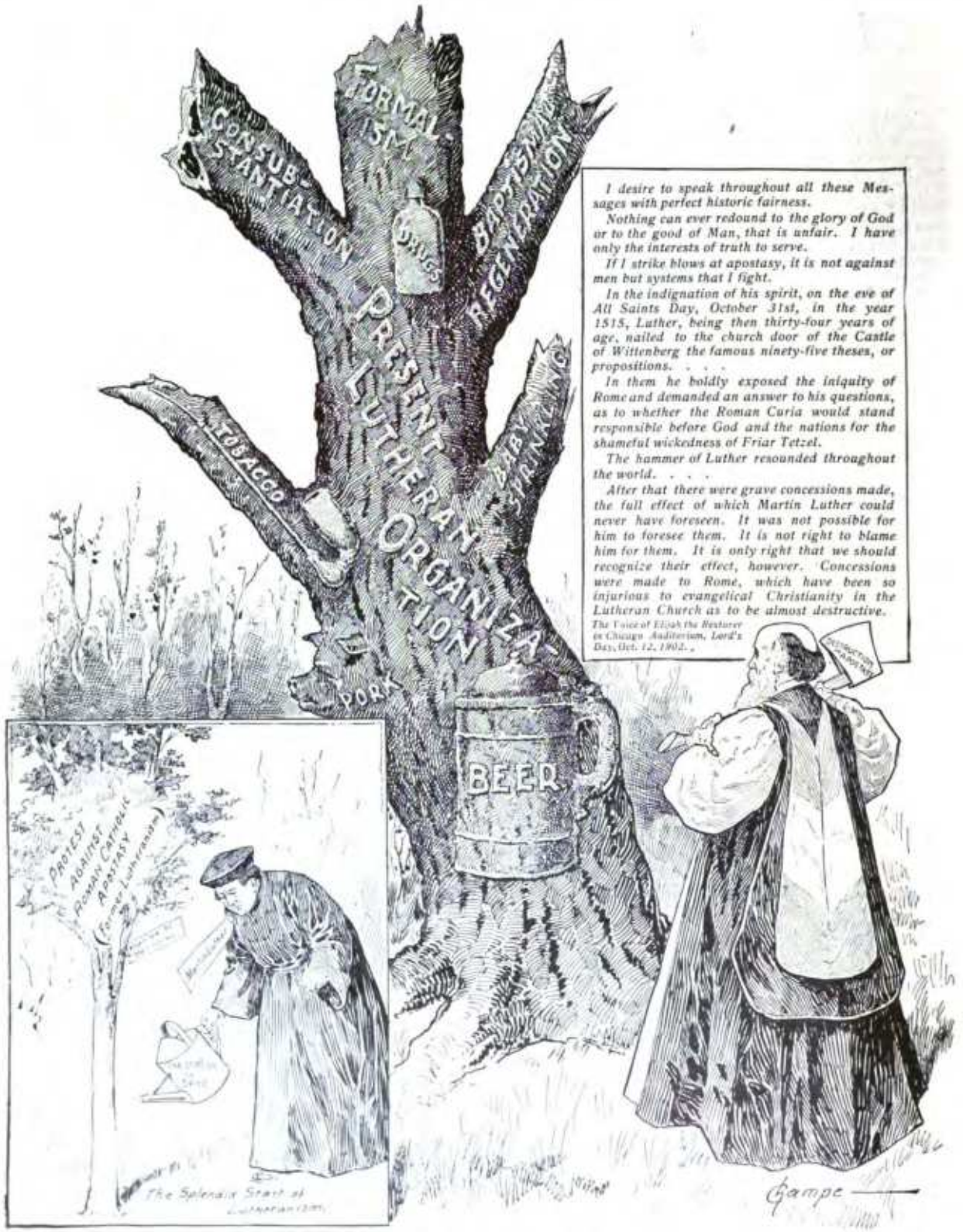
This Book of 330 pages contains a History of the most remarkable Religious Campaign ever carried on in Chicago, and Forty-two Sermons and Preludes delivered during the three months in which the War was waged. It is illustrated with thirteen of Mr. Charles Champe's cleverest Cartoons, drawn during the Holy War. God greatly blessed these Sermons and Preludes when they appeared in LEAVES OF HEALING. This Book, neatly and attractively bound in paper covers, 35 cents.

*SEND ALL ORDERS TO*

## ZION PRINTING AND PUBLISHING HOUSE

**1300 Michigan Avenue, Chicago, Illinois**


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*I desire to speak throughout all these Messages with perfect historic fairness.*

*Nothing can ever redound to the glory of God or to the good of Man, that is unfair. I have only the interests of truth to serve.*

*If I strike blows at apostasy, it is not against men but systems that I fight.*

*In the indignation of his spirit, on the eve of All Saints Day, October 31st, in the year 1515, Luther, being then thirty-four years of age, nailed to the church door of the Castle of Wittenberg the famous ninety-five theses, or propositions. . . .*

*In them he boldly exposed the iniquity of Rome and demanded an answer to his questions, as to whether the Roman Curia would stand responsible before God and the nations for the shameful wickedness of Friar Tetzel.*

*The hammer of Luther resounded throughout the world. . . .*

*After that there were grave concessions made, the full effect of which Martin Luther could never have foreseen. It was not possible for him to foresee them. It is not right to blame him for them. It is only right that we should recognize their effect, however. Concessions were made to Rome, which have been so injurious to evangelical Christianity in the Lutheran Church as to be almost destructive.*

*The Voice of Elijah the Restorer in Chicago Auditorium, Lord's Day, Oct. 12, 1902.*

THE APOSTOLIC MARTIN LUTHER AND APOSTATE MODERN LUTHERANISM.

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HAVING cleared the ground, by his previous Messages, Elijah the Restorer began, Lord's Day, October 12, 1902, his specific witnessing against the apostate ecclesiastical organizations which it is his mission, under God, to destroy.

It was fitting, in the light of history, that the Messages of this prophet of God, dealing with the apostasies which have crept into God's Church in these Latter Days, should begin with a discussion of the foundations for the modern denominations, laid by that apostolic man of God, Martin Luther.

With keen historical insight, and with a wisdom inspired of God for His great mission, God's prophet dealt with the momentous facts of the Reformation, especially with a view to outlining their relation to religious conditions of the present day.

The Message was an eloquent tribute to the faith and courage and righteousness of Martin Luther, but it was also an exposition of some of the serious mistakes made by that mighty man of God, and of the great wrong done him and the cause of true religion by many of his contemporaries and immediate successors, who pretended to be acting as his friends.

As on the previous Lord's Day, the weather was very wet and disagreeable, rain falling nearly all the morning and almost up to the time of the beginning of the service.

Notwithstanding this, however, a great audience of between four and five thousand people gathered at the Auditorium.

It was an audience in which there were thousands of the members of the Christian Catholic Church in Zion from Zion City and Chicago, and an unusually large number of strangers from Chicago and other places.

Although so many outsiders were present, the audience was a most friendly one, and heard the words of the speaker with great respect, manifesting hearty sympathy and approval throughout.

As a prelude to his Message, the General Overseer spoke briefly, but with convincing power, on the subject announced: "Zion Passing Triumphantly Through Storms."

The General Overseer was in his happiest mood, and, as he detailed the Triumphant Onward March of Zion, the orderly enthusiasm of the audience was aroused to a high pitch, until at the climax of the prelude the audience was swept into a joyous demonstration, wave after wave of applause thundering from all parts of the house.

None who were present at that meeting could have been made to believe for a moment that Zion was a decrepit and insolvent institution, keeping off financial ruin and absolute bankruptcy only by the most strenuous exertion.

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Chicago Auditorium, Lord's Day Afternoon, October 12, 1902.

The services were opened by Zion White-robed Choir and Zion Robed Officers entering the Auditorium, singing, as they came, the words of the

PROCESSIONAL.

Ten thousand times ten thousand,
In sparkling raiment bright,
The armies of the ransom'd saints
Throng up the steeps of light.
'Tis finished! all is finished,
Their fight with death and sin:
Fling open wide the golden gates,
And let the victors in.

What rush of alleluias
Fills all the earth and sky!
What ringing of a thousand harps
Bespeaks the triumphs nigh!
Oh, day for which creation
And all its tribes were made;
Oh, joy for all its former woes,
A thousand-fold repaid!

Oh, then what raptur'd greetings
On Canaan's happy shore;
What knitting sever'd friendships up,
Where partings are no more!
Then eyes with joy shall sparkle
That brimm'd with tears of late;
Orphans no longer fatherless,
Nor widows desolate.

Bring near Thy great salvation,
Thou Lamb for sinners slain;
Fill up the roll of Thine elect,
Then take Thy power, and reign:
Appear, Desire of Nations;
Thine exiles long for home:
Show in the heav'ns Thy promised sign:
Thou Prince and Saviour, come!

At the close of the Processional, the General Overseer came upon the platform, the people rising and standing with bowed heads while he pronounced the

INVOCATION.

God, be merciful unto us and bless us,
And cause Thy face to shine upon us;

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That Thy Way may be known upon earth,
Thy Saving Health among all the Nations;
For the sake of Jesus. Amen.

PRAISE.

All then joined in singing Hymn No. 44:

Oh, wondrous Name, by prophets heard,
Long years before His birth;
They saw Him coming from afar,
The Prince of Peace on earth.

CHORUS—The Wonderful! The Counselor!
The Great and Mighty Lord!
The Everlasting Prince of Peace!
The King, the Son of God!

RECITATION OF CREED.

The General Overseer then led the Choir and Congregation in the recitation of the Apostles' Creed:

I believe in God the Father Almighty,
Maker of heaven and earth:
And in Jesus Christ His only Son our Lord;
Who was conceived by the Holy Ghost;
Born of the Virgin Mary;
Suffered under Pontius Pilate;
Was crucified, dead, and buried;
He descended into hell,
The third day He rose from the dead;
He ascended into heaven,
And sitteth on the right hand of God the Father Almighty;
From thence He shall come to judge the quick and the dead.
I believe in the Holy Ghost;
The Holy Catholic Church;
The Communion of Saints;
The Forgiveness of sins;
The Resurrection of the body;
And the Life everlasting. Amen.

READING OF GOD'S COMMANDMENTS.

The General Overseer then read, very impressively, the Eleven Commandments, the Choir and Congregation reverently singing the Response, "Lord, have mercy upon us, and incline our hearts to keep this law."

I. Thou shalt have no other gods before Me.

II. Thou shalt not make unto thee a graven image, nor the likeness of any form that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself unto them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children, upon the third and upon the fourth generation of them that hate Me, and showing mercy unto thousands of them that love Me and keep My Commandments.

III. Thou shalt not take the Name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh His Name in vain.

IV. Remember the Sabbath Day, to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is a Sabbath unto the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath Day, and hallowed it.

V. Honor thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee.

VI. Thou shalt do no murder.

VII. Thou shalt not commit adultery.

VIII. Thou shalt not steal.

IX. Thou shalt not bear false witness against thy neighbor.

X. Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor anything that is thy neighbor's.

Hear also what our Lord Jesus the Christ, the Son of God, hath said, which may be called the Eleventh Commandment:

XI. A New Commandment I give unto you, that ye love one another: even as I have loved you, that ye also love one another.

**Scripture Reading and Exposition.**

General Overseer—I will read from the inspired Word of God, first in the book of the Prophet Habakkuk, in the 2d chapter.

I will stand upon my Watch, and set me upon the Tower, and will look forth to see what He will speak with me, and what I shall answer concerning my complaint.

And Jehovah answered me, and said, Write the Vision, and make it plain upon tables, that he may run that readeth it.

For the Vision is yet for the appointed time, and it hasteth toward the end, and shall not lie: though it tarry, wait for it; because it will surely come, it will not delay.

Behold, his soul is puffed up, it is not upright in him: but the just shall live by his faith.

Perhaps the reading in the margin is better:

But the just shall live in his faithfulness.

**No Man's Faith is Worth Very Much.**

Human faith is about as variable as the weather.

Today it is blood heat; tomorrow it is fever heat, and anon it drops to zero.

Human faith is a variable thing, dependent upon human opinion, which is the most contemptible thing in the world.

My opinion of you would in itself make you neither rich nor poor; would make you neither good nor bad.

You are what you are.

Opinion does not alter facts.

The only authority in matters of opinion is the authority of facts.

What is the man himself?

That is the question: not what you think of him, nor what I think of him, but what God thinks of him.

What is opinion?

It is something very powerful for a day or a week, perhaps for a month.

It might not lose its influence in a year, or even in a generation.

**The Worthlessness of Human Opinion.**

Though Oliver Cromwell was buried with the execration of that high moralist (?), Charles II., and the courtiers and the clergy of his time, it does not make him any less the man that he was.

Think of it! Think of a man with the majesty of Oliver Cromwell being judged by a degenerate, treacherous Monk or a pitiful, wretched debauchee like Charles II., or by any of the ecclesiastics of his time!

It took a long time for the world to know just what Oliver Cromwell was.

It took a Thomas Carlyle to dig him out and present his letters, speeches and state papers, and show to the world a majestic man.

The previous opinion of the world made no difference. Cromwell was majestic all the time, and Nell Gwynn's filthy paramour's opinions, and those of all his beastly "royal" train of debauchees do not matter. What a farce to compare a heroic man like Cromwell, with a pigmy like Charles the Second!

It made no difference except for those who, for the time being, were deceived.

For the man himself it does not matter.

The just lives by his faithfulness to God and to duty.

His own faith is not of much use unless he gets the Faith of God.

He must get the Life of God.

The faith of man is a pitiful thing.

I would not give a cent on the dollar for all the stock in it.

Never pin your faith to man's faith.

Stand for God and do right, no matter what men think.

**God's Laws the Only Real Authority in the Universe.**

After all, the only thing in this Universe that matters is what God thinks.

If you and I do not think as God thinks, so much the worse for us.

If we do not think in accordance with His laws, His laws will vindicate themselves.

You had better think that the law of gravitation is all right, or else the law of gravitation will smash your head.

If you deny the law of gravitation while standing under a four-hundred-pound weight, and the rope holding that weight is cut, you will never live to deny anything else.

The laws of God vindicate themselves His law is sure.

It does not matter what you think about it.

Sir Humphrey Davy and the Royal Association for the Promotion of Science in England were very indignant with Stevenson and Watt and others when a bill was brought into

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the House of Commons granting a franchise for a railway that would run at the tremendous speed of twelve miles an hour.

These gentlemen petitioned the House that it should not be granted, because it would endanger the lives of His Majesty's subjects.

What was their opinion worth? Nothing at all.

I believe that it was the editor of the old *Knickerbocker Magazine* who used to say that opinion was worth a little less than nothing at all.

The only things that are worth anything are Fact, Law, Truth.

What matters it what is thought by the mere passing thinkers of a day, between the puffs of their tobacco smoke and the drinks of their whisky?

The just shall live by his faithfulness.

The just shall live by his faith, if his faith is the Faith of God.

**The Horrid Curse of Alcohol Poison.**

Yea, moreover, wine is a treacherous dealer, a haughty man, and that keepeth not at home; who enlargeth his desire as hell, and he is as death, and cannot be satisfied, but gathereth unto him all nations and heapeth unto him all peoples.

Shall not all these take up a parable against him, and a taunting proverb against him, and say, Woe to him that increaseth that which is not his! how long? and that ladeth himself with pledges!

Shall they not rise up suddenly that shall bite thee, and awake that shall vex thee, and thou shalt be for booties unto them?

Because thou hast spoiled many nations, all the remnant of the peoples shall spoil thee; because of men's blood, and for the violence done to the land, to the city and to all that dwell therein.

Woe to him that getteth an evil gain for his house, that he may set his nest on high, that he may be delivered from the hand of evil!

Thou hast consulted shame to thy house, by cutting off many peoples, and hast sinned against thy soul.

For the stone shall cry out of the wall, and the beam out of the timber shall answer it.

Woe to him that buildeth a town with blood, and stablisheth a city by iniquity!

Behold, is it not of Jehovah of Hosts that the peoples labor for the fire, and the nations weary themselves for vanity?

For the Earth shall be filled with the Knowledge of the Glory of Jehovah as the waters cover the sea.

Oh, what a dreadful thing it is for a man to be a seller of Liquid Fire and Distilled Damnation!

What a dreadful thing it is to have nothing to give to a neighbor in exchange for the money of his toil, but the damning liquor that inflames his brain; that eats away his liver; that destroys his stomach; that maddens him with its poison, and makes him a wretched, miserable outcast, dragging down wife and children and home!

Woe unto him that giveth his neighbor drink.

Woe to the man who can make it or sell it wholesale or retail.

Woe to the man who has houses which he rents to people who sell it. You will not escape, either.

You who rent the houses to the man or woman who runs the infernal saloon, or the house of ill fame, or the gambling den, will go down to hell with them.

**"What Profiteth the Graven Image?"**

Woe unto him that giveth his neighbor drink, that addest thy venom thereto, and makest him drunken also, that thou mayest look on their nakedness!

Thou art filled with shame for glory: drink thou also, and be as one uncircumcised: the cup of Jehovah's right hand shall be turned unto thee, and foul shame shall be upon thy glory.

For the violence done to Lebanon shall cover thee, and the destruction of the beasts, which made them afraid; because of men's blood, and for the violence done to the land, to the city and to all that dwell therein.

What profiteth the graven image?

What does it profit to erect to Logan a statue on Michigan avenue?

What do your graven images profit?

They profit nothing. They become an abomination.

Some of them you have to take down, as, for instance, the Statue of Columbus in Lake Front Park.

After you have gotten through with the Infanta and the Duke of Veragua, you took down the statue and a few years afterward murdered thousands of Spaniards in battles by land and sea, by way of showing how much you loved Spain.

What a farce the whole thing is!

You erect the graven image of Columbus today, and tomorrow you pull it down and throw it into a rubbish heap in Washington Park.

"What profiteth the graven image?"

A man can increase his life by his good words and deeds.

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.

You do not need memorials. They are foolish things.

**Abraham Lincoln Needs No Statue to Perpetuate the Gratitude of a Great Nation.**

For a man who could hold the helm and steer the Ship of State through fields of death and seas of blood, and know that his own end was to die, you do not need to erect a statue.

He is in your hearts, and in the hearts of the slaves whom he set free, and in the heart of the nation whose unity he preserved at the expense of his life's blood.

He will always be there.

He did not have a beautiful face.

One day when he was in a railway train he noticed a man laughing heartily.

Lincoln said: "What are you laughing at?"

The man put his hand into his pocket and brought out a watch and said: "There, take it."

"What for?" asked Lincoln.

"Because," he replied, "I was told that if ever I met a man uglier than myself, I was to give it to him." (Laughter.)

Nevertheless he was beautiful, though not in form.

What profiteth the graven image, that the maker thereof hath graven it?

**The Worship of Graven Images.**

It becomes a thing to worship.

Sometimes you will see in the papers the apotheosis of Grant, or the apotheosis of Lincoln.

Do the writers know what they are talking about?

That is adoration or worship after death.

Has it come to that? Better smash the graven images!

"*Nehushtan!* It is a piece of brass," said the King who smashed the brazen serpent which the people had been worshiping.

What profiteth the graven image, that the maker thereof hath graven it; the molten image, and the teacher of lies, that the maker of his work trusteth therein, to make dumb idols?

Woe unto him that saith to the wood, Awake; to the dumb stone, Arise! Shall this teach? Behold, it is laid over with gold and silver, and there is no breath at all in the midst of it. But Jehovah is in His holy temple: let all the earth keep silence before Him.

Let us turn away from these days of Habakkuk, and turn from the pages of this wondrous Book to a period about six and a half centuries later.

We will read what an Apostle of Jesus the Christ said.

Habakkuk very properly said that the just should live by faith; the Faith of God.

All true writers of heroic spirit must have that Faith in order to see the Truth.

The Faith of God is the Mightiest Power in all the Universe.

It is the power that saves man.

James was a very practical Apostle who knew that Faith required embodiment.

Therefore he wrote this very excellent epistle.

I will read with you the 2d chapter of the Catholic Epistle of James.

The word general used there means catholic. The word in Greek is *katholikos* (καθολικός) and means that this is an epistle to the whole Church.

My brethren, hold not the faith of our Lord Jesus the Christ, the Lord of glory, with respect of persons.

For if there come into your synagogue a man with a gold ring, in fine clothing, and there come in also a poor man in vile clothing;

And ye have regard to him that weareth the fine clothing, and say, Sit thou here in a good place; and ye say to the poor man, Stand thou there, or sit under my footstool;

Are ye not divided in your own mind, and become judges with evil thoughts?

**The Wickedness of Churches that Rent Pews.**

That is a capital passage to take to the churches that have pew rents and parcel out the House of God according to price.

It is a most vile, abominable and irreligious practice.

I am very happy to open this place, where I have preached before for at least fifteen months, and not ask any one to pay a cent.

The poor man is just as welcome as the rich.

It has always been so wherever we have spoken.

We have 5,200 seats in Shiloh Tabernacle, in Zion City, but

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we do not have one place for the poor man and another for the rich man.

Are ye not divided in your own mind, and become judges with evil thoughts?

There are many judges with evil thoughts.

There are many judges who are still miserable old copper-heads and will never be anything else.

They wanted to pull this nation to pieces. They could not do it, but they got on the bench, and there they hissed out their venom. I know them, and many of you know them.

**The Curse of Poverty.**

Harken, my beloved brethren; did not God choose them that are poor as to the world to be rich in faith, and heirs of the Kingdom which He promised to them that love Him?

Some people have the knowledge that the Christ died to save sinners, but think that He wants them to be poor, and the poorer they are, the nearer they are to God.

What a miserable lie!

Though He was rich, yet for your sakes He became poor, that ye through His poverty might become rich.

He told us that if we served Him faithfully we should have houses and lands and brothers and sisters, a hundredfold more than anything we ever gave up.

The Church of which I am General Overseer is going to get as much as it can and use it for God. (Applause.)

One day we will walk you fellows out of your infernal liquor dens, gambling dens, newspaper dens, pork-packing dens, etc.

God is going to have every foot of this earth.

It belongs to Him and to His people.

It does not belong to you who are children of the Devil. You have no right to it.

The Daily *News* is right: "When Dowie gets his commission, most of us will have to get off the earth." (Laughter and applause.)

About the first place I would shut up—if, during the Millennium, the Lord Jesus the Christ should send me to Chicago and make me ruler over Chicago—would be the office of the Daily "Spews."

I would shut up the saloons and make all these saloon-keepers do an honest day's work.

If a woman wanted to be a harlot, I would have her locked in a cell.

I would like to be dictator of Chicago by and by, carrying out the Christ's commands.

**An Offer to the Political Parties of Chicago.**

I will make this offer to the Republican and Democratic parties: If they will stand aside and make me mayor, I will run this town on half the money and keep it clean. (Laughter and applause.)

They will not accept it.

I should have no use for Hinky Dink or for some who are worse than he.

He is a gentleman compared to some of the high-toned gentry who are willing to use Hinky Dink but would not go down to his saloon.

The humbugs! Hypocrites!

He does not make any profession, except that he is plain Hinky Dink, making as much money out of drink as Hinky Dink can.

I do not think there is much chance of my getting in as mayor.

I do not very much want it, although it would be interesting to see what any godly man of some capacity as a ruler of men could do if he got the power for a year.

I would clean out the City Hall in twenty-four hours; get in a new force who would not steal, and keep out Mah-hah-bone tax-stealers.

Harken, my beloved brethren, did not God choose them that are poor as to the world to be rich in faith, and heirs of the Kingdom which He promised to them that love Him?

But ye have dishonored the poor man. Do not the rich oppress you, and themselves drag you before the judgment seats?

They drag you before the justice-shops, which are the same as the judgment-seats.

It is the same old thing. How the poor are cheated!

Do not they blaspheme the honorable Name by the which ye are called?

Yes, they blaspheme the Name of Christ. They sneer at it. It has become "a cuss word."

Howbeit if ye fulfil the royal law, according to the Scripture, Thou shalt love thy neighbor as thyself, ye do well: but if ye have respect of persons, ye commit sin, being convicted by the law as transgressors.

**The Sin of Having Respect of Persons.**

My good Lord, has not this city transgressed!

It received, with great acclaim, the Infanta Eulalia, who, it is no railing accusation to say, was a very doubtful person indeed.

It had respect to the Duke of Veragua, and made a great fuss about him.

It had respect to Prince Henry and made a big fuss about him; yet if his brother, Kaiser Wilhelm, in Germany, wanted to go to war tomorrow, it would be just as ready to fight him and want to kill him, as it was to make war with the Spaniards.

This respect of person is abominable. It is silly.

Respect a man for what he has done, for what he is, but not because he is the son of his father or the descendant of a man who lived 400 years ago.

It seems to me ridiculous and shameful.

But if ye have respect of persons, ye commit sin, being convicted by the law as transgressors.

For whosoever shall keep the whole law, and yet stumble in one point, he is become guilty of all.

The strength of the Law is the strength of its weakest link.

If you break one link, then the whole thing is gone.

The strength of a chain is always that of its weakest link.

If you break one point of the law, you become guilty of all.

For He that said, Do not commit adultery, said also, Do not kill. Now if thou dost not commit adultery, but killest, thou art become a transgressor of the law.

**War Is Always Murder.**

It does not matter whether you murder on your own account or at the bidding of an emperor, a king, a president, or a nation.

War is murder. Nothing can ever make it anything else.

You kill, and God said, "Thou shalt not kill."

It does not matter whether Kaiser Wilhelm or President Roosevelt, or King Edward VII. says that you are to kill.

You have no right to kill because any man says so, for the Word of God says, "Thou shalt not kill." "All they that take the sword shall perish with the sword."

Most splendid men in South Africa thought that they could do enough killing to kill off the British.

It was just as stupid as if 250,000 people on the South Side of the City of Chicago should turn around and tell the 80,000,000 in the United States that if they did not do what they wanted them to, they would fight them and drive them into the sea.

The Boers were splendid men, magnificent men, but they went to kill, and they were killed.

All they that take the sword shall perish with the sword.

This nation was not built up by war. It was built up by honest industry.

What you have gotten by war has been a bad gain.

You got leprosy and all kinds of disease in the far East.

What are you doing there?

You went there to help the Filipinos, and you bought islands and people for $20,000,000, like cattle in the shambles.

You call them rebels because they will not submit to your laws.

You say, in your Declaration of Independence, that all just government derives its power from the consent of the governed.

Did the Filipinos consent?

For He that said, Do not commit adultery, said also, Do not kill. Now if thou dost not commit adultery, but killest, thou art become a transgressor of the law.

So speak ye, and so do, as men that are to be judged by a law of liberty.

For judgment is without mercy to him that hath showed no mercy: mercy glorieth against judgment.

What doth it profit, my brethren, if a man say he hath faith, but have not works? can that faith save him?

If a brother or sister be naked, and in lack of daily food, and one of you say unto them, Go in peace, be ye warmed and filled; and yet ye give them not the things needful to the body; what doth it profit?

Even so faith, if it have not works, is dead in itself.

Yea, a man will say, Thou hast faith, and I have works: show me thy faith apart from thy works, and I by my works will show thee my faith.

Thou believest that God is one; thou doest well: the devils also believe and shudder.

**Belief in God not Enough for Salvation.**

The mere belief that God is God does not make a man a better man. The Mohammedan believes that, and he would cut your throat.

In his ritual, in the Mohammedan mosques every day, he says, as he repeats a certain part of the Koran and of the prayer,

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that the heathen and the Christian dog are to be taken by the beard and smitten, and to give a ransom for their lives or to be killed.

He believes in one God, but he denies Jesus the Christ.

The devils believe in one God, and shudder.

You may even say that you are a Christian, but that does not make you one.

An intellectual expression is not Faith. A verbal expression is not Faith.

But wilt thou know, O vain man, that faith apart from works is barren? Was not Abraham, our father, justified by works, in that he offered up Isaac, his son, upon the altar?

**Even Inspired Writers May Make Mistakes.**

Abraham had a bad dream that time. God Almighty never told Abraham to murder his son Isaac; for He that said: "Thou shalt do no murder," never told Abraham to be a murderer.

"Do you not believe in the infallibility of the Apostle James?" some one asks.

No; I do not.

I believe in the infallibility of all that is inspired in accordance with the Mind of God.

Peter could make mistakes, so could Paul, so could James.

Paul sometimes said that he said things by permission and not by commandment.

A great many people get hold of a certain thought and work upon it as a poor illustration.

Thou seest that faith wrought with his works, and by works was faith made perfect; and the Scripture was fulfilled which saith, And Abraham believed God, and it was reckoned unto him for righteousness; and he was called the friend of God. Ye see that by works a man is justified, and not only by faith. And in like manner was not also Rahab, the harlot, justified by works, in that she received the messengers, and sent them out another way? For as the body apart from the spirit is dead, even so faith apart from works is dead.

May God bless His Word.

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## PRELUDE: ZION TRIUMPHANTLY PASSING THROUGH STORMS.

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The best way to know the truth about Zion City, is to come and see.

You will see a beautiful little City, now entering upon its second year of existence, with 7,000 inhabitants.

We have a Tabernacle that seats 5,200, and is often too small.

You will see great factories rising; and, if you have time, we are willing to allow you, upon occasion, to see that beautiful Zion Lace factory.

**Zion Lace Finds a Ready Market.**

Among other things, the lying press has said that we can not sell that lace.

That lace is selling in Chicago, in New York, in Indianapolis, in Philadelphia, in Milwaukee and in Madison, and in a score of other large cities.

It is beautiful lace; admitted on every side to be among the best of its class, and said by some to be the very best. We have endeavored to make it so.

We wish that lace to be a means of producing a large income for God's work and to be a proper and a good employment at good wages for many thousands of people.

Lace-making is a most beautiful industry, and the High Priest of God wore Lace on his priestly robes, and the King's Daughter, who is all-glorious within, is to be brought to the King in "garments of fine needlework."

I thank God that Zion is passing triumphantly through the storm.

You will find a complete report of my discourse of last Lord's Day in LEAVES OF HEALING.

If you do not read LEAVES OF HEALING you are not up to date, because it is the most up-to-date paper going. I thank God for that.

There are things there that you will get nowhere else.

**The Press, Momentarily Silenced, Breaks Forth Again.**

I told you last Lord's Day that they would never publish my discourse that I was then delivering.

I was a true prophet for they never published a line of it.

They got a severe handling, and they sat down under it.

The vipers went back to their holes and the hydrophobic dogs of the press went back to their wretched kennels.

Later in the week they came out again, and have been doing some of their wicked work.

There are some of the papers, however, that have acknowledged that Zion has been winning every hour and every day.

**Zion's Tremendous Excess of Assets over Liabilities.**

During this week I did what I have never done before. I had put our accountants, Financial Manager, Land Association Manager and whole staff of experts upon our books and got everything up to date. The result of it you will find in the letter that I have sent to the members and friends of Zion.

In that letter I give you the statements that were submitted to some of Chicago's largest business men, who were kind enough to accept my hospitality last Tuesday at Shiloh House.

After lunch I invited them into my library, and for two hours and a half talked over our position.

The time has come when Zion must do some talking in reply to these vile attacks.

The statements submitted, and carefully gone into, showed a balance in excess of assets over the liabilities, including the stock liabilities that will not mature for twenty years, of $23,736,152.

I humbly submit, therefore, that Zion is solvent. (Applause.)

One man said at that conference: "Cut it down one-half, and the Doctor has $12,000,000."

"Yes," said another, "and take in the land at the rate of $200 per acre; call it a cabbage garden, and then the Doctor has Several Millions of Dollars."

I have it because Zion has it. All that I have in it is an interest amounting to five per cent.

I control it, however, as absolute owner by the will of my people, and they have never gone back from that. (Applause.)

I have not taken anything out of the tithes and offerings for a number of years.

I have been the largest contributor to the funds of the church, and there is no joy in my life so great as being that.

I like to keep ahead of the procession.

**The Yellow Dogs and Their Leader.**

A number of naughty people are under the leadership of a person who is, I am informed, a Mason of high degree, and a lawyer of low degree. (Laughter.)

He has been getting all the little yellow dogs of the town to come down to him and enter suits against us.

At the beginning we paid them as fast as they were entered, but now we will let them pile up. I will tell you why.

I want to see who the people in Chicago are that are so eager to insult and injure Zion. (Applause.)

I have a little black list for them, and these people will lose the trade of tens of thousands of good citizens in this country. (Applause.)

This Masonic lawyer has overstepped the mark. We will let the suits pile up until we are ready.

We will pay when we are ready, but meanwhile we will see who they are.

Now let foolish lawyers pile up their suits.

We know that this business is Masonry and Rome.

Extremes meet—Masonry and Rome have gotten behind the banks and elsewhere, and are pushing on that infernal press.

We have defeated the whole outfit before, and we will triumph again. (Prolonged applause.)

**There Are No Breaks in Zion's Ranks.**

We have not lost a man, and there has not been a dollar of deposit taken out of the bank. (Applause.)

We have reduced our indebtedness on floating accounts by more than $50,000 within the last three weeks, and did not lose a single depositor from the bank.

Thank God for that!

We have more than five thousand open accounts.

There is no institution you could name in Chicago that would have weathered this storm; but Zion is on top and so am I. (Applause.)

There is no meanness in even rejoicing about it.

If we are laughing, you will please excuse us, because, "He that sitteth in the heavens shall laugh: Jehovah shall have them in derision."

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Surely, God Almighty is laughing at these mean lawyers, and at these stupid people.

I have once more to thank the large business men of Chicago for their kindness and consideration, and for their defense of Zion during the last week.

**Chicago Cannot Afford to Lose the Trade of Zion City.**

We have paid to the business men of this city millions upon millions of dollars, and Zion has never defaulted in a dollar. (Applause.)

I do not think that the big business men of this city could afford to lose the trade of seven thousand sooer, good, honest people, who are attending to their own business, and doing right.

You may not agree with our religious opinions.

You may not agree with our political platform.

If you speak of this as a matter of business, however, even Chicago, big as it is, cannot afford to lose the trade of a present seven thousand, and a prospective hundred thousand people.

Do you want me to take my machinery and establish Zion Lace Industries a thousand miles from Chicago?

I can do it, and perhaps it would pay better.

I can do it, but I do not intend to do it.

I have a first-class position there for Zion City, midway between Beer (that is Milwaukee) and Babel (that is Chicago), and I like the position. (Laughter and applause.)

There are a great many good people in Babel, and a number also in the city I call Beer.

I am sure you will all agree that Chicago is Babel, but there are many good people here.

**Zion Does Not Depend on Zion City.**

Zion does not depend upon that bit of land.

Zion was in existence and doing good and progressing before we bought the land.

Thanks be to God, we are bigger than the land.

We are bigger than the factories.

I think we are a little bigger than Chicago (applause), not in point of population, but we are bigger in point of showing you many things.

Come to Zion City, and you will not find a saloon there.

You will not find a harlot's den there.

You will not find a piggery there.

You will not find a human smokestack there.

You have to pay twenty-five dollars' fine for the privilege of smoking in Zion City.

**Zion City No Place for Stinkpots.**

You cannot smoke there, you stinkpots! (Laughter.)

You can stink your own wives and homes.

You can stink the ladies who are kind enough to receive your attentions, you ungentlemanly stinkpots, but you cannot stink Zion City.

Your throat is an open sepulcher.

Every woman in this place will agree with me that it is a filthy habit. Do you not agree with me, women?

Women—"Yes."

General Overseer—Do you hear your best girl saying that, your wife saying that? (Applause and laughter.) Ugh! you stinkpots!

You call yourselves Christians, and smell like devils.

Dirty dogs!

You are manufacturing, in your own persons, cancer, amaurosis, paralysis, dyspepsia and all kinds of foul diseases.

You have to leave your tobacco behind if you come to Zion City.

That is one of the reasons why some people do not like to come to Zion City, because they are miserable slaves of a plug of tobacco, black tobacco, or a dirty cigar.

They cannot live without serving their master.

They stick their master in their mouth, light him up and walk behind him all the day. He trots them around.

I hope I will knock it out of you. Women, you will help me, will you not?

Women—"Yes."

General Overseer—Many men will help me, too, will you not?

Voices—"Yes."

General Overseer—You used to be stinkpots, some of you. All who used to be, say Aye.

Hundreds of voices—"Aye."

General Overseer—All who are not now, say No.

Same voices—"No."

**Why Zion People Are Prosperous.**

General Overseer—Zion people cannot help being prosperous.

They do not pay any money to doctors.

They do not pay any money to theaters.

They do not pay any money to Secret Societies.

They do not pay any money for tobacco.

They do not pay any money for liquor.

They do not pay any money for lewd women.

The consequence is that our Zion people are healthier and stronger and better than the world's people, and have been and are going to be.

Beer may rage and Babel may rage, but Zion City will Go Forward! (Applause. Amen.)

If anything should happen to Zion City, Zion would remain.

We are bigger than a city.

A man is bigger than his land and any of his possessions. If he is not bigger, he is not a man at all.

Thanks be to God, we have created a vast estate under God.

Godly and practical and earnest people, have built up the city.

Now, you big Mason and small lawyer, we will survive you! (Applause. Amen.)

We have been watching to find out who is behind you. We know much now; but there is more to follow.

Pile up your suits, and we will see who you are.

Zion will take care of every penny of her indebtedness.

Thanks be to God, she has the power.

We have not borrowed a dollar from the world, and do not intend to.

When Zion people know just what the situation is, they will come immediately with abundant funds. They always have.

Thanks be to God, we are establishing factories and industries that will provide profitable employment for a hundred thousand people at Zion City.

May God bless the people.

The tithes and offerings were then received, after which the General Overseer delivered the following Message:

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## THE APOSTOLIC MARTIN LUTHER AND THE APOSTATE MODERN LUTHERAN CHURCH.

INVOCATION.

Let the words of my mouth and the meditation of my heart be acceptable in Thy sight, and be profitable unto this people, and unto all to whom these words shall come, in this and every land, in this and all the coming time, till Jesus comes. (Amen.)

My discourse this afternoon is to be concerning "The Apostolic Martin Luther, and the Apostate Modern Lutheran Church." It is probable that I shall only have time to deal with the first part of my subject at this time.

I will speak kindly, but it is necessary to speak very plainly, and sometimes severely, in order to be kind.

I am convinced that

**The Great Majority of the People Who Perish, Die in Their Sins Because of Lack of Knowledge.**

They do not know.

History is an unstudied subject for the most part. I am not speaking of a mere class-room résumé of history: that is no more history than a skeleton is a man.

The skeleton of a man is not a man. Please take note of that, you who are teachers.

The mere outlines and dates and names do not make history.

In my native country, Scotland, and in the University where I studied, Edinburgh, we used to give a good deal of attention to history.

When we read history it was not one-sided. It was with a desire to know everything that could be said contrary to the

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generally accepted views, as well as corroborative of those generally accepted.

**The True History of Martin Luther Is Difficult to Obtain.**

What is known is of great importance; and, after all, the work that a man does is his principal memorial.

I will put two passages of Scripture in juxtaposition, in the front of what I have to say:

The first is in Habakkuk 2:4.

TEXT.

The just shall live by his Faith.

The other is in the 2d chapter of the Apostle James, and at the 26th verse:

For as the Body apart from the Spirit is Dead, even so Faith apart from Works is Dead.

Martin Luther was born in the year 1483, at the time when Christopher Columbus was pleading with Ferdinand and Isabella to be permitted to enter upon the great series of voyages in which he rediscovered America.

I do not believe it was a discovery.

I believe that the Scandinavians have the honor of the discovery of the continent of America long, long before Christopher Columbus discovered an island off the coast.

Their records are clear in that matter.

The discovery by Columbus took place ten years after Luther's birth.

**Martin Luther Was an Augustinian Monk.**

A monk of the Church of Rome, of the Augustinian Order, Martin Luther was a devout and godly young man, earnestly seeking God, earnestly seeking spiritual illumination and regeneration.

Never forget that it was in the Church of Rome that Martin Luther was converted.

Remember that he remained in the Church of Rome for some time after his conversion, and that he owed it to Staupitz, the general of the Augustinian Order, who was paying a visit of inspection to the monastery, that he got the glorious truth which set him free.

Martin Luther was seeking in vain, as all will seek in vain who follow where he trod, to make his peace with God on the ground of his own righteousness, and other services which he might render to God.

He was seeking in that way for a manifestation of Divine favor that would make it clear to him that he was a child of God.

No; Peace can never be gotten that way.

**Regeneration Is Not a Matter of Purchase.**

You cannot buy Redemption.

No works that you can do will merit Salvation.

In penances, in fasting, in self-inflicted scourges, in wearisome repetitions of *Pater Nosters* and *Ave Marias*, the young monk sought to obtain peace with God.

It was all in vain.

Fainting, dying from self-inflicted penances, he was found on one occasion lying insensible.

He had fasted, and prayed, and wept, and felt that there was a mortal struggle between him and the Evil One, and in it he nearly died.

Self-inflicted hunger, spiritual and physical flagellations could not bring about spiritual peace.

**Martin Luther's Conversion Through a Roman Catholic Ecclesiastic.**

While Luther was in this condition, as I have said, Staupitz, the Roman Catholic General of the Augustinian Order, visited his monastery.

He saw the young Monk, and said: "It is right for you to seek God as you do, with all your heart, but to endeavor to win God's favor by your meritorious deeds is not the way."

He told him, in the plainest and simplest and most beautiful manner, of how a man could obtain peace with God through the blood of Jesus the Christ, His Son; not by works of righteousness that he had done, but through simple faith in God, through confidence in the Father's Love, who loved him, and gave His Son to die for him; who, if he would but yield his heart to Him, would enter that heart and make him His.

Staupitz, who had himself realized acceptance with God, showed Martin Luther in the monastery of the Augustinians, how he could find peace with God.

Let it ever be remembered that it was a Roman Catholic Ecclesiastic who led the Protestant Reformer, Martin Luther, to find peace with God.

Let it never be forgotten that, great as is the apostasy of the Roman Church, it was the Roman Church that furnished, in the earliest days, the largest number of martyrs.

He who has penetrated the Catacombs of Rome has seen there the silent witness of how they lived, and loved, and served their God, and died for the faith of Christ.

Rome was the birthplace of Christianity in the West, and is a place where we should go with great reverence, remembering that the Blood of the Martyr is the Seed of the Church.

From that Church, to which the Apostle Paul wrote his greatest letter, the Epistle to the Romans, has come the Christianity which we share in common with our race.

**Rome the Birthplace of Western Christianity.**

It was Missionaries sent from Rome who took the Gospel to Great Britain.

Never forget that God, in His Infinite Mercy, used the Church of Rome to plant Christianity in our native lands.

I desire to speak, throughout all these Messages, with perfect historic fairness.

Nothing can ever redound to the glory of God or to the good of man that is unfair. I have only the interests of truth to serve.

If I strike blows at Apostasy, it is not against men, but against systems that I fight.

The great work of Luther, however, was wrought when, in the indignation of his spirit, he fought the villainy of the degenerate Church of Rome in his time.

That elegant pagan—for he scarce pretended to be a Christian—Pope Leo X., sent out Friar Tetzel, a religious beggar, to sell indulgences, and by means of it to obtain money to build St. Peter's Church at Rome and for other questionable purposes. There is no question as to these facts.

**Pope Leo X., and His Sale of Indulgences for Sin.**

This shameful traffic was in indulgences for sin, not only for sins committed, but indulgences for sins that were yet to be committed.

That shameless monk, Friar Tetzel, by the Pope's special direction, proclaimed these indulgences, and the money received for them was divided with the impecunious archbishops and bishops of the various territories to whom Friar Tetzel and his companion went.

The Elector Frederick drove them out of his dominion. It was only on the outskirts of that dominion that Friar Tetzel did his abominable work.

**Martin Luther's Protest Against the Sale of Indulgences.**

Luther, like all the godly men still left to the Church of Rome, protested against this shameful iniquity.

He did not know that the Pope himself and the *propaganda de fide* at Rome were responsible for the shameless traffic.

In the indignation of his spirit, on the eve of All Saints Day, October 31st, in the year 1515, Luther, being then thirty-four years of age, nailed to the church door of the Castle of Wittenberg the famous ninety-five theses, or propositions.

These were written in Latin.

In them he boldly exposed the iniquity of Rome, and demanded an answer to his question, as to whether the Roman Curia would stand responsible before God and the nations for the shameful wickedness of Friar Tetzel.

The hammer of Luther resounded throughout the world.

**The Time Had Come, the Man Had Come.**

Thanks be to God, whenever there is a thing to be done, and the Time has come, God always finds the man. (Amen.)

The Reformation, however, was not the work of any one man.

Martin Luther did his work, and did it nobly up to a certain point, without any, or at least without much, concession to Rome.

After that there were grave concessions made, the full effect of which Martin Luther could never have foreseen. It was not possible for him to foresee them. It is not right to blame him for them.

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It is only right that we should recognize their effect, however, as we shall later.

Concessions were made to Rome which have been so injurious to evangelical Christianity in the Lutheran Church as to be almost destructive.

Luther, first of all, was simply a protesting priest against Friar Tetzel and his abominations.

To his surprise, he woke up to find himself the most talked-about man in the world.

**World-wide Interest in Luther's Ninety-five Propositions.**

These ninety-five theses or propositions in Latin were quickly translated into German.

They passed into France, were translated into French, and then, along the low countries, Belgium and Holland, they were translated into Dutch.

They quickly crossed the English Channel and were translated into English, and within a few weeks, even in those days of slow communication, perhaps within a month, the world was ablaze with the fearlessness and courage and God-given power of that apostolic man, Martin Luther.

He did not know that his tears, that his prayers, that his early seekings for God—the answer to which had come in the Salvation and Regeneration of his own spirit—had all been used of God to prepare him for a work, of the glory of which no one can ever rob him.

He stood alone, at first, in the courageous denunciation of Sin in the Apostate Church of Rome.

It was not long, however, that he stood alone; for the German nation, ever famous for its love of liberty and its reverence for truth, caught the Torch from his hands, and hundreds lit the Fire all over the German fatherland, all over Europe, until it burned brightly on the highest Alps, and went down into the Italian valleys, and cheered the Christians who then and afterwards died so bravely for their faith.

It was a wondrous time.

It was a spirit-stirring time.

It was a time when the voice of one good man rang round the world.

He was an apostolic man, a prophetic man, a monk despised of men but honored by God.

May God grant that the Voice of those who have a Message from God may ring around the world again! (Amen.)

**Martin Luther Deceived and Wronged by False Friends.**

I pause to contemplate with admiration the heroic character of that man.

I also pause to deplore that he got into the hands of the politicians, and that so soon the splendid work of the Reformation was marred by being, in a great many cases, the tool of designing men

Such men did not hate Rome for its irreligion and apostasy, but embraced the Reformation because they were glad to cut free from the tyranny of Rome.

They were glad of the opportunity to be free from its bleeding the resources of the people, and its stealing, on every side, from king, from noble, and from peasant alike.

Rome had built up the monasteries and nunneries, full of shameful and disgraceful immorality, and had made Europe, at this time, to detest and loathe the very name of Rome.

Leo X., as I have said, scarcely even pretended to be a Christian, although he was Pope.

**Luther Could Not be Purchased.**

The Pope's Christianity was only nominal.

When he first began to see the gravity of Luther's attack, he thought that he could buy him off with a Bishopric or Cardinal's hat.

But you cannot buy off a man of God with any Bishopric or Cardinal's hat, any money or any place.

If God has given a Message to a man, that man will always say: "Here I stand, God helping me," and he will tell the truth.

Designing politicians in Germany, and in Belgium and Holland and England, very soon made use of the Reformation for their own purposes.

It is only with loathing that one can consider how Henry VIII., King of England, used it.

He broke with Rome when Rome was right in refusing to give him a divorce from his lawful wife, Catherine of Aragon.

**Sinful Origin of the Church of England.**

The Church of England was born in sin, it was conceived in iniquity, and it has never been anything else but a miserable hybrid of a church.

It has never fulfilled the great purposes of a true Church, but has always been the mere plaything of the politician.

I venture to tell you that the Balfour government will take a tremendous tumble over their education bills if they think they can force upon the United Kingdom any further tyranny of the Church of England.

It is time it was gone. (Applause.)

Luther is not to be held responsible for much that was done in his name, or the name of the movement which he loved.

He had no responsibility at all for anything beyond the bounds of Germany; and he had no power to control effectually many preachers who very imperfectly represented him in Switzerland, in Belgium, in Holland, in France and other places.

It is not to be wondered at that priests who had only been so recently converted should be very poor Theologians.

**Martin Luther's Translation of the Bible and Its Influence on the German Language.**

Martin Luther was an exceptionally cultivated man, a scholarly man, a man thoroughly competent to do what he did.

It was a gigantic task, to translate the entire Word of God into the German tongue, and give to Germany a language as well as a Bible.

It is the language of Luther, in his translation of the Bible, which, stamped upon Germany, has given to the German tongue its massiveness and strength, its simplicity and direct honesty, its splendid modes of expression.

When you are in France you become so tired of the *oui, oui, oui, oui, oui!*

It does not amount to anything! (Laughter.)

But the Ja! Ja! and the Nein! Nein! and the simplicity and the strength of the German language is refreshing.

Language makes character. Character makes language.

May God give us, in America, more character and better language. (Amen. Applause.)

May language be more direct, all the world over.

Beyond all question, the Reformation led by Martin Luther must be set down to the praise and to the glory of God, as in a most extraordinary degree the God-given work of a God-given man.

It is deeply to be regretted that the faculty of Wittenberg, Melanchthon and others so soon began to quibble.

**It Is a Pitiful Thing to Get into Ecclesiastical Squabbles and Hair-splitting!**

It is to be deeply regretted that Zwingli and Calvin, Martin Luther, Melanchthon, and Erasmus of Amsterdam, ever engaged in theological controversy.

I was reading last night, for some hours, some of Erasmus' bright and beautiful words.

I got switched off from Luther to Erasmus.

Erasmus' pen has a keen facility.

You talk about Dutchmen not having acuteness. You know nothing about it.

Read Erasmus. If there was any man who knew how to prick the wind-bag, and how to lay bare the follies of Rome, and yet to remain in Rome, it was Erasmus.

If Erasmus and Zwingli and Calvin and Melanchthon could all have been rolled into one man with Martin Luther, what a majestic combination they would have made!

Alas! one of the saddest things is that great leaders sometimes are jealous of new men, and of men in other lands, to whom God also has spoken.

Martin Luther and Zwingli and Calvin and Erasmus and others across the seas came into unfortunate and sad conflicts over matters that did not at all concern the salvation of humanity.

They began hair-splitting in theology.

However, Martin Luther had perhaps less of that tendency than any of the others.

If we are to judge from his "table talk," which is more or

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less reliable, and from things that have been left on record, there can be no doubt that he did not want this hair-splitting, but that he was drawn into it against his will.

He was a bitter foe of mere Sensationalism, and for that Germany ought to thank him much.

The greatest of all the gifts that he gave to Germany is that splendid Bible.

**Unavoidable Faults of Luther's Translation of the Bible.**

Of course it was impossible for that translation to be without faults; for at that time the manuscripts in existence were very defective.

It is only within the last 300 years that we have come down nearer and nearer to the apostolic times.

In the Codex Sinaiticus, the Codex Vaticanus and other Codices we have gotten within four hundred years of apostolic times.

We have manuscripts that are very much better than anything that Luther used.

Probably the oldest manuscript that he used was a twelfth century manuscript.

When one looks at that Bible, however, and looks at the translation, even by the English King James' Translators, the wonder is that the Bible is in any degree so great as it is. It is wonderful!

Luther's great gift to Germany, and to the German-speaking people in all the four centuries since, is that translation.

It will be four hundred years in the year 1917 since he nailed his theses on the Chapel of the Castle of Wittenberg.

His great work began in that he laid down a principle when he gave the people the Word of God, and declared that anything that was inconsistent with that Word, and attacked its essential inspiration, was not to be tolerated.

He held that the basis of all Faith and Christian practice lay in the Inspired Word of the Living God.

I hold the same principle, although I might seriously differ from Luther in the definition and application of the principle.

I do not speak of writers as inerrant, or incapable of error: for they themselves never claimed that.

I do not say that they did not misunderstand, for they themselves admit they did.

**Writers of the Books of the Bible Not Infallible.**

I do not say that Moses always spoke for God when he said: "Thus saith Jehovah," for Jesus the Christ, the Son of God, said: "Moses said to you this and so, but I say unto you."

We dare not, for a moment, claim for a Solomon a verbal accuracy when we know that both in the Song of Solomon and in Ecclesiastes, and in a measure in Proverbs, there were a a good many things that belonged to Solomon that did not belong to God at all. Jesus said of Himself, "A greater than Solomon is here."

There are a great many things in this Bible that were spoken by the Devil, by angels, by good men and by bad men.

The claim is not that everything herein is to be followed, but that it is an inspired record of God's dealings with men, and men's blunders often in obeying God, and has to be read with care to be understood.

You can mistake Scripture and make it your curse, as Peter wrote in connection with Paul's Epistles, "wherein," he said, "are some things hard to be understood, which the ignorant and unsteadfast wrest, as they do also the other Scriptures, unto their own destruction."

There is a possibility that what the Apostle Peter said was true regarding Paul's Epistles is true regarding every part of the Word of God, if you do not read it with care; and if you have not a teacher who has scholarship and capacity enough to understand the Word of God.

**The Folly of the Claim of Verbal Inspiration of the Translation of the Scriptures.**

I have been disgusted, utterly, with those who have claimed verbal inspiration for our translation.

Some time ago a man said to me: "I object to you, Dr. Dowie, interfering with the Word of God."

I said: "I love it, and have read it all my life. It is under my head as the softest of pillows. It is in my heart as the sweetest of things. I have nothing that I love so much as the Word of God. How dare you say that to me?

"How dare you say I am disloyal to the Word of God?"

"You give us new translations and different readings," he said.

"It is time you got them," I replied.

"I believe in the Word just as it stands," he objected, "and I will take it just as it stands, and I will pin my faith to every word of it."

So I turned to the passage in the Psalms, 79:8.

Let Thy tender mercies speedily prevent us.

"Now," I said, "Will you take that as it is written?"

"Yes," he said, a little dubiously.

"What does it mean?" I asked.

"Prevent me means to prevent," he said.

"Then prevent means to hinder."

"Yes."

"Very well, then; read it so."

"Let thy tender mercies speedily *hinder* me!" (Laughter.)

He did not quite see how that could be, how he could pray it, but it was the Word of God, and he would stick to it.

I said: "Get down on your knees now and pray it: 'Prevent me, O Lord, with Thy gracious favor in everything I shall do from tomorrow morning, from Monday morning, until Saturday night.'"

"I will not," he said.

"Then, you see, you go back."

"I do not understand the passage," he said.

"That is exactly what I said, you did not understand. Now, if you understood enough Latin, you would know that the word prevent is simply the old Latin word *prevenio*, and it means to go before. That word has changed its meaning in the centuries. If you read it as they understood it when they translated it, you would read, 'Let Thy tender mercies speedily go before me!'"

"Oh," he said, "that is better."

"But what about the verbal translation?" I asked.

"I guess that is so, but there is not much of that."

**Further Illustration of the Folly of Sticking to the Exact Verbal Translation.**

"Let me see," I continued; "you leased a house the other day?"

"Yes," he said.

"Here is a passage," I said, as I turned to it in the 4th Psalm and 2d verse, in which it says that the writer cries: "'O ye sons of men, how long will ye turn my glory into shame? how long will ye love Vanity and seek after Leasing?'"

"I never saw that," he said.

"There it is," I said.

He said: "I asked God to help me in that leasing, and I think He did."

"There is the Bible, however, that says you are to be kept from leasing."

"What does that mean, Doctor?" he asked.

"Why should I tell you?" I asked. "You say the Word of God means exactly what the ordinary meaning of the word is."

"Well," he said, "Will you tell me?"

"I will tell you," I said. "Three centuries ago the word leasing meant lying, falsehood, and it was a denunciation of falsehood, and, therefore, the Revised Version reads "How long will ye love Vanity and seek after Falsehood?"

"Oh," he said, "that will do; I quit; I would rather hear you expound the Bible that way than hold to it the other way." (Laughter and applause.)

**Luther's Translation Not Infallible.**

The great mass of Lutheran people hold on to some of Luther's translations, forgetting that Luther's language has changed its meaning, too; that in the four centuries that have passed away, the language has altered its force and its meaning.

A great many things have undoubtedly been misunderstood because of a wrong conception concerning inspiration.

**God be Praised for Martin Luther!**

With all these qualifications, however, I say, at the outset of this exposure of the apostasy of modern Lutheranism, that there is no Lutheran from the Pacific to the Atlantic coast, no Lutheran or any continent in the world, who will be more willing than I to say, Thanks be to God for the apostolic Martin Luther! (Applause. Amen.)

Thanks be to God for his translation of the Bible into the noble language he gave to Germany!

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Thanks be to God for all the good he did!

If he allowed serious errors to creep into the Lutheran church, among the most serious of which are Infant Baptism and Consubstantiation, doctrinal errors that lie at the very bottom of the apostasy and feebleness of Lutheranism today, he never foresaw the resultant evil, and he never intended that God should be dishonored, or that man should be cursed by erroneous Teaching.

He did the best he knew, and let us do the same.

If, as the centuries have rolled on, larger light has come to us, my Lutheran brethren everywhere should be willing to receive that light.

Although God buries His apostles and His prophets, God still marches on, and there is greater light to come from His Word in every age than has ever come from it before.

### Why Call Yourselves Lutherans?

Lutherans, I greet you.

I thank God for the great name—but, even there I have to stop and say, Why call yourselves Lutherans?

"Why call yourself by the name of Paul or Apollos?" the Apostle Paul said. "Is Christ divided? Was Paul crucified for you? Were you baptized in the name of Apollos?"

No. Drop these names, and let us be Catholic in its truest and best sense by being truly Christ-like, truly Christian.

Drop the names Lutheran, Presbyterian, and everything else, and put the Name of Jesus the Christ, Lord of All, in front of all. (Applause.)

I invite you to listen to the Exposition of Doctrine that now comes from the teacher in the Christian Catholic Church in Zion.

May God make it effectual to the Blessing of multitudes in this great land and in others!

All who desire to be saved by a true repentance and faith in Christ and obedience to Him in all things, stand to your feet.

(Nearly all arose.)

Now, pray with me.

PRAYER OF CONSECRATION.

My God and Father, in Jesus' Name I come to Thee. Take me as I am Make me what I ought to be, in spirit, in soul, in body. Give me power to do right, no matter what it costs; to repent, to restore to my fellow men and to Thee, my God, that which is not mine. Help me to do right. Forgive me for the sake of Jesus, the Lamb of God, who taketh away the sin of the world. Give me Thy Holy Spirit that I may have the power to understand the difference between right and wrong, and to see the progress that has been made as the centuries have rolled on in the increasing light. God, bless all who love Thee, by whatever name they are called in all the world. Give us a large charity while we destroy organizations that are themselves destructive, that we may pray and labor for the blessing of the people. Destroy every organization that is evil, and save the people. Bless us in doing our part. Open our eyes to see wherein we are wrong, and to be always ready to know, to believe that there is more light, more truth to come than we have ever seen. Hear us, our Father; forgive, cleanse, keep and strengthen us with power to do Thy Will from day to day until we see Thy face in that land where there is no sin, and no sorrow, no winter and no night; for Jesus' sake. (*All repeat the prayer, clause by clause, after the General Overseer.*)

Did you mean it?

Audience—"Yes."

General Overseer—Live it.

After the Doxology had been sung, the service was closed by the General Overseer pronouncing the

BENEDICTION.

Beloved, abstain from all appearance of evil. And may the very God of Peace Himself sanctify you wholly; and I pray God your whole spirit and soul and body be preserved entire, without blame, unto the coming of our Lord Jesus the Christ. Faithful is He that calleth you, who also will do it; the grace of our Lord Jesus, the love of God our Father, the fellowship of the Holy Spirit our Comforter and Guide, one Eternal God, abide in you, bless you and keep you, and all the Israel of God everywhere, forever. Amen.

And there arose a reasoning among them, which of them should be greatest. But when Jesus saw the reasoning of their heart, He took a little child, and set him by His side, and said unto them, Whosoever shall receive thi little child in My Name receiveth Me, and whosoever shall receive Me receiveth Him that sent Me: for he that is least among you all, the same is great.—*Luke 9:46-48.*

### Notice of Removal.

The Offices of the General Recorder and Financial Secretary of the Christian Catholic Church in Zion have been removed from 1201 Michigan avenue, Chicago, to Temple Cottage, Zion City, Lake County, Illinois. As per instructions of the General Overseer in LEAVES OF HEALING of April 5, 1902, pages 1017 and 1018, all remittances for tithes and offerings, and all reports and correspondence relating thereto, should be addressed to General Recorder of the Christian Catholic Church in Zion, Zion City, Illinois. Checks, drafts, express orders and postal money-orders should still be made out in the name of Rev. John Alex. Dowie. Drafts should be drawn upon Chicago, New York, Philadelphia or Boston. Drafts drawn upon other points, and personal checks drawn upon banks outside of Chicago and Zion City, should contain ten cents for exchange. Postoffice money-orders should be drawn upon Zion City, which is now a money-order office. Never send silver through the mails, and never send bills if it is possible to get an order; if not, it is much safer to register the letter containing the bills.

### Zion's Conflict with Methodist Apostasy.

This book of 200 pages, issued by Zion Publishing House, contains nine powerful discourses delivered in Central Zion Tabernacle by the General Overseer, in May, 1900, during the session of the Methodist General Conference. They are of especial value for the full and fearless exposure of Freemasonry.

"The Methodist Church, the Property of the Masonic Order," "Freemasonry: A Heathen and Antichristian Abomination," and "Degrees of Masonic Devilry" ought to be read by every lodge man.

The iniquity of the Mystic Shrine is laid bare.

"The Christian's Duty in Breaking a Bad Oath" is the address which preceded the public exposure of Masonic and Odd Fellow degrees in Central Zion Tabernacle, a full account of which is given.

Buy one of these books and keep lending it. No honest and intelligent man can read the book and still remain a Freemason. Sent by mail, postpaid, for twenty-five cents.

Address Zion Printing and Publishing House, 1300 Michigan Avenue, Chicago, Illinois, U. S. A.

## TRAIN SCHEDULE Between Zion City and Chicago

**Effective September 28, 1902.**

| NORTH BOUND TO ZION CITY. | | SOUTH BOUND FROM ZION CITY. | | SUNDAYS | |
|---|---|---|---|---|---|
| Leave | Arrive | Leave | Arrive | NORTH BOUND. | |
| 7.00 a.m. | 8.25 a.m. | *6.55 a.m. | *8.14 a.m. | Leave | Arrive |
| *9.00 a.m. | *10.14 a.m. | *9.39 a.m. | *11.10 a.m. | *9.00 a.m. | *10.14 a.m. |
| *11.30 a.m. | *12.37 p.m. | *11.44 a.m. | *1.15 p.m. | 2.15 p.m. | 4.04 p.m. |
| 2.00 p.m. | 3.13 p.m. | *‡1.18 p.m. | *‡2.50 p.m. | *5.00 p.m. | *6.56 p.m. |
| 3.00 p.m. | 4.16 p.m. | *‡2.20 p.m. | *‡4.00 p.m. | *8.00 p.m. | *9.14 p.m. |
| 4.15 p.m. | 5.32 p.m. | 5.08 p.m. | 6.45 p.m. | SOUTH BOUND. | |
| *5.20 p.m. | *6.56 p.m. | *7.59 p.m. | *9.30 p.m. | *8.19 a.m. | *9.45 a.m. |
| *8.00 p.m. | *9.14 p.m. | | | *11.44 a.m. | *1.15 p.m. |
| | | | | 5.08 p.m. | 6.45 p.m. |
| | | | | *7.59 p.m. | *9.30 p.m. |

* Signifies change train at Wankegan.
† Train does not run South on Saturdays.
‡ Saturday only.

**North Bound Excursion Tickets** for Sunday Service in Shiloh Tabernacle or week-day visits to Zion City are on sale at Zion Building, 1201 Michigan Avenue; these Tickets for worshipers, lot seekers, sight-seers, homeseekers, and workmen, not residents of Zion City, are sold only by Zion representatives. Single and commutation tickets at regular rates are sold at depot.

To travel between Zion Building and C. & N.-W. Ry. Depot Chicago, take South Side Elevated Road from Twelfth street to Fifth avenue and Randolph street. A bus at Zion City meets all trains and can take passengers from depot to any point about the City at reasonable rates.

**Zion City Transportation Bureau,** of Zion City, Illinois supervises the railway ticket, steamship, excursion, freight, express and transfer business of Zion and her people everywhere.

Direction as to railroad and steamship routes given, upon request.

DEACON DANIEL SLOAN,
*Superintendent of Zion Transportation.*

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# OBEYING GOD IN BAPTISM.

## "Baptizing Them into the Name of the Father and of the Son and of the Holy Ghost."

### Fourteen Thousand, One Hundred Fifty-nine Baptisms by Triune Immersion Since March 14, 1897.

Fourteen Thousand, One Hundred Fifty-nine Believers have joyfully followed their Lord in the Ordinance of Believers' Baptism by Triune Immersion since the first Baptism in Central Zion Tabernacle on March 14, 1897.

| | | | |
|---|---|---|---|
| Baptized in Central Zion Tabernacle from March 14, 1897, to December 14, 1901, by the General Overseer | 4754 | | |
| Baptized in South Side Zion Tabernacle from January 1, 1902, to June 14, 1902, by the General Overseer | 37 | | |
| Baptized in Shiloh Tabernacle by the General Overseer | 542 | | |
| Baptized by Overseers, Elders, Evangelists, and Deacons at Headquarters (Chicago and Zion City) | 2868 | | |
| Total Baptized at Headquarters | | | 8201 |
| Baptized in places outside of Headquarters by the General Overseer | 641 | | |
| Baptized in places outside of Headquarters by Overseers, Elders, Evangelists, and Deacons | 5112 | | |
| Total Baptized outside of Headquarters | | | 5753 |
| Total Baptized in five years and three months | | | 13,954 |

| Baptized since September 14, 1902: | | | |
|---|---|---|---|
| Baptized in Zion City by Overseer Speicher | 53 | | |
| Baptized in Zion City by Elder Dinius | 66 | | |
| Baptized in Zion City by Elder Graves | 28 | | |
| Baptized in Chicago by Elder Farr | 3 | 150 | |
| Baptized in Canada by Deacon Close | 9 | | |
| Baptized in Colorado by Deacon Cook | 5 | | |
| Baptized in England by Evangelist Cantel | 7 | | |
| Baptized in Illinois by Elder Graves | 1 | | |
| Baptized in Kansas by Elder Reed | 3 | | |
| Baptized in Minnesota by Elder Jenson | 1 | | |
| Baptized in New York by Deacon Cook | 3 | | |
| Baptized in Ohio by Elder Bouck | 2 | | |
| Baptized in Pennsylvania by Elder Hammond | 8 | | |
| Baptized in Texas by Evangelist Samuel | 7 | | |
| Baptized in Washington by Elder Ernst | 5 | | |
| Baptized in Wisconsin by Deacon Lake | 4 | 55 | 205 |
| Total Baptized since March 14, 1897 | | | 14,159 |

The following-named two believers were baptized in South Side Zion Tabernacle, Chicago, Illinois, October 12, 1902, by Elder G. E. Farr:

Bloom, Rev. Clarence E. ..... Kenwood, Madison county, New Jersey
Smith, Miss G E. ..... 321 West Sixty-fourth street, Chicago, Illinois

The following-named nine believers were baptized in Shiloh Tabernacle, Zion City, Illinois, Wednesday, October 15, 1902, by Elder W. O. Dinius:

Bush, Miss Daisy ..... Zion City, Illinois
Hopkins, Mrs. Margaret ..... Zion City, Illinois
Lyons, Eva Madge ..... Zion City, Illinois
Lyons, Edward ..... Zion City, Illinois
Miller, Mrs. Carrie R ..... Delaware, Ohio
Palmer, Robert ..... Zion City, Illinois
Riley, Miss Ethel ..... Zion City, Illinois
Richey, Gertrude ..... Zion City, Illinois
Sherk, William ..... Walloon Lake, Michigan

The following-named nine believers were baptized in the Helling's Baths, Domain, Sydney, New South Wales, Australia, by Deacon John Stephen McCullaugh:

Bland, Ethel May,
Browntree street, Balmain, Sydney, New South Wales, Australia
Bland, William Alexander,
Browntree street, Balmain, Sydney, New South Wales, Australia
Geary, Thomas F.,
139 Little Brighton street, Petersham, New South Wales, Australia
Hirt, John F. ..... Forest road, Armcliffe, New South Wales Australia
Johnston, Alex. F. ....6 Joseph street, Ashfield, New South Wales, Australia
Pedley, Florence M. ....."Malleny," Picton, New South Wales, Australia
Pedley, Audrey, Lillian ..."Malleny," Picton, New South Wales, Australia
Preece, Violet Daisy,
51 McCaullay street, Leichhardt, New South Wales, Australia
Preece Russell Percy,
51 McCaullay street, Leichhardt, New South Wales, Australia

The following-named fifty-three believers were baptized in Shiloh Tabernacle, Zion City, Illinois, Lord's Day, October 12, 1902, by Overseer John G. Speicher:

Barger, Miss Pearl ..... Zion City, Illinois
Baushke, Nora ..... Zion City, Illinois
Beck, Miss Nellie ..... Zion City, Illinois
Buell, Jesse ..... Zion City, Illinois
Brandenburg, E. A ..... Zion City, Illinois
Brandenburg, Mrs. Isabella ..... Zion City, Illinois
Brander, Clara Adelaide ..... Zion City, Illinois
Carson, Annie ..... Zion City, Illinois
Christensen, George ..... Zion City, Illinois
Couch, Clara ..... Zion City, Illinois
Day, Louis Irvin ..... Zion City, Illinois
Dewey, Miss Lillian ..... Zion City, Illinois
Duckering, Mrs. H. F ..... Zion City, Illinois
Fawcett, Clyde ..... Zion City, Illinois
Gillette, Louise M ..... Zion City, Illinois
Gillette, Lucile ..... Zion City, Illinois
Gillette, Paul ..... Zion City, Illinois
Goudie, William ..... Zion City, Illinois
Hale, Miss Lizzie ..... Zion City, Illinois
Hughes, Esther ..... Zion City, Illinois
Hughes, Ruth ..... Zion City, Illinois
Kimmel, Orus ..... Zion City, Illinois
Kreinert, Martha ..... Zion City, Illinois
Knaw, Virginia ..... Zion City, Illinois
Larson, Ludvig ..... Durban, Natal, South Africa
Laun, Edna ..... Zion City, Illinois
Leech, Edgar L ..... Zion City, Illinois
Leech, Mary ..... Zion City, Illinois
Lloyd, Minnie ..... Zion City, Illinois
Loblaw, Christina ..... Zion City, Illinois
McMahon, John Alfred ..... Zion City, Illinois
Martin, Mrs. Sena C ..... Zion City, Illinois
Mitchell, Lewis B ..... Zion City, Illinois
Pettet, Mrs. Georgianna ..... Zion City, Illinois
Pope, Hattie V ..... Zion City, Illinois
Potter, Harold R ..... 1725 Orrington avenue, Evanston, Illinois
Ray, Eliza Tennessee ..... Zion City, Illinois
Reid, Charles ..... Tipton, Iowa
Reynolds, Erma ..... Zion City, Illinois
Ritchey, Loraine ..... Zion City, Illinois
Robbins, A. W ..... Zion City, Illinois
Robbins, Mrs. Katherine ..... Zion City, Illinois
Schellburg, Mrs. Lovinia ..... Zion City, Illinois
Schweeneg, William Berhardt ..... Zion City, Illinois
Sielor, Eva ..... Zion City, Illinois
Sinclair, Ross ..... Twin Mounds, Kansas
Smith, Harold ..... Zion City, Illinois
Steelman, Rev. I. N ..... Sidney, New York
Swan, Mrs. Lucilla ..... Zion City, Illinois
Whitman, C. W ..... Zion City, Illinois
Wright, J. M ..... Binghamton, New York
Young Georgia ..... Zion City, Illinois
Zeller, Irene ..... Zion City, Illinois

The following-named twenty-one believers were baptized at Zürich Switzerland, Lord's Day, September 7, 1902, by Elder Hodler:

Bersinger, Mrs. Susanna ..... Weyach, Zürich, Switzerland
Scheuchzer, Mrs. Sophia ..... Wald, Zürich, Switzerland
Fehr-Huber, Mrs. Elise ..... Horgen, Zürich, Switzerland
Streuli, Miss Karolina ..... Horgen, Zürich, Switzerland
Riffel, Mrs. Barbara ..... Horgen, Zürich, Switzerland
Bantli, Miss Ida ..... Schützengasse 8, Winterthur, Switzerland
Hämig, Miss Lina ..... Minervastrasse 115, Zürich, Switzerland
Ziegler, Mrs. Marie ..... Karlsstrasse 5, Zürich, Switzerland
Josti, Mrs. Margaret ..... Steinwiesstrasse 80, Zürich, Switzerland
Mohler, Miss Elise ..... Sonnegstrasse 50, Zürich, Switzerland
Thiele, Miss Lydia ..... Winkelriedstrasse, Zürich, Switzerland
Ernst, Mrs. Susanna ..... Tellirain, Aarau, Switzerland
Mörgeli, Miss Barbara ..... Meilen, Zürich, Switzerland
Hering-Leuenberg, Mrs. Lizette ..... Milchgasse, Aarau, Switzerland
Brunner, Mrs. Barbara ..... Dübendorf, Zürich, Switzerland
Frei, Mrs. Barbara ..... Rorbas, Zürich, Switzerland
Kappeler, Joh ..... Männedorf, Zürich, Switzerland
Diem, Konrad ..... Herisau, Appenzell, Switzerland
Höhn, Gottfried ..... Culmannstrasse 59, Zurich, Switzerland
Lehmann, Johann ..... Männedorf, Zurich, Switzerland
Stricker, Joseph ..... Herisau, Appenzell, Switzerland

The following-named seven believers were baptized in the Caledonian Road Baths, London, N. England, Lord's Day, September 28, 1902, by Evangelist H. E. Cantel:

Buller, Robert William ...33 Westgate road, S. Norwood, London, England
Grand, Miss Elizabeth May..25 Gladstone road, Broadstairs, Kent, England
Jones, Rev. J. S. .....Treswny House, St. David's, Pembroke, South Wales
Jones, Samuel,
15 Chambrian street, Rhymney, Monmouthshire, South Wales
Needham, Mrs. Sarah Clara,
155 Southwark Park road, Bermondsey, London, S. E., England
Ulrich, Cornelius ..... .....4 Charlotten Strasse, Lübeck, Germany
Ulrich, Mrs. Kate Clara .....4 Charlotten Strasse, Lübeck, Germany

(Continued on page 870.)

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# ZION'S BIBLE CLASS

*Conducted by DEACON DANIEL SLOAN*

## MID-WEEK BIBLE CLASS LESSON, NOVEMBER 5th or 6th.

### Hunger for God's Word.

1. *You will not be hungry for it unless you keep your life clean.*—Psalm 1:1-6.
   Cleanliness is health.
   Health produces hunger.
   Abhor evil and cleave to the good.
2. *You will not be hungry unless you obey the Truth.*—Job 23:10-14.
   Obedience is a test of faith.
   When one loves to obey he is blessed.
   When one will conform his will to God's, he is satisfied.
3. *Thus you will see the spread table of God's goodness wherever you go.*—Psalm 85:6-18.
   Truth will always spring up before you.
   God will write it in your mind and heart.
   Your every desire will be to hear what God says.
4. *Then your eyes will be open so that you will walk no more with stumbling steps.* Psalm 119:97-104.
   How one will then love the Word of God!
   It will be food for meditation, day and night.
   The wise in heart always understand it.
5. *A hungry man seeks food for satisfaction.*—Jeremiah 15:15-21.
   A sense of having been fed is satisfying.
   This turns want into fullness.
   The Word of God turns sorrow into joy.
6. *A hungry man seeks food for strength.*—Jeremiah 20:7-13.
   The Word of God must assure and reassure us.
   The truth makes the spirit strong while the flesh is weak.
   The Lord must be the strength of the life.
7. *God's Word is milk to make one grow.*—1 Peter 2:1-10.
   The youngest in faith will be nourished by it.
   The matured always have a love for it.
   Nothing can take its place.
8. *It is meat to make one useful.*—Hebrews 5:9-14.
   The strong in faith lead in the battle.
   They see God's plans unfolding in dark places.
   For it makes one acute to the leadings of God.

*The Lord our God is a Spirit-Strengthening God.*

## SUNDAY BIBLE CLASS LESSON, NOVEMBER 9th.

### Border-land Separation.

1. *God requires unquestioned separation of His People from the world.*—Exodus 5:1-3.
   One cannot know God and be filled with the world.
   The people of the world are enemies of God.
   God requires that His people be pure.
2. *The spirit in the world and that in God's People never agree.*—Exodus 5:10-19.
   They are always at variance with each other.
   The spirit lusteth against the flesh.
   One savors of darkness and the other of light.
3. *God will have a separated People who will be blessed by Him.*—Exodus 6:2-8.
   God cannot bless one until he comes out from the world.
   Then He will be our God.
   Then we will be His People.
4. *Those who hinder God's People bring judgment on themselves.* Exodus 7:1-6.
   It is hard to fight against God.
   It is hard to hinder God's Plans.
   It is perilous to restrain His People.
5. *The world does not want God's People to have liberty.*—Exodus 8:25-27.
   It wants them to follow its customs.
   It wants them to indulge in its pleasures.
   It wants them to serve its god.
6. *The world does not want a Christian to be more than a nominal Christian.* Exodus 8:28-32.
   It will not object unless you witness.
   When you love it, it will love you.
   When one is out and out for the Christ the world rages.
7. *The world wants children to be kept in bondage, even if matured Christians as age.* Exodus 10:7-11.
   The world seeks children for the Devil's purposes.
   How it seeks to engross them by its follies!
   How it seduces them by its pleasures!
8. *When the entire household is for God the world will try to keep the property bound to it.* Exodus 10:24-26.
   The Devil tries hard to hold on to the substance of God.
   He does not want Christians to use their property for God.
   He says if you lose it you will come to want.

*God's People Are a Wholly Separated People.*

# OBEYING GOD IN BAPTISM.

( Continued from page 869.)

The following-named six believers were baptized at Castle Liebburg, Switzerland, Friday, August 29, 1902, by Evangelist Hertrich:

Malan, Mrs. Elmina ..... Torre Pellice, Turin, Italy
Meier, Mrs. Frieda ..... Dielsdorf, Zürich, Switzerland
Müller, Miss Elise ..... Place de la Madelaine 8, Paris, France
Müller, Miss Rosa ..... Chaux-de-Fonds, Switzerland
Müller-Etter, Mrs ..... Ruhbergstrasse 50, St. Gallen, Switzerland
Schiess, Mrs. Elizabeth ..... Herisau, Appenzell, Switzerland

The following-named seven believers were baptized at Toronto, Ontario, Canada, Thursday, October 2, 1902, by Deacon John E. Close:

Bird, James ..... 81½ Marlborough avenue, Toronto, Ontario, Canada
Burgess, Miss Edith .. 276 Westmoreland avenue, Toronto, Ontario, Canada
Burgess, Miss Bessie J. 276 Westmoreland avenue, Toronto, Ontario, Canada
Nicholson, John G. .... 81½ Marlborough avenue, Toronto, Ontario, Canada
Nicholson, Mrs. John G. 81½ Marlborough avenue, Toronto, Ontario, Canada
Thompson, Miss Clara R. ... 536 Manning avenue, Toronto, Ontario, Canada
Winford, Mrs. Mary ..... 169 DeGrassi street, Toronto, Ontario, Canada

The following-named five believers were baptized at La Salle, Colorado, Monday, September 22, 1902, by Deacon J. L. Cook:

Davis, John E ..... La Salle, Colorado
Davis, Mrs. M. E ..... La Salle, Colorado
Davis, Miss Jessie M ..... La Salle, Colorado
Davis, Ernest E ..... La Salle, Colorado
Larson, Sarah Ellen ..... La Salle, Colorado

The following-named five believers were baptized in the Wellington City Council Baths, Wellington, New Zealand, Saturday, August 23, 1902, by Deacon H. Roberts:

Akroyd, Mrs. ..... 58a Vivian street, Wellington, New Zealand
Bromley, William ..... Elizabeth street, Wellington, New Zealand
Bubb, Frederick ..... 4 Pirie street, Wellington, New Zealand
Swiney, William ..... 11 Alpha street, Wellington, New Zealand
Thompson, Rosina ..... Barker street, Wellington, New Zealand

The following-named believer was baptized at Minneapolis, Minnesota, Lord's Day, October 5, 1902, by Elder Charles J. Jenson:

Eddy, Mabel Clare ..... St. Louis Park, Minnesota


**ANY CHRISTIAN**
**Can Obtain Honest, Safe, Well-Secured Good-Paying Stock Investments in Zion**

**ZION LAND AND INVESTMENT ASSOCIATION**

Offers Special Inducements to Investors from now until January 1, 1903.

Shares of Stock, $100, upon which 8 per cent. interest is guaranteed, payable January 1st and July 1st of each year.

After January 1, 1903, this Stock will command a premium

Investors in this Stock are given the first choice of selection, as well as reduction in rentals of the large, beautiful lots in Zion City that are being thrown open, from time to time, for selection.

Nearly every lot in the first four Subdivisions (consisting of 1200 acres) has been disposed of, and within one year hundreds of homes have been erected thereon.

Stock in this Association can be exchanged, at any time, for land, or it can be retained as an interest-bearing investment.

Zion City stands upon 6500 acres of high, rolling land, two and one-half miles of its eastern border being washed by the grand unsalted sea, Lake Michigan. This land, together with the millions of dollars' worth of improvements now upon it, is the security offered to investors.

Two hundred beautiful lots have just been placed on the market, the rentals of which are from $1000 to $1500, but within a few weeks a new Subdivision of attractive, well-located lots will be ready for Shareholders to select from, with rentals from $400 to $800.

Send for our new handsomely illustrated booklet of Zion City, Articles of Agreement, copy of 1100-year Lease, and other printed matter pertaining to Zion and her Investments.

Address

**H. WORTHINGTON JUDD, Sec. and Mgr.**
**ZION LAND AND INVESTMENT ASS'N**
**ZION CITY, ILLINOIS**
**DANIEL SLOAN, Assistant Manager**


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# PEOPLE WANT TO KNOW

**Hundreds of Thousands are "Inquiring the Way to Zion, with Their Faces Thitherward"**

Genuine and honest interest in the Work of God in Zion and Zion City is growing every day throughout the world




The work done by solicitors shows that people will subscribe to Leaves of Healing in order to know the truth :: :: ::

## THEY ARE ONLY WAITING FOR THE OPPORTUNITY

**It rests with the Members and Friends of the Christian Catholic Church in Zion to give them that opportunity, and thus increase the circulation of**

# LEAVES OF HEALING, 100,000 by January 1, 1903

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# ZION'S INVESTMENTS

GENESEO, ILL., May 30, 1902.
MR. CHARLES J. BARNARD.
*Dear Brother in Christ:*—I am free to state that I am well pleased with Zion's Investments as being both safe and profitable. Interest and dividends have been promptly paid; in fact everything of a business relation has received prompt attention.
Hoping to add to my former investments in the near future, I remain,
Faithfully yours in Christ's service,
JAMES M. WELTON.

CRESCENT CITY, FLORIDA, May 30, 1902.
DEACON CHAS. J. BARNARD,
Zion City, Illinois.
*Dear Brother in Christ:*—I am a Shareholder in the Lace Industries, and my only regret is that I haven't more money to invest, but fully intend to invest all the surplus cash that I can raise in Stock in the various enterprises of Zion City, as I consider every one of them gilt-edged.
I have never invested money in any enterprise where the guaranteed interest has been so promptly paid.
May God bless all of Zion's Institutions and help me to earn more money to invest.
Your Brother in Christ,
S. L. BENHAM.

ZION CITY, ILL., May 29, 1902.
DEACON CHAS. J. BARNARD,
General Financial Manager,
Zion's Institutions.
*Dear Brother in Christ:*—I rejoice to say that I thank God that He ever led me and my wife to place what money we had in Zion's Investments, for we found them not only safe, but also profitable, and the interest on these investments has always been paid promptly.
I am a Shareholder in Zion Land and Investment Association and Zion Lace Industries. I also had Exchangeable Stock in Zion City Lumber Association.
If I were the possessor of a million dollars I would place every dollar of it in Zion's Investments. They are, in my opinion, the best in the world.
Faithfully yours,
JOHN G. HAUCK.

BLUFF POINT, N. Y., May 31, 1902.
MR. CHARLES J. BARNARD.
*Dear Brother in Christ:*—In regard to Zion's Financial Investments I regard them the safest and best that I know of, and only regret that I am not in shape to make larger investments.
The interest has been the most promptly paid of any investments I have ever made.
Yours in His service,
FRANK H. PURDY.

LASALLE, ILL., May 31, 1902.
CHARLES BARNARD,
Zion City, Illinois.
*Dear Brother in Christ:*—Please accept thanks for your prompt payment of interest on my shares of Stock in Zion Investments.
I think them the best investments one could wish for, as they are safe and all right.
Thanking you again for your prompt business methods as Zion's Financial Manager, I am,
Faithfully yours in Christ,
WILLIAM C. BEREITER.

WOOSTER, OHIO, July 7, 1902.
MR. CHAS. J. BARNARD,
General Financial Manager.
I received interest of six per cent; also the additional two per cent promised. Zion has faithfully kept her pledge in this matter, which I know so well.
I would like to see Zion for giving me so safe and good an investment, and I appreciate and kindly sending me the interest.
No worry about Zion's investments; they are as good as gold.
A Sister in Christ,
MATTIE BLACK.

FITCHBURG, MASSACHUSETTS, May 30, 1902.
MR. CHAS. J. BARNARD,
General Financial Manager of Zion's Institutions,
Zion City, Illinois.
*Dear Brother in Christ:*—I think it well to state to you my confidence in Zion's Financial Enterprises.
After more than three years' experience with investments in Zion, I do not hesitate to commend them as safe and profitable. Fairness of Zion's dealing and the promptness of dividends paid, places these securities with the very best. Besides my three years' and more experience, before investing in Zion, I took as full precautions as I do when investing elsewhere—learning of Zion's Organizer, and Managers of its different departments, through Attorneys, Banks, and one of the best Commercial Agencies, and then personally, and I have no regrets for placing my money with Zion, and shall take pleasure in further investments.
Very truly in the interest of Christ's service,
28 Lawrence Street.
G. W. RICHARDSON.


## SUBSCRIBE NOW

**FOR SAFE AND PROFITABLE INVESTMENTS**

**NOT LISTED ON STOCK EXCHANGES** **NOT SUBJECT TO FLUCTUATIONS**

**OFFERED AT PAR, $100 A SHARE**

**ZION CITY BANK** Zion City, Illinois—Agency, Chicago
Controls the entire banking business of Zion City and Zion throughout the world. $50,000 in Shares offered at par, bearing 9 per cent interest.

**ZION LAND AND INVESTMENT ASSOCIATION**
Stock certificates bear 8 per cent interest, and are exchangeable at any time for lots in Zion City under the special 1100-year lease, and at opening of new subdivisions have preferential right of selections.

**ZION LACE INDUSTRIES** Offices and Factories, Zion City
Manufacturers and Finishers of Laces, Insertions, Curtains, Children's Wear, Hand-made Lace, etc. Interest 6 per cent, with contingent dividends amounting to an increase of 1 per cent per annum for six years, making it at that time a 12 per cent investment.

**ZION CITY GENERAL STORES** Headquarters, Zion City
Control the entire mercantile business of Zion City. Equipped for mail order shipments throughout the world. Interest 8 per cent after October 1st.

**ZION CITY FRESH FOOD SUPPLY**
Controls the entire fresh food business at Zion City—Butter, Eggs, Milk, Meat, Fish, Fruit, Ice, etc. Interest 6 per cent, with contingent dividends amounting to an increase of 1 per cent per annum for four years, making it a 10 per cent investment at that time.

**ZION CITY LUMBER ASSOCIATION**
Yards and Offices, Zion City
Supplying the entire demand for lumber and building material in Zion City. Interest 7 per cent, with discount on material purchased of the Association. Profit-Sharing Series, principal payable in five, ten, fifteen and twenty years. Interest 6 to 9 per cent.

**ZION CITY POWER, PLUMBING, LIGHTING AND HEATING ASSOCIATION**
Furnishes electric lights for all public buildings and private residences, and controls all plumbing in Zion City. Interest 6 per cent, with contingent dividends amounting to an increase of 1 per cent per annum for four years.

**ZION SUGAR AND CONFECTION ASSOCIATION**
Will manufacture a complete line of modern and original confections of the very highest standard of purity and workmanship for domestic and export trade. Interest 6 per cent, with contingent dividend amounting to an increase of 1 per cent per annum for four years.

**ARTICLES OF AGREEMENT MAILED ON APPLICATION**
**CORRESPONDENCE INVITED**

**Address Communications to** **ZION CITY BANK** **ZION CITY ILLINOIS**


ZION CITY, ILLINOIS, May 29, 1902.
CHAS. J. BARNARD,
General Financial Manager
Of all Zion's Institutions and Industries.
*Dear Brother in Christ:*—I have never doubted the impression that came to my mind three years since when, after reading LEAVES OF HEALING relative to building Zion City, I felt assured it would be one of the greatest commercial cities in the world.
Lost no time in subscribing for $10,000 worth of Stock in Zion Land and Investment Association in July, 1901. When the land was offered for sale I turned this Stock over to the Association for land.
Some of the land I have sold for ninety per cent gain and have refused to sell more.
I am pleased with my Lace Stock.
Interest has been paid promptly on all my investments in Zion.
And, by the grace of God, Zion City is a very lively place.
Yours in Christ,
ARNOLD TAFT.

LATHROP, MO., May 31, 1902.
MR. CHAS. J. BARNARD,
Zion City, Illinois.
*My Dear Sir:*—I wish to express to you my opinion regarding Zion Industries. Will say that I am more than pleased with the investments already made, being, I believe, one of the first to take stock. Consider it safe and profitable, always paying interest promptly when due.
Those having money to invest could not find a better place, I think, than in Zion.
Sincerely yours, C. R. FORMAN.

ZION CITY, June 14, 1902.
C. J. BARNARD.
*Dear Brother:*—I consider it a great favor to state frankly that I consider any and all of Zion's Investments very profitable and perfectly safe, my interest always receiving prompt payment on all my investments therein.
I have only one regret, and that is that I have not more to invest.
Your Brother in Christ,
G. L. VAN FLEET.

LONDON, ENGLAND.
DEAR DEACON BARNARD,
I am quite satisfied that the shares in Zion's Industries are perfectly safe and profitable, and, since I have become a Shareholder, the interest on my investments has been promptly paid. With kind regards, I am,
Yours sincerely, J. MACDUFF.
70 Guilford street,
Russell Square, W. C.

FREEMAN, MO., June 3, 1902.
MR. CHAS. J. BARNARD.
*Dear Brother in Christ:*—I receive my interest every six months regularly. If I had ten thousand dollars, I would put in Zion City before any other place I know of.
I consider it in safe hands—in the hands of God. I am sorry I haven't more to send there.
May God bless the City of Zion, is my prayer.
Yours respectfully,
PAUL DUNKEN.

CHICAGO, ILL., June 3, 1902.
CHAS. J. BARNARD,
General Financial Manager,
Zion's Institutions and Industries.
*Dear Deacon Barnard:*—I have been a Shareholder in several of Zion's Industries and Institutions for some time, and I believe these investments to be safe and profitable.
My interest has always been paid promptly, and I am well satisfied.
Yours sincerely,
KATHERINE JOHNS.
(Formerly of Dyer, Indiana.)

FALLS CITY, NEB., June 9, 1902.
CHAS. J. BARNARD,
General Financial Manager,
Zion City, Illinois.
*Dear Brother in Christ:*—I wish to express my appreciation of Zion's Financial Institutions. My experience has been very satisfactory in a business way. The interest has been promptly paid when due, and I consider my investment in Lace Stock safe and profitable. This has proved to be my experience in Zion Land and Investment Association.
Yours for the extension of God's Kingdom along all lines,
RUTH WEAVER DENNIS.

CHICAGO, June 6, 1902.
MR. CHAS. J. BARNARD,
Zion City, Illinois.
*Dear Brother in Christ:*—I wish to express to you my entire satisfaction with my investment in Zion Lace Industries Stock. And further that I very much appreciate the promptness with which I receive my interest.
I am sure that investors can do no better than with Zion Industries Stock. The safety and the satisfaction of having one's capital employed where it will contribute to the building of the Kingdom of God on earth are prime recommendations.
Trusting for a wonderful blessing on Zion's Industries,
I am as ever,
E. W. RIDER.

# WHERE GOD RULES, MAN PROSPERS


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